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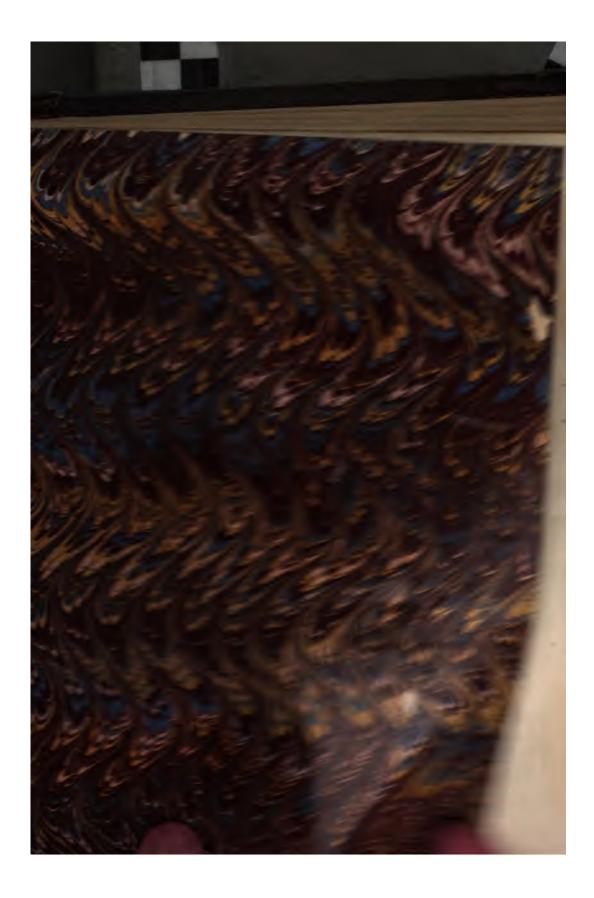
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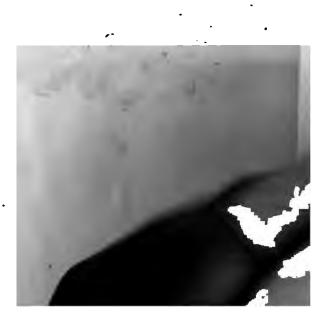
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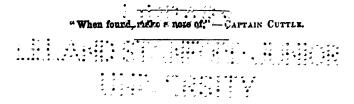
O NOTES AND QUERIES:

Medium of Inter-Communication

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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.



VOLUME SIXTH.

July — December, 1852.

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1852.

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." - Captain Cuttle.

Vol. VI. — No. 140.]

SATURDAY, JULY 3. 1852.

Price Fourpence. Stamped Edition, Ed.

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OUR SIXTH VOLUME.

Milton describes the active and industrious emmet as "provident

Of future; in small room large heart inclos'd."

What authority there may be for the asserted physiological fact in reference to the emmet, is a Query we submit to our readers, merely reminding them that Virgil has said the same thing of bees: at present we quote the words of our great poet as descriptive of the function and purpose which we have carried on throughout Five Volumes, and which we shall keep steadily before us in that new Volume on which we are this day entering, and in the numberless remainder which we trust will follow. "Provident of future," we shall lay up good store of valuable materials for all inquirers; and within the "small room" of our hebdomadal sheet shall strive to inclose a mass of matter more directly useful to literary men than has ever been crowded into such space before.

The continued kindness of our "increased and still increasing" band of contributors and correspondents cnables us, volume by volume, to perform our office more perfectly. The number of important questions which we answer immediately, and the number cleared 4: up by the friendly discussions in our pages, are both continually on the increase. Some day we shall in Parliamentary phrase) present a Return upon this subject which will excite no little surprise: at present we will merely express our warmest thanks to all our contributing friends, and assure them of our constant endeavour to insert their papers in the way which will be most useful, and at the same time most agrecable to themselves. Slight curtailment, and some delay, are occasionally unavoidable; but we studiously endeavour to do the most entire justice to every paper that is sent to us, and that as quickly as possible. Such shall ever continue to be our aim: our only "strife" being how to please you all - readers, correspondents, note-makers, and querists - "day exceeding day."

Dates.

ON THE EDITORSHIP OF SHAKSPERE.

"The work that has been done, is to be done again, and no single edition will supply the reader with a text on which he can rely as the best copy of the works of Shakspeare."—Samuel Johnson, 1756.

The course of Shaksperean editorship, with regard to the dramatic portion of his works, exhibits four distinct phases: I. The separate publication of sixteen plays, in the quarto form, in the years 1597–1622; II. The publication of thirty-six plays in a folio volume, under the editorial care of Heminge and Condell, in 1623; III. The republication of the folio volume with the addition of "seven playes never before printed in folio," in 1664; and IV. The republication of the thirty-six plays by Nicholas Rowe, by Pope, by Theobald, by Hanmer and others, with the addition of memoirs, critical essays, emendations of the text, annotations, glossaries, etc.

The early quarto plays have become of such extreme rarity as to defy acquisition, and the folio of 1623, which should be the cynosure of future editors, is almost as rare in a paragrant state. Recourse must be had, in both instances, to public and private collections. The later folios carry no authority, and the seven additional plays are held be spurious. As all the above volumes are seewhere described with more or less exactness, it is on the annotated editions only, and on the point of annotation which has prevailed for near a second of the comment.

Beforeing on the events of this latter period, and assuming that new editions of the plays of Shatspers must always be in request, I come to the conductor that those which are now most in require on the spore of documents and annotations sould be too soluminous if reprinted on the forces plus of successive accumulation. The of freezen, and Malone - with the corrections ad Blastrations of various commentators. Both as existenced publications were formerly in ten care of one; but in the last augmented impatient ware given to the public, by Reed of Bounds outperlands, they both form twentya solution. This storeme of bulk was the weth of only flower years, and more than thirty to have succe suspect. Is the normalative of Stalegor farings a court of preferthat we to accept memoirs and relor which have been expenseled by the works es formance inquirence then we to be upwith the nation the confutations of antes. to med the explanation of farmer time? wind focus managinal to fection? with

geries, and perversions of the text under fictitious names? Whatever admiration may be due to many of the commentators, the expediency of reform is unquestionable. It is manifest that other

plans must be devised.

As a step in the path of improvement, I would suggest a bold and searching re-examination of the principles of editorship with reference to the plays of Shakspere, and the formation of such a series of rules as may accord with facts and common sense, and satisfy the majority of the best erities. Important hints on those points occur in the prefaces to his dramatic works, but they are sometimes much at variance with each other, and they nowhere appear collectively. Now, it is unde-niable that such a code of rules, even if not the best that could be framed, would tend to the preservation of consistency; and, if unobjectionable in its main features, it might be productive of much of the benefit which new editions can be expected to derive from learned supervision. re-editing a monographic volume, which had been committed to the press by its author, we encounter no serious difficulties, and therefore need only a few plain rules. It is much otherwise in the case of Shakspere. The folio volume of 1623 contains thirty-six separate compositions, of very uncertain dates. It embraces a boundless variety of theme; it displays almost every variety of style; and it was set forth by men of whose literary qualifications we have not an atom of evidence! Thence arise NUMBERLESS QUERIES, the solution of which calls for much research and critical sagacity; so that without the establishment of just principles, and the formation of correspondent rules, there can neither be justness nor uniformity of editorial execution.

An attempt to frame such a series of rules is now submitted to public criticism. A rash attempt it may seem, but it is the result of deliberation; called into visible existence by the signs of the times. If the proposed rules should be condemned, or in part contested, I shall hold myself in readiness to come forward in their defence. If improvements should be suggested — for which, doubtless, there is scope—I shall receive the suggestions thankfully. If the publication of the series should be pronounced superfluous, I engage to prove that almost all the rules which it contains have been violated, even in the course of one play, by the best editors of our dramatist—and that some of the most important of them have been violated

within the space of twenty lines.

CANONS OF CRITICISM; APPLICABLE TO A NEW EDITION OF THE PLATS OF WILLIAM SHAKSPEEF.

Course I. The preliminary matter, the number and corder of the plays, and their respective titles, shall be the some as in the edition which was set forth by Herminge and Condell in 1623.

Cream II. The text of the plays, errors excepted, shall be that of 1623, collated with that of such of the plays as had been published in a finished state. The deficient lists of characters shall be supplied on the same plan as that of The tempest, and the current divisions into acts and scenes shall be adopted.

Conon III. No emendations shall be admitted into the text but such as are requisite to give it the probable sense, or a more correct rhythm; nor shall any other circumstance than the defective state of the text itself be held to justify such emendations.

Canon IV. No additions shall be made to the plays, either in the shape of prefaces, or of lists of the characters, or of emendations of the text, or of divisions into acts and accenes or otherwise, without being indicated as such by brackets.

Canon V. No emission, or transposition, or other alteration shall be made, either in the text or in its accompaniments, without a note describing it, and stating the evidence in favour of its adoption.

Canon VI. The orthography shall be modern, when not required to be otherwise for the sake of the measure, or the rhyme, or to preserve a play upon words; but the preliminary matter of 1623 shall be printed literation.

Cases VII. In the use of capitals, and in other typographical particulars, there shall be a strict uniformity of plan, which plan shall be described and exemplified. The punctuation shall be inserted as the context requires, and without regard to the early or late editions.

Canon VIII. The preface of each play shall record the evidence of its authorship, the presumed date of its composition, the peculiarities of all the editions of it previous to 1623, and the sources of its plot. The notes shall be as conciss as possible, and limited to the establishment of the text, and the illustration of its obscuricies; rejecting all criticism on former commentators.

Canon IX. A glossarial index shall comprise the titles of the plays, the names of the characters, the obsolete words and phrases, and the words used in an uncommon sense, or with a peculiar accent, or which otherwise seemed to require notes.

BOLTON CORNEY.

JOHN ASGILL.

It is much to be regretted that the materials for a Life of this most original writer, whose wit is frequently as brilliant and effective as Swift's, are a senty. Dr. Campbell, who wrote the account of Asgill in the first edition of the Biographia Britanica, makes several references to a MS. Memoir by his intimate friend Mr. A. N. Can any of your correspondents inform me if this memoir is still in existence? Dr. Kippis, who seems to have been in a bligsful state of ignorance as to Asgill's real character, and the meaning of his writings, has added no fresh facts to the account of his predecessor.

Asgill was the executor of a man whose charac-

ter was as extraordinary as his own, Dr. Barebone, the great builder and projector, of whom Roger North, in his yet unpublished Autobiography, has given one of those speaking portraits which place before us the living man beyond the possibility of a mistake. Barebone was one of the sons of Praise-God Barebone, and was christened at his baptism "If-Jesus-Christ-had-not-died-for-thee-thou-had-been-damned" Barebone; but Roger North informs us it was customary to omit all the syllables of the name except the last, "Damned Barebone" or "Damned Dr. Barebone" being his ordinary appellation; which, as his morals were none of the best, appeared to suit him better than his entire baptismal prefix. Dr. Barebone-who as the author of two of the ablest of our early commercial tracts, and as one of the most enterprising men this country ever produced, deserves a notice in an English biographical dictionary, when we shall have one which is worthy of the name-died deeply involved in debt, and in appointing Mr. Asgill as his executor, made it a request in his will that he should never pay his debts. What a scene it must should never pay his debts. have been in Lincoln's Inn Hall, deserving all the graphic powers of Hogarth or Cruikshank, when to the "monster" meeting of creditors whom he had summoned to hear the will read, the executor, after producing the will, and reading it through, and giving due emphasis to the request it contained, subjoined with the greatest gravity, " You have heard, gentlemen, the Doctor's testument, and I will religiously fulfil the will of the dead." As the writer of the MS. memoir justly observes, "There was not perhaps such another pair as the doctor and the counsellor in the three kingdoms."

As some contribution to a future Life of Asgill, no complete list having yet been given of his writings, I inclose the following, which is as correct as I can at present make it. All the Tracts are in my own possession. If any of your correspondents can add to it, I shall be glad to see it rendered more complete:

1. "Several Assertions proved in order to create another Species of Money than Gold and Silver." 1696, 8vo. p. 85. 2nd edit. 1720, 8vo. p. 46.

8vo. p. 85. 2nd edit. 1720, 8vo. p. 46.
2. "Essay on a Registry for Titles of Lands."
Lond. 1698, 8vo. p. 43. 4th edit. 1758, 8vo. p. 44.

It is reprinted in State Tracts (Will. III.), vol. ii. p. 693.

3. "Reply to some Reflections on Mr. Asgill's Essay on a Registry." 1699, 8vo. p. 39.

This has never been reprinted. The Tract published in State Tracts (Will. III.), vol. ii. p. 704., attributed to Asgill in the Biog. Brit. (title "Asgill"), is evidently not written by him.

4. "An Argument proving that Man may be translated." 1700, 8vo. p. 103.

5. "De Jure Divino, or the Assertion is that the Title of the House of Hanover is a Title Herediany." 1710, 8vo. p. 38,

"Essay for the Press." 1712, 8vo. p. 8.
 "Mr. Asgill's Defence upon his Expulsion."

1712, 8vo. p. 87.

8. "Mr. Asgill's Extract of the several Acts of Parliament for settling the Succession of the Crown," 1714, 8vo. p. 24. Published also with another title-1714, 8vo. p. 24. Published also with another title-page: "Mr. Asgill's Apology."
9. "The Pretender's Declaration abstracted." 1714,

8vo. p. 46. Published also with a new title-page: "History of Three Pretenders." 1714, 8vo.

10. "Succession of the House of Hanover vindi-

cated." 1714, 8vo. p. 75.
11. "Pretender's Declaration englished." 1715, 8vo. p. 24.

12. " Pretender's Declaration transposed." 1716,

8vo. p. 19.

13. "A Question upon Divorce." 1717, 8vo. p. 20. 14. "An Abstract of the Public Funds." 1716, 4to. P. 32.

15. "Essay on the Nature of the Kingdom of God within us." 1718, 8vo. p. 24.

16. "The complicated Question divided upon the Bill relating to Peerage." 1719, 8vo. p. 18.

17. "Brief Answer to a brief State of the Question

between the printed and painted Calicoes and the Woollen and Silk Manufactures." 1719, 8vo. p. 22.

18. "The British Merchant; or a Review of the Trade of Great Britain." Published in Numbers.

No. I., Nov. 10, 1719.

19. "Computation of the Advantages saved to the Public by the South Sea Scheme." 1721, 8vo. p. 24. 20. "Extract of the Act passed 11 Geo. I., for the Relief of Insolvent Debtors; with Remarks, and a Postscript concerning Taxes." 1729, 8vo. p. 32. 21. "The Metamorphosis of Man. Part I." 2nd

edit. 1729, 8vo. p. 288.

22. "Asgill upon Woolston." 8vo. 1730, p. 36.
23. "Essay upon Charity." 8vo. 1731, p. 18.
24. "Mr. Asgill's Case." Broadside, N. D. Folio. 25. "Mr. Holland's Answer to Mr. Asgill's Case replied to." Broadside folio. N. D.

The last two were issued in 1707, and were replied to in two broadsides: Reasons humbly offered by Mr. Holland against Mr. Asgill; and Mr. Hol-land's Answer to Mr. Asgill's Case.

Of the Tracts enumerated only Nos. 5, 6, 7, 8, 9, 10, and 11. are included in the 8vo. with the title: A Collection of Tracts written by John Asgill, Esq. 1715, 8vo.

Mr. Asgill's Congratulatory Letter to the Lord Bishop of Sarum (Burnet), 1713, 8vo., is not

written by him.

The two best imitations of Asgill's style which I have seen are, A Letter to the People, to be left for them at the Bookseller's; with a Word or Two of the Bandbox Plot. 1712, 8vo. p. 15. Written by Tom. Burnet. And that in the Examiner,

vol iii. No. 6., probably by Oldisworth.

To the list of Ascill's writings may, I think, also be added, though his name does not appear to it, Dr. Davenant's Prophecies, 1713, 8vo.; in the introduction to which, which bears all the marks of Asgill's style, Dr. Davenant is severely ridi-JAMES CROSSLEY.

LINES ON THE EARL OF CRAWFORD.

These lines on the Earl of Crawford occur in a volume of poems by W. Bewick, B.A., the second edition of which was printed at Newcastle-on-Tyne in 1752. I have copied them in case the editor may think them worthy of insertion in "N. & Q." They may perhaps be interesting to the noble author of Lives of the Lindsays.

" ON THE RIGHT HONOURABLE JOHN EARL OF CRAWFORD, AND HIS VALOUR AT THE BATTLE OF GROTZKA.

" Descended from a family as good As Scotland boasts, and from right ancient blood: You are the ornament of all your race, The splendour, and the glory, and their praise: What courage you have shown, illustrious Scot! In future ages will not be forgot : When wicked infidels came crowding on With horsetails mov'd, and crescents of the moon; With frightful regiments of foot and horse, In dreadful numbers, and with mighty force; With proud Bashaws, by Sultan's high command, With flaming scimiters in nervous hand, In Hungar plains against the Christian host, At Grotzka, when the fatal day was lost, You stood undaunted in the bloody field, Withstood their fury, and disdain'd to yield, Amidst the clouds of smoke, when bullets shower'd, Amidst loud thunders, when dread cannons roar'd, You with a courage like a Lindsay fought, Shunn'd not the enemy, but danger sought; Till crowding numbers overpowering you, And fainting with your wounds, you weary grew; When wounded much, and ready to be kill'd, Amidst your foes, they forced you off the field.

Who can the hero blame, when he has done His best in battle, and is left alone: Whose noble courage had sustain'd the test, By crowding numbers of the foe opprest Choked in his blood, wounds flaming in his breast. Thus when the news came spreading through the main, The dismal news of noble Crawford slain -When such unhappy tidings touch'd our ears How pallid were our looks, with sudden fears. How much did we suspect the doubtful truth, Believing we had lost the warlike youth; Whose peerless loss would Britons nearly touch, The loss of one whom George affects so much : Which to his country had much dearer been, Than if a thousand others had been slain. But Providence the wounded much did save, And back again our noble Crawford gave; But not without returning deadly blows, And that with justice on his wicked foes. Such was the courage of our British lord; He pistol'd or he cut them down with sword, And had but others equal courage shown, The day which fatal was had been their own."

E. H. A.

MR HENRY WOTTON'S LETTER TO MILTON.

Most lovers of Comus have often read with interest Sir H. Wotton's "Letter to Milton," which is in many editions prefixed. The initials M. B. refer to Michael Brainthwaite, who succeeded Wotton at Venice; and S. refers to the young Lord Scudamore, whose father resided at Paris as ambassador for King Charles I. Todd rightly snegests, from an old MS. note, that H. must have been John Hales of Eton (the "memorable"), and not Samuel Hartlib, as Thomas Warton had supposed.

It is strange that I too possess a copy of the third edition of Wotton's Reliquiæ (London, 1672), with many MS. notes in an old and scholar-

like hand.

In said volume, H. is likewise filled up Hales; and we know that Wotton speaks of Hales as a Bibliotheca Ambulans (Rel., p. 475.); that he repiced when Archbishop Laud preferred him to a prebendaryship of Windsor (lb. p. 369.); that they lived together on most intimate terms; and that, finally, Hales attended Wotton in his dying moments (Walton's Life of Sir H. W. ad calcem). Indeed (unless I mistake) Samuel Hartlib had not settled in England at this time, so that we may put him out of the question for ever.

To me the mysterious part of Wotton's "Letter to Milton," seems to lie in the initials "R" and "the late R poems." And I should be very glad to know how far Thomas Warton's observations upon them could stand the lynx-eyed scrutiny of Mr. Crossley, or some of your other correspondents. Why the first R. must necessarily mean John Rouse of the Bodleian (though Milton did bosour him at a later period with some Latin verses), or the second R. Thomas Randolph, the adopted son of Ben. Jonson, I am unable to perceive.

Warton is wrong in saying that it appears from his monument, which he had seen in Blutherwycke Church, Northamptonshire, that Randolph had died on the 17th of March, 1634. His monument contains no date whatsoever. I visited the abovementioned church on the 17th of June ult., with the express purpose of seeing the last resting-place, or the last memorial, of one who, however unfortunate himself, was, in Warton's note at all events, associated with Milton's Comus, and send

the inscription verbatim.

Wood tells us that Randolph died in March 1634, at the house of William Stafford of Blatherwycke, and that he was buried on the 17th day of the same month "in an ile joining to B. Church, among the Stafford family." In this he is followed by the Biographia Britannica, from whence, as well as from Wood, I learn that the author of the inscription was Randolph's friend Peter Hanstead of Cambridge. The tablet on which it is written is of white marble, erected at the expense of Sir

Christopher Hatton, and attached to one of the pillars; and the inscription is given, but not very accurately, in Bridge's Northamptonshire (vol. ii. p. 280., Oxford, 1791, fol.). I transcribed for myself as follows:

" Memorize Sacrum Thome Randolphi (dum inter pauciores) Fælicissimi et facillimi ingenii Juvenis necnon majora promittentis si fata virum non invidissent seculo.

Here sleepe thirteene Together in one tombe, And all these greate, yet quarrell not for rome:
The Muses and yo Graces teares did meete And grav'd these letters on yo churlish sheete, Who having wept their fountaines drye Through the conduit of the eye, For their freind who here does lye, Crept into his grave and dyed, And soe the Riddle is untyed. For we this Church, proud yt the Fates bequeath Unto her ever honour'd trust Soe much and that soe precious dust, Hath crown'd her Temples with an Iuye wreath, Web should have Laurelle beene But yt the grieved plant to see him dead Tooke pet and withered.

Cujus cineres brevi hac (qua potuit) imortalitate donat Christopherus Hatton, Miles de Balneo et Musarū amator, illius vero (quem deflemus) supplendâ carminibus que marmoris et eris scandalum manebunt perpetuum."

Rт.

Warmington.

FOLK LOBB.

Cure for the Ague. - About a mile from Berkhampstead, in Hertfordshire, on a spot where two roads cross each other, are a few oak trees called cross oaks. Here aguish patients used to resort, and peg a lock of their hair into one of these oaks, then, by a sudden wrench, transfer the lock from their heads to the tree, and return home with the full conviction that the ague had departed with the severed lock. Persons now living affirm they have often seen hair thus left pegged into the oak, for one of these trees only was endowed with the healing power. The frequency of failure, how-ever, to cure the disease, and the unpleasantness of the operation, have entirely destroyed the popular faith in this remedy; but that expedients quite as absurd and superstitious, and even more disgusting, are still practised to remove diseases, is fully proved by several instances recorded in "N. & Q."

And here I must express, what will be considered by some of its readers an extraordinary opinion, that education alone has not, and will not, expel superstition. It may change its character but it will not rid the mind of its beneful influence. Superstition, I believe, may be proved to be perfectly independent of education, as it exists almost equally among the highly educated and the most ignorant, while persons from both these classes may be found equally free from its degrading trammels. A work designed to illustrate this fact or opinion would be extremely interesting and instructive, and I shall be glad to hear that some able person has entered on such an undertaking. The folk lore of "N. & Q." will be very useful, and may be made more so towards the accomplishment of this object, if instances of superstitious notions and practices among the higher classes, and they abound, be also included. I am prepared to contribute some instances, and I shall do it the more readily when a definite and useful object is known to be in view. W. H. K.

Weather Prophecy (Vol. v., p. 534.).—I have heard the very same prophecy in Sweden, where it is said never to fail. This summer the oak has come out before the ash in Aberdeenshire, which I beg thus to place on record. G. J. R. G.

Ellen Castle, Aberdeenshire.

PRINTER'S BREORS IN THE INSEPARABLE PAR-TICLES IN SHAKSPEARE.

Among the most frequent causes of obscurity in the text of the old editions, this stands pre-eminent. The instances are many and manifold. Two passages in the play of King Lear have occurred to me, which need, I think, only be pointed out to carry conviction even to the most rigid stickler for the integrity of the old copies.

In Act II. Sc. 1., where Edmund misrepresents to his father his encounter with his brother Edgar, he says: "Full suddenly he fled." On which Gloucester exclaims:

* Let him fly far: Not in this land shall he remain uncaught,

Thus the passage stands in the first folio. The Variorum Edit., which is followed by Mr. COLLIER and Mr. KNIGHT, prints it as if the sense was interrupted, and entirely departs from the punctuation of the old copy, thus:

"Let him fly far:
Not in this land shall he remain uncaught;
And found—Dispatch—The noble Duke my master
. comes to-night."

We have not a word to tell us of the innovation, which was certainly uncalled for. The context plainly shows that we should read, preserving the punctuation of the folio:

" Let him fly for;
in this lend shall be remain uncought, band;" floa.

The printer has, singularly enough, committed the same mistake in the first line of Act IV. A passage from which, as it stands in all the late editions, it would be vain to try to extract a meaning.

Edgar enters in his disguise, and is made to say:
"Yet better thus and known to be contemn'd."
Than still contemn'd and flatter'd."

Now it must be evident to common sense, that he alludes to his disguised condition; and that to make sense of the passage, we must read, as Johnson suggested:

"Yet better thus unknown," &c.

Edgar could not mean to say that he was known in his disguise! The plain meaning must be, "It is better to be contemned in this beggarly disguise unknown, than in my true rank and character to be flattered though secretly contemned."

From a similar lapse of the printer, a passage in King John, Act III. Sc. 1., has been made the subject of much unnecessary comment, some of which, from its pseudo-Collins character, might well have been spared. Constance says:

"O Lewis, stand fast; the devil tempts thee here In likeness of a new untrimmed bride."

Theobald proposed to read, "a new and trimmed bride." And Dr. Richardson, in his excellent Dictionary, suggests that untrimmed was a mere corruption of entrimmed. Mr. Drcr, to whom every reader of our early drama is so much indebted, informs me that he hastily fell into the views of the commentators regarding the meaning of untrimmed, but that he is now convinced it is here simply an error of the printer for uptrimmed; a mistake easily made at press. Trimmed up, and decked up, were the current phrases applied to a bride dressed for her nuptials. We have both phrases in Romeo and Juliet: Capulet says to the nurse, —

"Go waken Juliet, go and trim her up." He had previously said to his wife:

"Go thou to Juliet, help to deck her up."

It is satisfactory, by such a simple and undoubted correction, to get rid of heaps of idle babble and verbiage about a word that the poet certainly never wrote, and certainly never conceived, with the meaning that some of the commentators would give to it. This will be evident from a passage in his eighteenth sonnet:

And every fair from fair sometimes declines,
By chance, on Nature's changing course, watriamid.

S. W. SINGER.

DR. CUMMING ON ROMANS VIII.

I cannot pretend to any acquaintance with Dr. Cumming's works, which appear to be at present very popular, and am therefore unable to say whether a passage in one of them, which has just been brought under my notice, be a fair sample of the whole; but it is, at all events, so curious in a literary point of view as to deserve some public sotice.

The volume is entitled, Voices of the Night, Seventh Thousand, 1852; and the subject of the sermon or chapter in which the passage occurs is, "Nature's Travail and Expectancy" (Rom. viii. 19—22.). On this, then, Dr. Cumming discourses as follows (pp. 168-9.):

"The celebrated German poet and philosopher Goethe, who lived and died a sceptic, and whose testimony, therefore, was not meant to confirm that of the Bible, has said, 'When I stand all alone at night in open nature, I feel as though nature were a spirit, and begged redemption of me.' . . . And again, he mays, 'Often, often have I had the sensation as if nature, in wailing sadness, entreated something of me; so that not to understand what she longed for, has cut me to the very heart.' But I present another witness—that of a great and good man. Martin Luther says: 'Albeit the creature hath not speech such as we have, it hath a language still, which God the Holy Spirit heareth and understandeth. How mature groaneth for the wrong it must endure from those who so misuse and abuse it!' Here we have the sceptic Goethe and the eminent Christian Luther concurring in the same thing. And the poet who is supposed to tread nearest to the inspired, says very heautifully:

'To me they seem,
Those fair [far] sad streaks that reach along the west
Like strains of song still [long, full] yearning [,] from
the chords

Of nature's orchestra. Weary [,] yet still
She sinks with longing to her winter-sleep,
Dreams ever of that birth from whose bright dawn
The whole creation grosns. Fair, sad companion!
I join my sighs [sigh] with thine; yet none can be
Our sighs' [sigh's] interpreter, but that great God
[Good]

Who breathes eternal wisdom, made, redeemed, And [O,] loves us both; and ever moves as erst On thy dark water's [waters'] face.'

[November.]"

To begin with the latter part of this extract. The reader may perhaps ask, Who is "the poet who is supposed to tread nearest to the inspired?" I cannot tell who may have been in Dr. Cumming's mad; but the verses were really written by an excellent friend of mine, quite unknown to the world as a poet; and are to be found at p. 298. of a translation of Olshausen On the Epistle to the Romans, which was published by Messrs. Clark, of Edinburgh, in 1849. I do not think that Dr. Cumming has improved them by substituting the words in Italies for those which I have restored within brackets, or by his changes in the punctuation, one of which turns the substantive yearning into a participle, while another makes an adjective

of the adverb still. And I am unable to imagine how he can have been led to attribute them to any celebrated writer, since the translator of Olshausen very sufficiently intimates that they are of his own composition.

Next, I have to remark that for the quotations from "the sceptic Goethe and the eminent Christian Luther," as also for another quotation from the latter (p. 145.), and for very much besides, Dr. Cumming is indebted to Olshausen, whose name he never condescends to mention, although at pp. 134-5. he parades a host of other commentators, including "Chrysostom, Jerome, Theodoret, and almost all the ancient fathers, with scarcely a single exception."

Lastly, the words which are fathered on Goethe are not his. Olshausen (Germ. iii. 314., Eng. 284.) gives a reference to Goethe's Briefwechsel mit einem Kinde, and introduces them as something which "Bettina writes." Dr. Cumming would seem never to have heard of the Correspondence, and to have mistaken Bettina for a creature of the poet's imagination; but, if so, was it quite fair to tell his heavers and readers that the words supposed to be put into her mouth were the expression of Goethe's personal feeling?

J. C. ROBERTSON.

Bekesbourne.

PROGRESSIVE DEVELOPMENT AND TRANSMUTATION OF SPECIES.

I think it is high time that experiments, conducted on scientific principles, should be made on the transmutation of species in the vegetable kingdom. The fact of such transmutation, if not certain, appears to be the only solution of several remarkable phenomena already brought to light. It is now a matter of fact, capable of easy experiment, that if oats be sown in the spring, and be kept topped during the summer and autumn (without wounding the leaves), a crop of rye makes its appearance at the close of the summer of the following year. An analogous fact, equally well known, though not so significant, is the seeds of an immense number of flowers and trees invariably give birth to varieties apparently distinct from their parent plants. (For instance, the dallis, laburnum, and fuchsia.) But the fact I wish to introduce to your pages is one quite as remarkable as the first I have mentioned. It is this. a stock of yellow laburnum (Cytisus laburnum) be grafted upon the common purple laburnum (Cytisus Alpinus), the resulting tree frequently bears three distinct species of Cytisus, viz.:

I. And abundantly, the purple laburnum. II. More sparely, the yellow laburnum.

III. Still more sparingly, a beautiful plant, known by the name of the purple Cytisus, but specifically distinct, and in appearance totally different from a laburaum.

I beg to give you three references as a voucher of the fact. Mr. Cowdrey, the florist, who has large nursery gardens at Edgbaston, near Birmingham, has one specimen, with the history of which he is personally acquainted: no graft of the pur-ple Cytisus has touched this tree. Mr. Holcombe of Valentines, near Ilford, has another specimen; and in my father's plantations at Kingsheath, near Birmingham, there are four trees of purple labur-num grafted on stocks of yellow laburnum; and of these, two have put forth the purple Cytisus in abundance.

Let no one imagine that the purple Cytisus is merely a variety of the purple laburnum. It is, as I have said, specifically distinct. Its flowers do not grow in racemes, as in the two laburnums, but are on short footstalks all along the branch, with a very peculiar and small foliage springing from the same points of the branch. This fact can leave the problem of changes of species into species no longer of doubtful solution. Perhaps this note may lead to others of more scientific research. Surely a series of well-digested experiments would not merely confirm the facts already known, but lead to a rationale of the presumed transmutation.

C. MANSPIELD INGLEBY.

Minor Dates.

Apuleius on Mesmerism. - I transcribe the folowing passage, which I have just met with in Apuleius, as a very early allusion to Mesmerism:

" Quin et illud mecum reputo, posse animum humanum, præsertim puerilem et simplicem seu carminum avocamento, sive odorum delenimento, soporari, et ad oblivionem præsentium externari; et paulisper remota corporis memorià, redigi ac redire ad naturam suam, quæ est immortalis scilicet et divina : atque ita, veluti quodim sopore, futura rerum præsagire."- Apuleius, Apol. 475. Delph. ed.

RECHABITE.

The Domiciliary Clause. - In 1547 a proclamation was issued by Henry VIII., "that all women should not meet together to babble and talk, and that all men should keep their wives in their houses." ALIQUIS.

Transmission of Ancient Usages .- To the derivation of certain customs and usages from the East viâ Gades or Cadiz, as in the case of the address "uncle" in Andalusia and Cornwall, and the clouted cream in Syria and Cornwall, may be added the use, in the same county, of a lock without wards actually now to be seen sculptured on the great temple of Karnac, in Egypt, too plainly to be mistaken. The principle is similar to that in one of Bramah's locks. Mr. Trevelyan some years are brought this fact to the notice of the Royal itution. The principle is not easily explained aut an engraving. The voyages of Hamilcar

and others to this part of England for tin is in this way remarkably corroborated, independently of that resemblance in domestic implements, and those of personal use, both in ancient and modern times, which may be traced in the antiquities col-lected in the British Museum. C. REDDING.

Inscription on an Oak Chest. - I copy the following inscription from the lid of an old oak chest, measuring four feet eight inches and a half long, and two feet three inches and a half broad. The words are taken from Isaiah, chap. i. ver. 16, 17 .:

41.5.9.1.

CEASE. TO. DO. EVILL. LEARNE, TO. DO. GOOD SEKE . TO . DO . RIGHT . RELIVE . THE . POORE'

The letters, it may be observed, are formed by brass-headed nails driven into the wood, in exactly the same manner as trunkmakers do at the present day, to ornament their boxes. It is the property of the Coopers' Company, and, from the spirit of the legend, I should say that it was formerly used to hold the documents relating to the various charities of which the Company are trustees.

Kilburn.

The Raising of Charles I.'s Standard at Not-tingham. — The frontispiece to Cattermole's Civil War represents a forlorn group of men, women, and children, watching the fixing into the ground of a large flag, which a soldier is seeking to strengthen by stakes driven round the base of the flagstaff. Surely this is not a correct delineation of that event? Rushworth, it is true, says the standard was fixed in an open field at the back side of the castle wall; but the common opinion, that its position was rather the summit of one of the old turrets of the castle, receives confirmation from a source little known to the public, viz. the memoranda of the antiquary, John Aubrey. In a letter sent to him by Sherrington Talbot (of Laycock?), who was present at the "raising," the writer says that he saw the flag "lying horizontally on the tower;" this horizontal position being occasioned by the tempest which, it need hardly be added, cast the standard down almost as soon as

Queries.

REMARKABLE EXPERIMENTS.

A living man, lying on a bench, extended as a corpse, can be lifted with ease by the forefingers of two persons standing on each side, provided the lifters and the liftee inhale at the moment the effort is being made. If the liftee do not inhale, he cannot be moved off the bench at all; but the inhalation of the lifters, although not essential, seems to give additional power.

The fact is undeniable. I have never met with

any one who could explain it. Has it ever been, or can it be, accounted for? W. Cl.

[This curious fact was first recorded by Pepys, who, in his Diary, under the date 31st July, 1665 (vol. iii. p. 60.) writes as follows:—

"This evening with Mr. Brisband, speaking of enchantments and spells, I telling him some of my charmes; he told me this of his own knowledge, at Bourdessux, in France.

"The words were these: --

a. Voyei un Corps mort.
Royde come un Baston,
Proid comme Martre,
Leger come un Esprit,
Levons te au nom de Jesus Christ.'

"He saw four little girls, very young ones, all kneeling each of them, upon one knee; and one begun the first line, whispering in the eare of the next, and the second to the third, and the third to the fourth, and she to the first.

"Then the first begun the second line, and so round quite through; and putting each one finger only to a boy that lay flat upon his back on the ground, as if he was dead: at the end of the words, they did with their four fingers raise this boy as high as they could reach. And Mr. Brisband, being there, and wondering at it, as also being afraid to see it, for they would have had him to have bore a part in saying the words, in the room of one of the little girls that was so young that they could hardly make her learn to repeat the words, did, for fear there might be some slight used in it by the boy, or that the boy might be light, call the cook of the house, a very lusty fellow, as Sir G. Carteret's cook, who is very big: and they did raise him just in the same manner. This is one of the strangest things I ever heard, but he tells it me of his own knowledge, and I do beartily believe it to be true. I inquired of him whether they were Protestant or Catholique girles; and he told me they were Protestant, which made it the more strange to me."

In illustration of this passage LORD BRAYBROOKE adds, at vol. v. p. 245., the following note, which we insert, as it serves to bring before our readers evidence of this, at present, inexplicable fact on the authority of one of the most accomplished philosophers of our day:

"The secret is now well known, and is described by Sir David Brewster, in his Natural Magic, p. 256. One of the most remarkable and inexplicable experiments relative to the strength of the human frame is that in which a heavy man is raised up the instant that his own lungs, and those of the persons who raise him, are inflated with air. This experiment was, I believe, first shown in England a few years ago by Major H., who saw it performed in a large party at Venice, under the direction of an officer of the American navy. As Major H. performed it more than once in my presence, I shall describe as nearly as possible the method which he prescribed. The heaviest person in the company lies down upon two chairs, his legs being supported by the one, and his back by the other. Four persons, one at each leg, and one at each shoulder, then try to raise him; and they find his dead weight to be very great, from the difficulty they experience in supporting

When he is replaced in the chair, each of the four persons takes hold of the body as before; and the person to be lifted gives two signals, by clapping his hands. At the first signal, he himself, and the four lifters, begin to draw a long full breath; and when the inhalation is completed, or the lungs filled, the second signal is given for raising the person from the chair. To his own surprise, and that of his bearers, he rises with the greatest facility, as if he were no heavier than a feather. On several occasions, I have observed, that when one of the bearers performs his part ill by making the inhalation out of time, the part of the body which he tries to raise is left as it were behind. have repeatedly seen this experiment, and performed the part both of the load and of the bearer, you can testify how remarkable the effects appear to all parties, and how complete is the conviction, either that the load has been lightened, or the bearer strengthened, by the prescribed process. At Venice the experiment was performed in a much more imposing manner. The heaviest man in the party was raised and sustained upon the points of the forefingers of six persons. Major H. declared that the experiment would not succeed, if the person lifted were placed upon a board, and the strength of the individuals applied to the board. He conceived it necessary that the bearers should com-municate directly with the body to be raised.

"I have not had an opportunity of making any experiments relative to these curious facts: but whether the general effect is an illusion, or the result of known principles, the subject meri:s a careful investigation."

Minor Queries.

De Sanctâ Cruce.—Can you inform me who is the author of a book entitled De Sanctâ Cruce; and what is the size and date? Are there not more than one under that title? I rather think that Gretser the Jesuit wrote such a book, but I have not been able to meet with it among the London booksellers.

Etymology of "Aghindle" or "Aghendole?"—
This is a small wooden measure containing eight pounds and a half, being the fourth part of the old peck of thirty-four pounds; and its use is now almost obsolete in those parts of Lancashire where it was formerly known. It is alluded to in the Notes of Pott's Discovery of Witches, edited by James Crossley, Esq., for the Chetham Society.

F. R. R.

Pictures of Queen Elizabeth's Tomb.—Fuller, in his account of Queen Elizabeth, Church History, lib. 2., says:

"Her corpse was solemnly interred under a fair. tomb in Westminster, the lively draught whereof is pictured in most London, and many country churches, every parish being proud of the shadow of her tomb."

Can any of your correspondents point out instances where these are still preserved?

T. STERNBERG.

Spanish " Veiwe Bowes." - Attached to a commission I find the following, dated March 10, 1622:

" Nottingham. An Inventory of the goods and Chattells of St John Byron the elder, knight, taken at Mansfyld.

Item foure Spanishe veiwe bowes wih a quiver } xla" and arrowes at -

Can you inform me if these "veiwe bowes" were cross-bows; or, if not, what other bows they were?

Old English Dirines. - It has been said of our late king, George III., that in a conversation with a learned man of the day respecting the English divines of the seventeenth century, he made a happy and correct application of the first clause of Genesis vi. 4., by observing that " there were giants in the earth in those days."

To whom did the king make this observation?

and on what occasion?

The eminent and accomplished editor of Boswell's Johnson asked this question some years ago of his literary friends, but, I believe, did not receive a satisfactory answer.

Lord Viscount Dover, Colonel of the First Troop of Guards in the Service of James II. in Ireland, 1689-1690. — I am engaged in displaying, with genealogical illustrations, the titles and names of the officers of all the regiments of this ex-monarch, having in my possession a full copy of his Army List, classified in regiments, with columnar rolls of their several officers, according to their rank. The importance of publishing these memorials in aid of pedigree searches must be apparent from the fact, that this list comprises members of all the old aristocracy of Ireland up to that day, to the rank and estates of whom the accession of King William introduced more adventurous, but long less re-

spected successors.

In the opening list of colonels the first I encounter is styled as above: now, what was the name and lineage of this Viscount Dover? Henry, Lord Dover, was appointed one of the Commis-sioners of the Treasury to that king in 1686; and again, in 1688, a short time before his abdication, was especially chosen to advise the queen. In 1689 the "Earl of Dover" was one of those recorded as having fled with the royal exile to France, and afterwards accompanied him to Ireland. On James' arrival there Lord Viscount Dover appears as above, and was a Privy Cocillor, but did not sit in the Parliament of Dublin. In July 1689 he was joined in Commission for the Treasury with the Duke of Tyrconnel, Lord Riverston, and Sir Stephen Rice. Norris says (Life of King William, p. 281.) that this Viscount applied in 1690 for a pass out of the country: on which he refired to the Confinent. He was aftereds, with his joint commissioners, outlawed.

Now, according to the Peerage Books, the earldom of Dover became extinct on the death, in 1671, of John Cary, the second Earl, son of Henry, the first Earl, without issue male; and I am not aware of any recognised or otherwise mentioned Viscount Dover. JOHN D'ALTON.

48. Summer Hill, Dublin.

Lines on Woman's Will. -

" That man's a fool who tries by art and skill, To stem the torrent of a woman's will, For if she will, she will, you may depend on't, And if she won't, she won't, and there's an end on't."

Can any of your correspondents inform me who is the author of the above lines? I am not certain that I have quoted them quite correctly. My impression is that they are of considerable antiquity.

Celebrated Fly. - In Curzon's Monasteries of the Levant, p. 183., occurs the following passage: -

" The prophet Mahomet's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which remarkable service he is to have a place in heaven, where he will enjoy the society of Borak, the prophet's horse, Balanm's ass, Tobit's dog, and the dog of the Seven Sleepers, whose name was Ketmir, and also the companionship of a certain celebrated fly, with whose merits I am unacquainted."

Will some of your readers supply the inform-AGMOND. ation?

59. Egerton Street, Liverpool.

Battle of Alfred the Great with the Danes. -the place in Hampshire where the memorable encounter of Alfred the Great with the Danes took place, as different historians call it by various names? also in what part of the county it is situate, and (if still existing) its present name?

Islington.

Old Satchells. - In Lockhart's Life of Scott, vol. i. p. 63., there occurs the following passage:-

"He owed much to the influence exerted over his juvenile mind by the rude but enthusiastic clan-poetry of old Satchells, who describes himself on his title-page as 'Captain Walter Scott, an old souldier and no scholler,'"

Can any of your readers inform me why thisancestor of Sir Walter's was called old Satchells? Whether, as is most probable, from his residence, some house or hamlet bearing that name, or from some family, should there be any of that surname. What editions have there been of his "true history," &c.? Sigma.

"Pretty Peggy of Derby, O!"—Who was the author of this ballad, and where shall I meet with a copy of it, my copy being imperfect? R. S.

"Noose as I was," and "Noose the same," were frequent replies, in my younger days, to inquiries from persons relative to another's state of health; and occasionally I have heard, in answer to a general inquiry of "How do you do?" or, "How to you find yourself?" the reply "Tightish in a mose." Now, this not having been confined to one particular locality, I should be much pleased if any of your correspondents would throw a light on the winde derivatur of the phrase.

Serbiton.

"La Garde meart," &c. (Vol. v., p. 425.).—In a late number of "N. & Q." reference is made to the famous saying ascribed to the Duke of Wellington at Waterloo: "Up guards, and at them!" I beg to call the attention of your readers to the equally famous words said to have been uttered by the brave Murat, who, when summoned to surrender, is reported to have answered, "La garde meurt, et ne se rend pas."

I have heard it stated on good authority that these were not the words of Murat, but that he merely answered the summons with the emphatic monosyllable "Merde!"—a response which, though no wise so elegant, conveys the same idea as the commonly received version, and is much more characteristic of the man. I shall be delighted to receive some light as to the historical fact, what Murat's answer really was? R. C. B.

Coral Charms.— On the little bunches of coral charms, imported from Italy, amid hands to avert the evil eye, &c., there generally hangs a rather unmeaning-looking one, like a single finger. Is not this neither more nor less than the veritable fearings? If not, what is it?

A. A. D.

Maturin Laurent. —I wish to learn where, when, and what, Maturin or Mathurin Laurent was. He was the author of a work rather indecent and irreligious, somewhat learned, and not altogether undull, entitled Le Compere Mathieu. It is an imitation of the manner of Rabelais. I can find his name in no biographical dictionary.

A. N.

Mons. Cahagnet. — Dr. Gregory, in his Letters on Animal Magnetism, p. 222., says:

"Mr. Cahagnet is since dead, or I should have endeavoured to see his experiments."

But I am credibly assured he has just published a new work of the most extreme Cahagnetism. Which of the two is the truth? Or, does he (like Hermotimus of old) divide his time between this world and the next—slipping away to his country-house in Paradise when he apprehends a visit from a Scotch philosopher?

A. N.

James Murrey, titular Earl of Dunbar. — Lord Albemarla, at p. 161. vol. i. of his Memoirs of the Marquis of Rockingham and his Contemporaries, speaks of James Murrey of Broughton, titular

Earl of Dunbar, secretary to Prince Charles Edward, and who afterwards became approver in the State Trials of 1746, as the *brother* of the first Lord Mansfield.

Is not this a mistake? The great Chief Justice, as all the world knows, was the younger son of a Perthshire peer, Viscount Stormont.

Was not James Murray of Broughton the representative of a family in Kirkcudbright, which was either not at all, or very remotely, connected with the Stormont-Mansfield Murrays? C. (2.) Portsmouth.

Minor Queries Answered.

Lanthorns.—Where is this passage to be found, which I have copied from a MS. Place-book, relative to the origin of lanthorns?

"The inventor of lanthorns was one King Alured, in whose days the churches were of so poor a structure that the candles were blown out set before the relics, the wind getting in not only ostia ecclesiarum, but per frequentes parietum rimulas: insomuch that the ingenious prince was put to the practice of his dexterity, and by the occasions of this lanternam ex lignis et bovinis cornibus pulcherrime construere imperacit; or by an apt composure of their horns and wood he taught us the mystery of making lanthorns."

I do not remember ever to have met with this origin of those useful articles before.

[The substance of the passage will be found towards the close of Asser's Life of Alfred.]

A Popular Book censured in the Pulpit, in the time of Queen Anne. —

"The face of a Book in vogue, looks indeed with a sowre aspect against the Priesthood only, but intends (if we may turn aside its disguise) a wound and stab to the Revelation that once settled and still upholds it. Nor would it fare so ill, I verily believe, with the characteps of Priests either among the Authors or Admirers of that Treatise, if it were not for Tithes and Offerings, the Lands and Revenues, which the Law and Gospel both allow for the support of that Order.—Pp. 24, 25. of A Sermon preached by Rev. Richard Barker, M.A., Fellow of Winchester College, before Jonathan, Lord Bishop of Winchester, Sept. 22, 1707.

What is the book alluded to, and who was the author?

[Most probably Matthew Tindal's treatise, The Rights of the Christian Church Asserted, against the Romish and all other Priests who claim an independent Power over it, published in 1706. The work, which is an elaborate attack upon what are commonly called High-Church principles, caused a great commotion. It is related that, to a friend who found Tindal one day engaged upon it, pen in hand, he said that he was writing a book which would make the clergy mad. Replies to it were published by the celebrated Williams Wotton, Dr. Hickes, and others.

Legend respecting the Isle of Ely.—Can any reader of "N. & Q." inform me which of the Popes it was who, according to a legend I have somewhere met with, effected the unique metamorphosis of changing the wives and children of the clergy of the Isle of Ely into eels, and thus gave it its present name, as a punishment for refusing to comply with his edict for the celibacy of the clergy? I think the legend is referred to in some part of Dr. Prideaux's works, but I have no means of certifying the fact.

J. R. C.

Cambridge.

[According to Prideaux, the edict was issued by St. Dunstan. He says, "From Heli some think the Isle of Ely took its name; others say no, but from a multitude of eels, into which the married priests with their wives were transformed, that refused to obey St. Dunstan's ordinance that priests should live single."

— Mathias Prideaux's Introduction for Reading all Sorts of Histories, p. 276. edit. 1672.]

Replies.

THE TRUSTY SERVANT AT WINCHESTER.

(Vol. v., p. 417.)

The author inquired for by M. Y. R. W. is Gilbert Cousin, of Nozeroy, in Franche Comté (better known under his Latin name of Cognatus), whose collected works were published at Basle in 3 vols. folio, 1562. He was one of the restorers of literature in the sixteenth century, and having filled the office of secretary to Erasmus, acquired such enlightened sentiments in regard to religion, as to render him at a later period of life suspected of a tendency to Protestantism; in consequence of which a Bull was obtained from Pius V. for his imprisonment, and he died in the course of his trial before the Inquisition in 1567, - another victim to the merciless system of the papal creed. In his treatise entitled "Outerns, sive de Officio Famulorum," composed at Freiburg in Brisgau (a city of the Grand Duchy of Baden, in the upper circle of the Rhine), in the year 1535, and addressed to Ludovicus à Vero, Abbot of the Convent of Mons S. Mariæ et Charitatis, he thus writes on the subject of painted figures of the Trusty Servant (Opp. vol. i. p. 223.):—

"De famulo dicendi finem faciam, venerande Meezenas, si pro coronide adjecero Probi Famuli imaginem, quem Galli quidam effingunt conclavibus suis.
Hace ad hune habet modum. Pileum rubrum et elegans
erut in capite, nec inelegans interula tegebat corpus; rostrum erut suillum, eures asinina, pedes cervini. Dextra
manus erecta, et in palmam explicata; humero sinistro
pertica librabat duas aqua situlas, quarum altera pendebat
à teria, altera à fronte. Sinistra palam gestabat plenam
uinis aruinis. Addita erat singulorum interpretatio.

—ualo debetur elegans cultus. Suillum rosismebat, non decere famulum esse γλισχεδν

ac fastidiosi palati, sed quovis cibo oportere contentum esse. Auriculæ designabant, famulum oportere patientibus esse auribus, si quid forte dominus durius dixerit. Dextra erecta admonebat fidei in contrectandis rebus herilibus. Cervini pedes, significabant celeritatem in peragendis mandatis. Situlæ et ignis, industriam ac celeritatem in multis negotiis simul peragendis."

The description here given is quoted, nearly in the same words, by Laur. Beyerlinck, in his Magnum Theatrum Vitæ Humanæ, tom. iii., Venet. 1707, p. 525., under the title of "Famuli Probi Schema;" and it will, I think, readily be admitted, that the figure at Winchester College, although differing in some respects from the one described by Cousin, yet in its general features and purport is the same. It is therefore highly probable that the figure was originally painted in the sixteenth century, and the design borrowed from our Gallic neighbours. The costume in which this figure at present appears, would not give it an antiquity of much more than a century and a quarter; but in the *Memorials of Winchester College*, published by D. Nutt in 1846, an entry is quoted from a Compotus of the year 1637 in the following words, "Pictori pingenti Servum et Carmina, 13s. 0d.;" and the writer justly remarks, "It may be considered doubtful whether this entry accounts for the original execution, or only a restoration of the work." A more diligent examination of the old A more diligent examination of the old College accounts would probably throw further light on the subject, and also show at what periods the figure had been repainted, and, no doubt, altered according to the fashion and ideas of the time. This view is borne out by the earliest en-"A Piece of Antiquity painted on the wall adjoining to the kitchen of Winchester College, which has been long preserved, and as oft as occasion requires, is repaired." This print is in felio and me published in 1740 and has been sent as the sent of the sent folio, and was published in 1749, and has the verses both in Latin and English. In one corner may be read the faint traces of the engraver's name, Mosley sculp. It has been recently republished from the original plate, with the addition of the name "H. C. Brown, Winchester." The next engraving, in point of date, is inserted in the History and Antiquities of Winchester, 12mo. 1773, vol. i. p. 91., entitled "The Trusty Servant," W. Cave del. Winton, without the verses. I have also an 8vo. print of rather later date, badly engraved, in which the English verses only are given, and the scoop or dustpan omitted in the left hand of the figure (as it is seen in the earlier copies). Subsequent to this is a small and very incorrect representation in the Gentleman's Magazine for 1812, vol. i. p. 114.; and more recently (but before 1842) is a large and handsome engraving (both plain and coloured) published by James Robins and D. E. Gilmour, at Winchester, in which a background of landscape and cottages is introduced, and, in the upper left-hand corner, the arms of William of Wykeham, the founder of the college, surmounted by the episcopal mitre. Below are the Latin and English verses engraved in capitals. In this engraving, in addition to the shovel, pitch-fork, and broom held in the left hand of the figure, is inserted a square instrument with bars, the use of which is not very obvious, and which appears joined on to the shield suspended from the arm. The coat, also, has the addition of a collar, not seen in the earlier prints. The coloured figure, as represented in this last engraving, has been copied and prefixed to the Polka composed in 1850 by William Patten, and entitled The Trusty Servant. I might here close my reply to the Query of M. Y. R. W., but must entreat the patience of your readers a little longer, in

order to introduce a counter Query on the subject.

In Hoffman's Lexicon Universale, published at Leyden in 1698, under the word Asinina, occurs

the following curious comment: -

"Asinima aures digitis formatæ, stupidum aliquem et asinum denotabant. Salmas. in Tertullian. de Pallio, ubi de variis digitorum ad aliquem deridendum formationibus, p. 338. Sed et asinima aures attentionis ac obedientim symbolum, in celebri Apellis pictura, quà officia servorum auribus hujusmodi, naribus porcinis, manibus omnt instrumentorum genere refertis, humeris patulis, ventre macilento, pedibus cervinis, labiisque observatis, representavit, etc."

The words in Italics would seem to be a quotation, and I would fain inquire from what author they are taken, and also the authority for ascribing this famous picture to Apelles, and the writers by whom it is mentioned? It is remarkable that in this, as in the Winchester figure, the lips are tocked, a peculiarity that is unnoticed by Cousin in his account of the French usage of depicting such representations. I should likewise be glad to receive information, whether any traces of this usage still exist in France, or whether it is mentioned or alluded to by any other writers of that country in the sixteenth and seventeenth centuries?

Before I conclude, I am bound to acknowledge that the references to the works of Cognatus, Beyerlinck, and Hoffman were given to me by the late C. F. Barnwell, Esq., of the British Museum, a gentleman gifted with a large amount of information on curious topics connected with early literature, and whose urbanity and rescliness to impart his knowledge to others will ever cause his memory to be deeply respected by his friends. He is, perhaps, the individual alluded to by your querist M. Y.R. W.

F. Madden.

British Museum, June 29.

THE EARL OF BEROLL.

(Vol. v., pp. 297. 398.)

I saw, with some interest, the observations made by your correspondents Petrophomontoriensis and Inveruniensis on the position and status of the Earl of Erroll, who, with his peerage, holds the office of Great Constable of Scotland, conferred upon his ancestor by King Robert the Bruce in 1314. But I cannot come to the same conclusion which they appear to have arrived at. This matter is worthy of further elucidation.

That the present Earl of Erroll holds the honours of his house undoubtedly and without dispute, is clear from the decision of the House of Lords, given in favour of George Earl of Erroll, the grand-uncle of the present Earl, in 1797. The then Earl of Lauderdale had questioned Earl George's right to vote at an election of the peers of Scotland; and the House of Lords, after a full inquiry, decided in favour of the right so

questioned.

One of the objections made to the title was, that it was claimed through a nomination, which Gilbert Earl of Erroll, who died without issue in 1674, had made in favour of his kinsman Sir John Hay, a short time before his death. This was one of the peculiarities in the Scottish law of Peerage, that a party might, by a resignation to the Crown, and a charter following upon such resignation, obtain power to nominate the heirs to succeed him in his honours and dignities. Some of the highest of the Scottish peerages are held under such nominations, at the present day. It was decided in the case of the earldom of Stair (in 1748) that this power of nomination could not be validly exercised after the Union.

It is true that the Earl of Erroll is the heir (though barred by attainders) of the earldoms of Kilmarnock, Linlithgow, and Calendar, which have

been held by his direct ancestors.

But none of these facts and circumstances, nor all of them together, could (as stated by your correspondents) make "the Earl of Erroll, by birth, the first subject in Great Britain after the blood royal, and, as such, having the right to take place of every hereditary honour." We have higher authority upon this subject than "Dr. Anderson, the learned and laborious editor of The Bee," to whom one of your correspondents refers.

There was nothing in the Scottish peerage to which its members were more anxiously and tenaciously attached than to their rights of precedency. This often produced among them the most unseemly contentions at Parliaments and Conventions. For avoiding of these contentions King James VI., in 1606, granted a royal commission to certain of the Scottish nobility to call their brethren before them, and "according to their productions and verifications to set down every man's rank and place."

The then Earl of Erroll was one of the Commissioners: he made no claim, as in right of birth, to be the first subject in Scotland. He is set down and maked as the fourth among the Farl.

and ranked as the fourth among the Earls.

In the roll which was called daily in the Scottish Parliament, at the time of the Union, termed the Union Roll, the Earl of Erroll is marked second of the earls, one of those who had stood before him in 1606 (Argyle) having been created a duke, and the other earldom (Angus) having become merged in a dukedom; and he stands ranked in the same way, as the second of the earls, in the roll which has been called at all elections of peers since 1746.

But upon the subject which has been mooted in this case by your correspondents, we are not left in any doubt. On the 13th of March, 1542, it is thus stated in the minutes of the Parliament of Scotland:

"The quhilk day the Lordis spirituale, temporale, and Commissars of burrowis representand the thre estatis of Parliament has declarit and declaris James Erle of Arrane, Lord Hamiltoun, secund persoun of this sealme, and narrest to succeed to the Crone of the samin, falzeing of our Sovirane Lady and the barnis lauchfullie to be gottin of hir bodie, and nane utheris, and be resoun thereof tutour lauchful to the Queenes Grace, and Govinour of this Realme."

This James Earl of Arran, and Governor of the Realm, was grandson of Margaret Countess of Arran, eldest daughter of King James II.: thence arose his relationship to Queen Mary, and to the royal family.

James, the Regent, was created Duke of Chatelheraud in France; his grandson, John, was created Marquis of Hamilton in 1599; James, the grandson of this Marquis John, was created Duke of Hamilton in 1643, with a limitation to him and the heirs male of his body; which failing, to his brother and the heirs male of his body; which failing, to the eldest heir female of the duke's body, without division, and the heirs male of the body of such heir female. He left no issue male.

On the death of William, his brother, the second duke (who also died without issue male), he was succeeded in the honours and estates by Anne, the daughter of the first duke, who thus became Duchess of Hamilton, and was the lineal heiress of the Regent Earl of Arran, who was declared to have been the nearest heir to the crown in 1542.

James, the eldest son of Anne, fell in the well-known duel with Lord Mohun in 1712.

Her grandson James, and her great-grandson
of the same name, were successively Dukes of
Hamilton. The last-mentioned James, sixth
Duke of Hamilton, married Miss Gunning, in her
day a lady of great beauty and celebrity; and was

day a lady of great Beauty and celebrity; and was ber fither of two sons, James-George and who were successively seventh and eighth Hamilton. They had also one daughter, Elizabeth, who was married to Edward, the twelch Earl of Derby, in 1774.

When the Commissioners for settling the precedency of the Scottish nobility made their decree in 1606, the Duke of Lennox was the peer first named. He was then a duke, while the head of the Hamilton family was only a marquis: but the honours of Lennox became vested in King James VI., through his father Lord Derneley, and were thus merged in the crown. King James VI. granted these honours anew to members of the Lennox family whom he selected. The whole of these new creations had disappeared before the union of the kingdoms.

Accordingly, in the Union Roll, the Duke of Hamilton's appears as the first name; and the same has so appeared in every list used since the Union. There appears thus to be no reason to doubt that the head of the Hamilton family is the first subject in Scotland after the blood royal.

It has been mentioned that James, sixth Duke of Hamilton, and Elizabeth his wife, had two sons, who were successively Dukes of Hamilton; and that they had also a daughter, Elizabeth Countess of Derby.*

When Douglas Duke of Hamilton died, the Countess of Derby, his sister, came to be heiress of line to Anne Duchess of Hamilton, who had succeeded to the honours and estates in the preceding century: but these honours and estates had been limited to the heirs male of the body of the Duchess Anne; and, upon the death of Douglas Duke of Hamilton without issue, they became vested in his uncle Archibald, the ninth Duke of Hamilton, the father of the Duke that now is.

Elizabeth Countess of Derby was the grandmother of the Earl of Derby, our present Premier, to whom her rights, whatever they were, have descended.

Most persons conversant with subjects of this nature are aware of the high position which the Earl of Derby holds; but, it is believed, there are few who are fully aware of the high position in which he stands in the Peerage of Scotland to the illustrious family of Hamilton, as heir of line to Anne Duchess of Hamilton, whose issue male now enjoy the honours and estates. Scrutatos.

INSCRIPTION AT PERSEPOLIS.

(Vol. v., p. 560.)

Premising that I know nothing of this inscription excepting from the communication of your

^{*} Elizabeth Duchess of Hamilton married, as her second husband, John, fifth Duke of Argyle, and by him had two sons, George-William and John-Douglas-Edward, who were successively Dukes of Argyle. Thus she was mother of four dukes, —perhaps, out of the royal family, an unprecedented occurrence.

Querist, I should say that the spirit of the thing (a sort of verbal magic square) seems to require the repetition of the same words in all three pairs of parallel columns. Therefore the last two columns might have consisted of precisely the same words as the two middle ones (excepting of course the bottom row), without injury to the sense: a circumstance that appears to have been lost sight of by whoever framed the Latin version. At all events, the fifth and sixth words in the top line ought to be dicit and scit, instead of audit and expedit. These, and some others, are perhaps misquotations.

The key consists in taking the words of the bottom row alternately with those of any of the upper

rows in the same pair of columns: — Thus, the first sentence is, "Non dicas quoddamque scis, nam qui dicit quodcunque scit, sæpe dicit quod non scit." I trust your correspondent did not intend this as a sly hit at contributors, its meaning being, "Thou must not talk of all that thou knowest, for he who talks of everything he knows, often talks of what he knoweth not."

The following English version—in which the bottom line is transposed to the top, for the sake of clearness—will give some idea of the arrangement. The last word sees, in the last column, must be understood as sees into or comprehends.

A. E. B.

Leeds.

NEVER	ALL	FOR HE WITO	EVERYTHING	OFTEN	MORE THAN
TELL	TOU MAY KNOW	TELIS	HE KNOWS	TELLS	HE KNOWS
ATTEMPT	TOU CAN DO	ATTEMPTS	HE CAN DO	ATTEMPTS	HE CAN DO
BELIEVE	TOU MAY HEAR	BELIEVES	HE HEARS	BELIEVES	HE HEARS
LAY OUT	YOU CAN AFFORD	,LAYS OUT	HE CAN AFFORD	LAYS OUT	HE CAN AFFORD
DECIDE UPON	YOU MAY SEE	DECIDES UPON	HE SEES	DECIDES UPON	HE SEES

This enigmatical inscription seems capable of a simple solution. It appears to consist of five Arab maxims inculcating prudence in thought, word, and deed. Each line is to be read with the addition of the words of the last line, e.g.:

"Non dieas quoddamque scis, nam qui dicit quodcanque scit, sæpe audit quod non expedit."

The original appears to have suffered in the translation. II. C. K.

[We are also indebted to Sc.—R. M.C.—T. J. B.— JUDENIS — J. EASTWOOD — SEVARG — W. S. SIMISON— B. R. J.—L. X. R., &c., for similar Replies.]

"MONODY ON THE DEATH OF SIR JOHN MOORE."
(Vol. i., pp. 320. 445.)

As I have always coincided in the common opinion that this beautiful poem was, unquestionably, written by Wolfe, and hoped that Mr. Coorma's communication in Vol. i., p. 445. of "N.& Q." had settled any doubt that might still linger in sceptical minds, I was not a little surprised, a few days ago, on accidentally glancing over The Courier newspaper for Wednesday,

Nov. 3, 1824 (No. 10,288), to find the authorship claimed by Dr. Marshall of Durham. I am not aware that his letter received any reply, either at the time or subsequently; but as it might possibly escape the attention of those who could have vindicated Wolfe's claim, and the "incontestable evidence" to which it alludes may yet be capable of production, I trust you will not think this copy unworthy of being noted in your widely circulated and useful publication.

J. R. WALBEAN.

Fall Croft, Ripon.

"ODE ON THE BURIAL OF SIR JOHN MOORE.

To the Editor of the Courier.

SIR, — Permit me through the medium of your highly respectable journal (which I have chosen as the channel of this communication, from my having been a subscriber to it for the last fifteen years) to observe, that the statement lately published in the Morning Chronicle, the writer of which ascribes the lines on the burial of Sir John Moore to Woolf, is false, and as barefaced a farrication as ever was foisted on the public. The lines in question were not written by Woolf, nor by Hailey, nor is Deacoll the author, but they were composed by me. I published them originally some years ago in the Durham County Adaptations.

a journal in which I have at different times inserted several poetical trifles, as the 'Prisoner's Prayer to Sleep;' 'Lines on the Lamented Death of Benjamin Galley, Esq.,' and some other little effusions.

"I should not, sir, have thought the lines on Sir John Moore's funeral worth owning, had not the false statement of the Chronicle met my eye. I can prove, by the most incontestable evidence, the truth of what I have asserted. The first copy of my lines was given by me to my friend and relation Captain Bell, and it is in his possession at present: it agrees perfectly with the copy now in circulation, with this exception, it does not contain the stanzas commencing with 'Few and short,' which I added afterwards at the suggestion of the Rev. Dr. Alderson, of Butterby.

I am, Sir, yours, &c., H. Marshall, M.D.

South Street, Durham, Nov. 1. 1824."

COKE AND COWPER, HOW PRONOUNCED. (Vol. v., passim.)

Notwithstanding the able treatment these questions have already received, I would venture to suggest that they may yet be discussed scientifically, if taken in an analogical point of view. Whatever the difference of opinion, or rather usage, that may exist on the correct pronunciation of either name, we can, I think, arrive at no certain result without tracing the foundation on which opinion or usage may rest, and the fixed laws that must inevitably govern their adoption. Heraldry, it seems to me, supplies the basis for those laws, if not the laws themselves; for by it our modern nomenclature is to a great extent supported, its errors modified or expunged, and anarchy and ruin diverted from sapping the bulwarks of English identity and English pride — the good old names, still rife among us, in many instances the stainless records of ancestral worth.

By a reference to the coat-armour of the various families of Cooper, Couper, and Cowper, as gathered from the pages of Burke, it will at once be seen that the same bearings are interchangeably used by all of them, with only slight variations,—the resemblance being sufficiently distinct to mark a common origin. The paternal coat of the ennobled name of Cowper, I would further remark, bears in some of its features a strong affinity with the arms of the "Coopers' Company" of London. The foregoing remark will also apply so Cohe, Cooh, and Cooke, —the arms of Cohe of Holkham (the present Earl of Leicester), being borne by several families of Cooke, with one or two differences of tincture; yet on the testimony of Wotton it would seem that the uniform spelling of the former name has been Cohe from before the time of Edw. III.

Sir Thomas Coke, of Munteby, Lord of Dudling" (a lineal ancestor of the great Sir Edward
to, and also of the Leicester family), being the

first on record of that name in the pedigree given by Wotton of the Longford family, now extinct. I concur in the suggestion of Mr. Lawrence (Vol. iv., p. 93.) that "Coke is the old English form of writing Cook, from the Anglo-Saxon Coo," or perhaps from the Norman-French Le Coq (a name still common in the Channel Islands; where, by the way, Mr. Lower may still find many compounds of Le (Vol. v., pp. 509. 592.) in almost pristine purity, such as Le Quesne, Le Bas, Le Febvre, Le Conteur, &c.), the primitive sound of o being perhaps short, and since softened into co. Some confirmation of this may be traced in the fact that Burke gives Cock, Cocke, or Koke (alias Coke), as bearing for crest "an ostrich, in the beak a horse-hoe;" which is also borne by the Earl of Leicester, differenced on a chapeau. That the spelling of both Coke and Cowper was left very much to discretion has been shown by previous correspondents, and is further confirmed by Gwillim and other old writers. The former testifies in his usually quaint style:

"He beareth parted per pale gu. and az. 3 englets displayed argent by the name of Cooke of Norfolk. These were the armes of that great man and eminent lawyer, Sir Edward Cooke (or Coke), Knt., Lord Chief Justice of King's Bench temp. Jac. I. He was the only son of Robert Coke, of Milleham, in the said co." &c. &c.—Vide Kent's Abridgment, p. 772.

And again (Ib. p. 476.):

"He beareth azure, a tortoise erect (or) by the name of Cooper (alias Cowper) 'sic' of Nottinghamshire. Borne by Thomas Cowper, Esq., High Sheriff of that county 10 Eliz."

Sir Richard Baker, the "chronicler," speaks of Sir Edward Cook and Mr. Clement Coke, reversing the names in the index, and using each indiscriminately throughout the body of his (I am aware) usually inaccurate work; but being the testimony of a cotemporary, I thought it, on that

account only, worth noting.

Glancing at the Peerage list of family names, I cannot forbear the thought that much of the confusion and irregularity attendant on the various spellings of one name may have arisen, in some cases at least, from a morbid propensity evinced in the desire to aristocratify (if I may be allowed the term) names of somewhat plebeian origin, so as to render them strictly admissible to patrician circles, — witness Smythe, Taylour, Turnour, and others; while many, such as Butler, Carpenter, Cooper, Smith, Gardiner, &c., still remain in almost primitive simplicity, and innocent of specious disguise.

[&]quot; I have somewhere seen the plea that this family derive their name from some Norman valiant yelept "De Tour Noir;" but the resemblance of both name and arms to the commonplace "Turner" is too apparent to escape observation.

At the risk, then, of offending good taste, outraging early and fond associations, and perhaps is uring the charge of "affectation," I cannot but think that the variations of Cooper, Couper, and Cowper are correctly pronounced Cooper, and that Coke and Cooke should be regarded as two ways only of spelling one modernised pronunciation; though, at the same time, I can have no sympathy with the drawing-room "slang" of the present day,—the ridiculous perversions patronised by it (as Broom for Brougham, Darby for Derby) having justly afforded scope for the current wit of the day, and pointed the keenest satires of our humorous friend Punch.

H. W. S. T.

Southampton.

Meplies to Minor Queries.

Use of Stings by the Early Britons (Vol. v., p. 537.).—Similar discoveries to that on Weston Hill have been made on the fortified positions in the south-east of Devon. Among the means shopted by the Romans for the defence of their camps and stations, stones were used, the larger being thrown from engines, and the smaller from slings (Caesar, Bell. Gall., l. ii. s. 11. 19. 24., iv. 23.; v. 35., &c.); and we learn from Vegetius that they were in the practice of collecting round stones in their fortified places, to be ready for use in case of an attack:

"Saxa rotunda de fluviis, quia pro soliditate graviora sunt et aptiora mittentibus, diligentissimè colliguntur, ex quibus muri replentur."—Lib. iv. c. 8.

Heaps of stones collected for this purpose were found in the hill fortress, now partially destroyed, called Stockland Castle, and others in the neighbourhood of Membury Castle; for particulars respecting which, see a little work entitled The British and Roman Remains in the Vicinity of Axmisster, in the County of Devon, p. 82. For an account of similar stones found in the camp at Camalet, see also Dr. Stukeley's Itinerary, p. 142.

Burial in Unconsecrated Ground (Vol. v., p. 596.).

The name of Thomas Hollis ought not to be mitted in the list of those persons who have chosen to be buried in unconsecrated ground. He was healthy, rich, learned, and liberal. He was honoured as a patriot, and was anxious to promote the welfare and happiness of his fellow-creatures. It might be expected that, with all these advantages, he was a happy man; but many of the nine hundred pages in which his Memoirs are enshrined (4to. 1780) demonstrate that he was far from happy.

He had ordered that -

"In the middle of one of these fields, not far from his house [Corscombe, Dorsetshire], his corpse was to be

deposited in a grave ten feet deep, and that the field should be immediately ploughed over, that no trace of his burial-place should remain."

As he was walking in these fields, Jan. 1, 1774, he suddenly fell down and expired, in the fifty-fourth year of his age. His burial took place as he had ordered. T. D. P.

Etymology of Fetch and Haberdasher (Vol. v., pp. 402.557.).—A correspondent in a late Number inquires respecting the etymology of the Irish fetch, an apparition supposed to warn a person of approaching death. The superstition is by no means confined to Ireland, and in Pembrokeshire appears in the shape of the fetch-candle, a light seen moving in the air at night, and supposed to be in attendance on a ghostly funeral, portending the speedy death of the party who sees it. The name might be plausibly explained as if the apparition were commissioned to fetch the fated seer to the other world, but probably erroneously. The superstition is, I believe, of Scandinavian origin, taking its rise in the Vætt of those regions, a kind of goblin of dwarfish stature, supposed to dwell in mounds, whence vætte-lys, literally the Vætt's candle, a name given in Norway to the Will-o'-thewisp, affording both a physical and etymological explanation of the fetch-candle, that can hardly be doubted. See VART, VATTE-LYS, Molbech's Dialects-Lexikon.

Another word that has lately been made the subject of inquiry is haberdasher, and the speculations offered with respect to the origin of this singular word are so wholly unsatisfactory, that it may be worth while to add one that has at least a solid foundation, though it certainly leaves a considerable slip to be cleared by conjecture at the conclusion.

A word of so complex a structure, not apparently reducible to significant elements, must be strongly suspected of corruption, and the origin would naturally be looked for in France, from whence we derive the names of so many of our tradesmen, as butchers, tailors, cutlers, chandlers, mercers, &c. Now the Dictionnaire de Languedoc has "Debassaire, bonnetier, chausseticr, fabricant de bas," from debasses, stockings. With us "The haberdasher heapeth wealth by hats," but he usually joins with that business the trade of hosier; and possibly, when the meaning of the French term was not generally understood in this country, the name of the article dealt in might have been added to give significance to the word, and thus might have formed hat-debasser, or hat-debasher, haberdasher. H. Weddwood.

Baxter's "Heavy Shove," &c. (Vol. v., pp. 416. 594.). — From all I can learn, and I have carefully searched for evidence, the Rev. Richard Baxter is not the author of the Heavy Shove, referred to by some of your correspondents. Had such a work.

been written by Baxter, some reference would have been made to it in His own Life and Times, where he refers to the history of the whole of his publications, including even those of a mere pamphlet form, consisting only of a few sheets. It is very possible that such a work was written by a Mr. Baxter; but not Richard, or that Richard Baxter may have contributed the preface to such a book, a thing he was very much in the habit of doing. I have in my possession a small work entitled—

"The Doctrine of Self-Posing, or a Christian's Duty of putting Cases of Difficulty to Himself, being the Sum of some Sermons Preached at Upton-on-Severn, in the County of Worcester, by B. Baxter, late Minister of the Gospel there, but now removed, with a Preface by Richard Baxter, 1666."

It is not improbable that the Rev. B. Baxter was the author of the Heavy Shove. That such a title was ever given to the Call to the Unconverted, is very improbable. Baxter gives a particular account of the circumstances under which this work, as well as the Saints' Rest, were written, but not a word does he state about any alteration in their titles. I can find nothing in the first edition of the Saints' Rest that will warrant the supposition that Baxter ever intended any other titles to these works than those by which they are universally known. If any alteration has ever taken place in the titles of some of Baxter's publications, it must have been made by other hands. H. H. Bealby.

"We Three" (Vol.v., p. 338.).—The Loggerheads as an inn sign is not so uncommon as your correspondent fancies. That at Pentre, near Mold, is of considerable age, and one can only perceive the outline of human heads on the board. The exact date I could not discover. In Liverpool there is one called the "Loggerheads Revived," where the figures are painted with considerable force. The prevailing characteristic is two men of stout and jovial aspect grinning at the spectator.

AGMOND.

Age of Trees (Vol. iv., pp. 401. 488.). — I may remind your correspondent of the curious old linden tree at Freyburg, in Switzerland, planted in remembrance of the battle of Morat, by a citizen who returned safely. The battle was fought June 22, 1476.

AGMOND.

The Diphthong "ai" (Vol. v., p. 581.). — I believe your correspondent R. PRICE is in error in attributing inconsistency to Walker in respect of the sound ai in pail, and the sound aye. It appears to me that Walker's opinion is that the former is a simple vowel, "formed by one conformation of the organs;" and the latter a compound vowel, in pronouncing which "the organs alter their position." This opinion involves no inconsistency, though it may be erroneous. Spurrell,

in his English-Welsh Pronouncing Dictionary, asserts the contrary opinion, namely, that ai, a, ay, &c., are merely different ways of writing the same sound, which he considers a diphthong, composed of e Welsh and e English, the Welsh e being identical with a in mare, e in there, ea in pear, and other words, as pronounced by the generality of Englishmen. He also treats o in note as a diphthong, which Walker considers simple. The Welsh o is simple, and differs from the diphthongal English. There does not appear to be any reason for distinguishing between the pronunciation of pail and pale, as the pronunciation of words ought to regulate their spelling, rather than the spelling govern their pronunciation.

Ar Rhislart.

The Symbol of the Pelican (Vol. v., pp. 211, 212.).—I should be glad if your correspondent Mariconda will favour me with the title of a book or books printed by Rocco Bernabo, in which the device may be seen. In George Wither's Collection of Emblemes*, book iii. p. 154., there is a representation of this symbol surrounded by the motto "Pro lege et pro grege;" but although the page is headed

"Our Pelican, by bleeding, thus, Fulfill'd the Law, and cured us;"

the representation (both of the bird and its young) is that of an eagle.

John Hope (Vol. v., p. 582.).—In 1768 he succeeded his father as member for Linlithgow, as the nominee of his relation the Earl of Hopetoun, who, it appears, allowed him an annuity — I infer of 200l. a year — towards defraying his expenses when attending parliament. He appears to have been somewhat more liberal in his political opinions than the earl approved, and in consequence of his voting against government on the question of giving Luttrell the seat for Middlesex, the earl withdrew his support, and John Hope was declared on petition "not duly elected." I collect the above few particulars from a pamphlet which he published in 1772, entitled Letters on Certain Proceedings in Parliament during the Sessions 1769, 1770, written by John Hope, Esq., late representative for the county of Linlithgow.

If your correspondent has any wish to see the pamphlet, I will forward it to you. N. J.

Stoup (Vol. v., p. 560.). — As a contribution towards the list of examples of exterior holy water stoups requested by Mr. Cuthern Brde, I beg to inform him that one exists outside the south porch of the church of Hungarton in this county.

^{* &}quot;A collection of Emblemes, ancient and moderne, quickened with Metricall Illustrations, and disposed into Lotteries both Morall and Divine, that instruction and good Counsell may bee furthered by an honest and pleasant recreation. By George Wither, London's printed by Augustine Matthewes, 1634."

It adjains the eastern: jamb of the archway, and he a stone canopy above it. I am not aware of there being any other example in this neighbour-lood.

LEICESTRIENSIS.

A perfect holy water basin or stoup exists at the church of Ixworth, St. Mary, on the exterior of the chancel entrance, south side of the church; also one on the exterior of the church at Pakenham, at the porch entrance, on the north side of the church: both in Suffolk. These observations were made in my visits to those churches in Aug. 1849, and I believe the stoups are still to be found there.

C. G.

There is an exterior holy water stoup at Winchester Cathedral; I think on the south wall.

TECEDE.

Flamegan on the Round Towers of Ireland (Vol. v., p. 584.).—That this announcement may not hazard the standing of those who have laboured to expound the mystery which the Cambrian bishop of King John's day could not, I can testify that, having been allured by the title set forth in R. H.'s late communication, I examined the little pamphlet, and cannot think its author could for a moment be considered other than a literary wag, a caricaturist of antiquities, as Father Print has been of poetry. I yet remember that the composition was at the time attributed to a prelate of very high rank on the Irish bench of bishops. "Stat nominis umbra."

J. D.

Giving the Sack (Vol. v., p. 585.).—A querist in a late Number seems to have confounded two expressions of essentially different import, viz. the German "Einem einen Korb geben," to give one the basket, and the widely-spread expression of "giving one the sack." Of these the former is used when speaking of a lady refusing an offer of marriage; and, in a secondary sense, any one receiving a refusal in general is said to "get the basket." Nothing but guesses, and very unsatisfactory ones, have been given as to the origin of this expression. They may be seen in Adelung, under the word Korb. The import of the other expression may be accounted for in a more satisfactory manner. To tell a person in English to "pack up his orts," is to send him about his busites, — to desire him to clear away even his orts or crumbs, and to leave no traces of himself behind. In French the word quilles, or ninepins (probably used as a type of the property least worth carrying away a person could have) takes the place of our orts; and "trousser leurs quilles" is explained by Cotgrave, "to pack up or prepare for their departure." Hence, "donner son sac et as quilles" to a workman, or person in our employ, is to pack him off; to hand him his traps; and thus to give him the clearest intimation of our desire of his immediate departure. The import is

a little obscured in the English version of "giving one the sack."

H. WEDGWOOD.

42. Chester Terrace, Regent's Park.

The country beggars in Ireland and Scotland formerly received the alms of the charitable in meal, potatoes, and other farming produce, which they carried off in sacks and bags, suspended round their bodies. In the North of Ireland, in my youthful days, the phrase was well understood to imply that a person, when he had got the sack (was discharged from his situation), had no other resource than to become a mendicant, and carry a bag, the well-known emblem of his profession.

"The world may wag
Since I've got the bag,
For thousands have had it before me:"

was the chorus, and all I recollect, of a very common Irish beggars' song, about thirty years ago. The expression, however, is much older, and is plainly alluded to, with the same signification, in the following extract from the violent satire on Cardinal Wolsey, which is, I believe, erroneously attributed to Dr. Bull:

"The cloubbe signifieth playne his tiranny, Covered over with a Cardinal's hatt, Wherein shall be fulfilled the prophecy, Aryse up Jacke, and put on thy salatt, For the tyme is come of bagge and walatt."

W. PINKERTON.

Ham.

The Bells of Limerick Cathedral (Vol. i., p. 382.; Vol. ii., p. 348.).—It would tend, no doubt, much to the illustration of one of the most beautiful traditions of Ireland, if any one would contribute a note of the tone, workmanship, or decoration of these celebrated bells. Mr. N. P. Willis, before narrating the legend printed in "N. & Q.," merely observes (Scenery and Antiquities of Ireland, vol. i. p. 106.) that his guide to the beltiry called on him "to admire the size of the bells." If neither inscriptions nor peculiarities of decoration or construction is observable, probably the accounts of the bursar of the cathedral, or some of the other records of the chapter, might afford evidence of the substantial truth of the tradition, and of the period when its incidents occurred.

J. R. Walbrak.

Fall Croft, Ripon.

Mexican, &c. Grammar (Vol. v., p. 585.).—In reply to the Query of W. B. D. respecting grammars of the South American languages compiled by the Spanish missionaries, I would inform him that such an one was drawn up and printed by the Jesuits in their missions in Paraguay of the Guarani language, which is, I believe, the most diffused of the South American native tongues, and forms the basis of very many of the other numerous dialects of that continent. When in

Paraguay in 1842, I procured, with great difficulty, a copy of this work, which, unfortunately, I have not by me so as to describe it exactly; but, to the best of my recollection, it is a very small quarto, and was printed about the end of the seventeenth century at one of the Misiones de Paraguay. The work is doubtless, as W. B. D. surmises, very scarce even in South America or Spain.

G. J. R. G.

Bishop Merriman (Vol. v., p. 584.).—According to Harris's edition of Ware's Irish Bishops, p. 205., John Merriman was consecrated Bishop of Down in St. Patrick's church, Dublin, on the 19th Jan. 1568-9, by Thomas Lancaster, Archbishop of Dub-lin, assisted by the Bishops of Kildare, Meath, and Ossory; and we find from the Ulster Inquisitions, published by the Irish Record Commissioners in 1829, that the family existed in the county of Down (in which county the diocese of Down is situate) long after the bishop's death in 1572, and the state of the state o there occupying a highly respectable position in society. In 1606 William Merryman was living in Bishop's Court (part of the episcopal lands of Down), in the barony of Lecale; in 1622 Robert Merryman of Sheepland, another portion of the same episcopal lands in same barony, was one of the trustees of the estates of Arthur Magenis, Viscount Iveagh; and Nic. Maryman, of same place, is also mentioned as having obtained the lands of Glyvett, in same barony, from George Russell, previous to 1663. The name frequently occurs for some years later in the local history of the same district, but seems subsequently to have declined, and to have been called Merryment, latterly spelling it Marmion; a few farmers of which name are still to be found in the baronies of Lecale and Mourne. J. W. H.

Birthplace of Andrew Marvell (Vol. v., p. 597.).

— If it be "again and again stated that he was born at Hull," which Mr. Kidd is "reluctantly compelled to believe" was not the case, having in his possession "authorised documents" proving where the patriot really was born, but which place has not hitherto been disclosed, it may be well to refer your correspondent and others to Poulson's History of the Scigniory of Holderness, vol. ii. p. 480. 4to. 1841, where it is stated that the entry of his birth in the Parish Register of Winestead, of which place his father, Andrew Marvell, became rector, on the presentation of Sir Christopher Hildyard, Knight, on the 16th April, 1614, and resigned the living in 1624 for the Readership of the Holy Trinity Church, Hull, proves that the willage of Winestead claims the honour of having been his birthplace.

F. R. R.

Anstis on Scals (Vol. v., p. 610.). — The MS. in question was in the Stowe Collection, and passed, with all the other MSS., to the Earl of Ashburnham in 1849.

It was No. 289. in the Sale Catalogue prepared by Leigh and Sotheby, but which was not generally circulated:—Aspilogia, 2 vols. folio; the first of 267 pages, and the second 233 pages. G.

Foundation Stones (Vol. v., p. 585.). — There appeared in a weekly periodical, the Leisure Hour, of May 21, 1852, the following account of the foundation of Blackfriars Bridge:—

"The first stone of Blackfriars Bridge, the work of Robert Mylne, a Scotch architect, was laid on the 31st October, 1760. It was originally called Pitt's Bridge, in honour of William Pitt, the great Earl of Chatham. If the foundations are ever disturbed, there will be found beneath them a metal tablet, on which is inscribed in Latin the following grateful tribute of the citizens of London to the genius and patriotism of that illustrious statesman. On the last day of October, in the year 1760, and in the beginning of the most auspicious reign of George III., Sir Thomas Chitty, Knt., Lord Mayor, laid the first stone of this bridge, under-taken by the Common Council of London, during the progress of a raging war (flagrante bello), for the ornament and convenience of the city; Robert Mylne being the architect. In order that there might be handed down to posterity a monument of the affection of the City of London for the man who, by the power of his genius, by his high-mindedness and courage (under the Divine favour and happy auspices of George II.), restored, increased, and secured the British Empire, in Asia, Africa, and America, and restored the ancient reputation and power of his country amongst the nations of Europe, the citizens of London have unanimously voted this bridge to be in-scribed with the name of William Pitt."

As it was not stated in the above-mentioned periodical whence this account was obtained, may I be permitted to make the Query, — Where the original account of the ceremony is to be found, and also the copy, in Latin, of the inscription on the said tablet?

Milton indebted to Tacitus (Vol. v., p. 606.).—
I need not remind your correspondent Mr. Gill in how very many instances the illustrious author of the Paradise Lost has "borrowed" the thoughts of foregone classics, and, as Mr. Gill well says, with "more than returned favour, lending them a heightened expression."

Warton's edition of the Minor Poems of Milton, with its formidable array of parallel passages from other and elder poets, furnishes an abounding example of a prevailing characteristic of Milton's mind, that of reflecting (perhaps unconsciously) the axioms and bright sayings of all ages of literature, stored in his capacious brain-treasury.

rature, stored in his capacious brain-treasury.

No writer of the same rank in genius has, I should suppose, to a greater extent re-fused the sentences of other authors which were worth preserving. Warton, I have heard, produced his edition in no friendly spirit towards the old republican, whom he hated for his politics, but to

manifest the abundance of the poet's obligations to his predecessors. There is no question that Milton "borrowed," and unscrupulously; but it ws.not. an Israelitish "borrowing" of the Egyptians; he returned the thoughts he had appropriated with added lustre, or, to preserve the insee in its integrity, with compound interest. As'l remember, Leigh Hunt, when we were speaking on this very subject, acknowledged in his functful and humorous vein of language:—"Oh, yes! Milton 'borrowed' other poets' thoughts, but he did not 'borrow' as gipsies borrow children, polling their features that they may not be recognised. No, he returned them improved. Had he 'borrowed' your coat, he would have restored it, with a new map upon it!"

COWDEN CLARKE.

Plague Stones (Vol. v., p. 226.). — There was some time ago, and I believe is still in the neighbourhood of Dorchester, co. Dorset, one of these rare stones; it is situated on the east side of a public road, not far from the first milestone from Dorchester, on the London turnpike road; it stands near a tree close to the hedge, a few feet beyond the gate leading to Stinsford House, on the road just branched off to Moreton, &c. This stone has not been heretofore noticed, that I am aware of, as a plague stone; it has been commonly considered as a boundary stone, which its position cannot warrant: it is circular in shape, and near four feet high, having a round hollow of dishlike shape excavated on the top of it, and no doubt of the class above alluded to. It has been in the same place beyond the memory of man.

Algernon Sidney (Vol. v., p. 318.).—Niebuhr, when a youth of eighteen, made quite a hero of Algernon Sidney:

"This day," said he, writing from Kiel, Dec. 6th, 1794, " is the anniversary of Algernon Sidney's death III years ago, and hence it is in my eyes a consecrated day, especially as I have just been studying his noble life again. May God preserve me from a death like his; yet even with such a death the virtue and holiness of his life would not be dearly purchased. And now he is forgotten almost throughout the world, and perhaps there are not fifty persons in all Germany who have taken the pains to inform themselves accurately about his life and fortunes. Many may know his mane, many know him from his brilliant talents, but they formed the least part of his true greatness."

in 1813, the late George Wilson Meadley, Esq., of Bishop wearmouth, the biographer of Dr. Paley, published Memoirs of Algernon Sidney.

E. H. A

Edmand Bohun (Vol. v., pp. 539. 599.). — Mr. Rix has been inquiring about this writer. Has it been noticed that he was licenser of the press in 1692? The book entitled—

"Observations historical and genealogical, in which the eniginals of the emperore, kings, electors, and other

sovereign princes of Europe, with a series of their births, matches, more remarkable actions, and deaths, and also the augmentations, decreasings, and pretences of each family, are drawn down to the year 1690. Written in Latin by Anthony William Schowart, History-professor at Frankfort, and now made English; with some enlargements relating to England. 8vo. 1693. London."

bears the "imprimatur" of Edmund Bohun, with the date of "Decemb. 12, 1692;" and at the close of the preface the translator states that.—

"In the Latin copy, amongst King James II.'s children there is one mentioned and called *The Prince of Wales*; but the late licenser, Mr. Bohun, having expunged him, the translator could not, by the warrant of the Latin original, presume to insert him."

JOHN BRUCE.

Declaration of Two Thousand Clergymen (Vol. v., p. 610.).—I do not think the names of the two thousand clergymen that signed the declaration supposed to call in question the Queen's Supremacy were ever published. The declaration is too long for insertion in "N. & Q.," but Rusticus will find it in the English Churchman, No. 400, August 29, 1850, pp. 687, 588.

G. A. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Those who, from knowing the active share always taken by Mr. Wright in the proceedings of the Archeological Association, and in the investigations carried on under its auspices in various parts of the country, and who, being aware that with such practical knowledge Mr. Wright combines a very general acquaintance with the antiquarian literature of the Continent generally, have consequently anticipated that his new book — The Celt, the Roman, and the Saxon: a History of the early Inhabitants of Britain, down to the Conversion of the Anglo-Saxons to Christianity: illustrated by the Ancient Remains brought to Light by recent Research - would be a volume full of information, pleasantly served up on that recondite subject — the primeval antiquities of this country — will not be disappointed. The work has been under-taken, as Mr. Wright informs us, for the purpose of supplying a Manual of British Archæology; of rendering that science more popular; and of calling the attention of Englishmen more generally to the past history of their country: and, with this latter view more particularly, is plentifully studded with engravings of all such objects as represent the classes or peculiar types with which it is necessary the student should make himself acquainted. Mr. Wright discards altogether the system of archaeological periods which has been adopted by the antiquaries of the North, and has treated antiquarian objects simply according to the races to which they belonged; in fact, to use his own words, "has attempted to make archeology walk hand in hand with history." We do not agree with Mr. Wright in this entire rejection of the systems which have been advanced by Worsaae, Thomsen, and others; but we are

bound to admit that in carrying out his own views he has produced a most instructive and readable volume, and one well calculated to assist the student in his apparently dry, but really attractive search into the primeval antiquities of these islands.

Miss Catlow's abilities as a naturalist, and her tact in popularising any subject she undertakes, are too well known to need reiteration on this occasion. We have merely alluded to her possession of those excellent qualities, because our doing so enables us most briefly and most effectually to point out the characteristics of her Popular Scripture Zoology, containing a Familiar History of the Animals mentioned in the Bible, which, got up in the attractive style for which the natural history publications of Messrs. Reeve are always distinguished forms a volume which at this prize-giving season well

deserves the attention of parents and teachers.

The two new parts of Longman's Traveller's Library are little books of great interest and importance. Mr. Hope's Britanny and the Bible; with Remarks on the French People and their Affairs, consists of Notes written at the moment during several years' residence in different parts of that country, and trest principally of the spread of the Scriptures in Britanny, effected as it is chiefly by the labours of Englishmen, and by English aid — although that portion of the book which contains his observations on the late Revolution in France will probably be read with the greatest interest. Mr. Hope is somewhat of an alarmist: but his advice to us, " In fine, trust in Providence, and keep your powder dry, -very dry, and the flask in order," is too full of common sense to be neglected .- Mr. T. Lindley Kemp's Natural History of Creation is an ably written attempt to describe the laws by which Chaos became gradually fit for the occupation of plants and animals; to show the Creation that is daily going on around us, and the causes of disease upon living bodies. The impressions left by this little book upon the mind will far outlast the railway trip during which it may be perused.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SHARSPEABE'S JULIUS CASAR, by D'Avenant and Dryden, 1719.

THE NEW UNIVERSAL MAGAZINE.

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GENTLEMAN'S AND LADY'S POLITE INSTRUCTOR. Vol. VI. 1784.

London: Printed for Hodges, by Crowder and Woodgate.

MARON'S ENGLAND, 4 VOIS.

SCOTT'S LADY OF THE LAKE.

LAY OF THE LAST MINSTREL.

MARMION.

The original to. editions in boards.

FLANGAN ON THE ROCED TOWERS OF IRELAND. 4to. 1843.

A NARRATIVE OF THE PROCEDINGS IN THE DOUGLAS CAUSE.
LONDON, GRIffin, 8vo. 1767.

CLAME'S PORMS. FORD. VOI. LAST Edition.

MALLET'S ELVIRA.

MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by
George Newton. London, 1661.

CHAULER'S PORMS. VOI. 1. Aldine Edition.

BIBLIA SACRA, Vulg. Edit., cum Commentar. Menochii. Alost
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Potices to Correspondents.

REPLIES RECEIVED.—How the ancient Irish crowned their Kings—Roses all that's fair adorn—The Chevatier St. George—Chantrey's Sleeping Children—Whit.—'Like a fair Itiy—Wartin's Note—Plague Stones—Work on Scals—Papal Bull.—Portrait of George Fox—Sites of Buildings changed—The Heavy Shove—Declaration of 2000 Clergymen—Was Efrabeth fair or dark—Longcwity—Seth's Pillar—Frebord—Docking Hovee' Tails—Hostoges to Fortune—Punch and Judy—Robert Forbes—John Hope, &c.

Bonnall is thanked. The Notes in question will be very acceptable.

Q. Q. Q. Parker's Glossary of Heraldry is perhaps the readiest authority to which we can refer our Querist on the subject of the Badges to which he refers. His other Query shall be attended to.

LER. She whom Tennyson describes as having

" Clasp'd in her last trance Her murder'd father's head,"

was Margaret Roper, daughter of Sir T. More. See "N. & Q.,".

INQUISITOR'S Query shall be attended to.

R. H. B. will find his Query respecting Scotch Provincial Tokens in our No. of the 19th of June, p. 585.

The Index and Title-page to Volume the Fifth will be ready umediately.

Full price will be given for clean copies of No. 19, upon applica-on to our Publisher.

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Aates.

HISTORICAL VALUE OF SOUTH'S SERMONS.

I seldom take up the Sermons of the eloquent and witty Dr. South without feeling much surprised that so little use is made of them in illustrating the History of Eugland from the martyrdom of King Charles I. to the death of Queen Anne. And I now venture to offer this hint through the medium of the "N. & Q.;" for I feel confident that any one who reads them with a historical, as well as a theological view, will be well repaid for his trouble. South passed a long and active life in the service of the Church of England; and amongst her worthies she can scarcely reckon a more able or undaunted son. He was born in 1633, and lived on, through the most eventful period of English history, until July 8th, 1716. He likewise retained the full possession of all his faculties to the last, and was more than eighty-one years old when he dedicated to the Right Hon. Wm. Bromley the fourth volume of his inimitable Sermons:

"Jam senior; sed cruda Deo viridisque senectus."

In the year 1647, South was entered one of the king's scholars at Westminster; and signalised himself the following year by reading the Latin prayers in the school on the day of King Churles I.'s martyrdom, and praying for his sacred majesty by name about an hour or two before he was beheaded. This anecdote I take partly from the memoirs prefixed to South's Posthumous Works, p. 4., Lond. 1717, 8vo., and partly from his own most valuable sermon upon Proverbs xxii. 6., vol. ii. p. 188., Dublin, 1720, fol. I do wish we could make out the names of the youthful heroes who were South's companions upon this interesting occasion; but the good Dr. Busby was their tutor, which will account for their being "really king's acholars as well as called so."

In 1651 South was elected student of Christ's Church. Oxford, together with the notable John Locke, and graduated Bachelor of Arts 165. In the same year a thin Ittle quarto volume was published by the University of Oxford to congratulate Oliver Cromwell upon the peace then concluded with the Dutch, and some Latin verses were con-

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tributed by South. I have read them in the above-mentioned volume, though not very lately, and also in Burton's Cromwellian Diary, where they form the subject of triumph. Very little, I think, can be made of them, and they seem a "forced compliment upon the usurper" (Memoirs, p. 5.), imposed most probably upon South by the head of his college, the notorious John Owen, who had been appointed to the deanery of Christ's Church, Oxford, by Cromwell's interest in 1651. At all events he was no favourite of Owen's, who opposed him severely when he was proceeding to the degree of Master of Arts in 1657, for which he was wittily rebuked by South, as also for reprimanding him for worshipping God according to the prescribed Liturgy of the Church of England.

Indeed, "there was no love lost between them;" and when Owen, who was Vice-Chancellor, set up to represent the University of Oxford in parliament, he met a most manly and vigorous opposition, which was chiefly attributable to South. In the year 1658, South was admitted to holy orders by a regular though deprived bishop of the Church of England; and in 1659 preached at Oxford his memorable assize sermon, Interest deposed, and Truth restored. In 1660 he was appointed University orator. At last came the Restoration. South was nominated chaplain to Edward Earl of Clarendon; and in 1663 was installed prebendary of St. Peter's, Westminster. Then followed, in 1670, a canonry of Christ's Church, Oxford; and in 1678, the rectory of Islip, in Oxfordshire. He was chaplain in ordinary to King Charles II.; and refused several bishoprics during his reign. He afterwards refused an Irish archbishopric when James II. was king, and Lord Clarendon, the brother of his great patron Lord Rochester, was Lord Lieutenant of Ireland.

He did not sign the document inviting over William of Orange, for he held the doctrine of passive obedience. Yet, subsequently, when King James had left England, he did not become a Nonjuror; but, with a memorable compliment upon the deprived bishops, he refused to accept any of

their vacant sees.

When Bishop Sprat died, South was offered the see of Rochester and Deanery of Westminster, but refused upon the plea of his advanced age. (Posthumors Works, p. 137.) In fact, he was a great and good man, and his witticisms must not make us forgetful of his true-hearted allegiance to the Church of England. When the Socinians were gaining ground in consequence of the Act of Toleration, the voice of South was raised most warmly against them. And if we want to know Puritanism in its rampant state, we must read South as well as Cleveland's Poems or Hudibras.

Has any one ever described more vividly than South the apparent sanctity and real profligacy of the Puritanical leaders; or the mixture of papal

emissaries amongst the rebels; or Cromwell's first appearance in parliament—"a bankrupt beggarly fellow, with a thread-bare torn cloak and a greasy bat, and perhaps neither of them paid for;" or Hugh Peters; or John Owen; or the "Preaching Colonels;" or the Puritanical fasts commenced "after dinner;" or "the saving-way of preaching, which saved much labour, but nothing else that he knew of;" or the artizan preachers who "could make a pulpit before they preached in it," and had "all the confusion of Babel amongst them without the diversity of tongues;" or "that great mufti John Calvin, the father of the faithful;" or the Socinianising tendency of Grotius' writings; or the "right worshipful right honourable sinners" of the day?

There are also in his Sermons sly allusions to King James II.'s breach of faith and intolerance; and the real cause of his popery, as well as that of Charles II., is stated to have been the kindness they had received from Romanists, and the injustice they themselves, as well as their fathers, had undergone from their ultra-protestant subjects. In fact, Dr. South's Sermons are not merely unrivalled for force of diction, masterly argument, and purity of style; but I could soon prove that they are likewise most valuable as historical documents were I not fearful of trespassing too much upon the columns of the "N. & Q."

Warmington.

SHAKSPEARE READINGS, NO. V.— "CORIOLANUS,"
ACT III. SC. 1.

" Bosom multiplied" versus " Bisson multitude."

Dissenting from the general acclaim with which the proposed substitution of this latter phrase has been received, it is due to the notoriety of the emendation, as well as to the distinguished names by which it is advocated, to explain the grounds upon which I declare my adhesion to the old reading.

But, in the first place, I wish to observe that I cannot perceive anything in the proposed alteration to exalt it above the common herd of conjectural guesses: on the contrary, with the example of bisson conspectuities in the same play, nothing appears more obvious than the extension of the same correction to any other suspected place to which it might seem applicable. Dealing with it, therefore, merely as conjectural, I reject it,—

fore, merely as conjectural, I reject it,—

1. Because the apologue of "the belly and the members," in the first scene, gives its tone to the prevailing metaphor throughout the whole play. Hence the frequent recurrence of such images as "the many-headed multitude," "the beast with many heads butts me away," "the horn and noise of the monster," "the tongues of the common mouth," &c.; and hence a strong probability that, in any given place, the same metaphor will prevail.

2. Because in Coriolanus there are three several

expressions having a remarkable resemblance in common, viz.:

" multiplying spawn," a multitudinous tongue, " bosom multiplied,

and the concurrence of these three is strongly presumptive of the authenticity of any one of them.

3. Because, in the speech wherein bosom multiplied occurs - the matter in discussion being the palicy of having given corn to the people gratis— when Coriolanus exclaims, "Whoever gave that esensel, nourished disobedience, fed the ruin of the state;" these two words, of themselves, seem intended to be metaphorical to the subject: but when he goes on to inquire, " how shall this bosom multiplied digest the senate's courtesy," it becomes manifest that digest continues the metaphor which securished and fee had begun. And if, in addition, it can be shown that bosom was commonly used as the seat of digestion, then the inference appears to be irresistible, that bosom multiplied is a phrase expressly introduced to complete the metaphor. Now, that bosom was so used, and by Shakspeare, is casily proved. Here is one example, from the Second Part of Heavy IV., Sc. 1.:

"Thou beastly feeder disgorge thy glutton bosom."

But I shall go still further: I assert that Shakspeare nowhere has used digest in the purely mental sense; that is, without some reference, real or figurative, to the animal function of the stomach. Certainly there is one seeming exception; but even that, when examined into, arises from a palpable misinterpretation, which, when corrected, returns with redoubled force in favour of the assertion.

I refer to the apologue of "the belly and the ing possage is, in all the editions, as far as I am aware, pointed in this way:

"The senators of Rome are this good belly, And you the mutinous members: For examine Their councels and their cares; digest things rightly, Teaching the weal o' the common; you shall find No public benefit, which you receive, But it proceeds, or comes, from them to you, And no way from yourselves."

If this reading were correct, it would doubtless alled an example of the use of digest in the abstract sense; but it is in reality a gross misprision of the true meaning of the passage, and is only smother proof of how far we are still from possessing a correctly printed edition of Shakspeare. The proper punctuation would be this:

The senators of Rome are this good belly, And you the mutinous members! - For examine Their counsels, and their cares digest things rightly Touching the weal o' the common !- you shall find"-

"For examine" is introduced merely to diversify discourse, and to fix the attention of the lis-

teners; it might be wholly omitted without injury to the sense: but in the passage as it now stands, examine is made an effective verb, having for its objects the counsels and cares of the senators; while digest is made auxiliary to and synonymous with examine, and, like it, is in the imperative mood, as though addressed to the people, instead of being, as it ought to be, in the indicative, with counsels and cures for its agents. It is a curious instance of how completely the true sense of a passage may be distorted by the misapplication of a few commas.

Digest, therefore, in this passage, as elsewhere, is in direct allusion to the animal function. very essence and pith of the parable of "the belly and the members" is to place in opposition the digestive function of the belly with the more active offices of the members; and the application of the parable is, that "the senutors are this good belly," their counsels and their cares digest for the general good, and distribute the resulting benefits throughout the whole community. This is the true reading; and no person who duly considers it, or who has compared it with the original in Plutarch, but must be satisfied that it is so.

4. Because, since digest is thus shown to have been invariably used by Shakspeare with reference to the animal function, bosom multiplied, having close relation with that function, is in strict analogy with the prevailing metaphor of the play; while, on the other hand, bisson multitude has no relation with it at all; and therefore, had the latter been the genuine expression, it would have been associated, not with digest, but with some verb bearing more reference to the function of sight, than to that of deglutition or concoction.

5. Because I cannot perceive why there should be any greater difficulty in the metaphorical allusion to the bosom multiplied digesting the senate's courtesy, than to the multitudenous tongue licking the sweet which is their poison. There is, in fact, such a close metaphorical resemblance between the two expressions, that one can scarcely be doubted

so long as the other is received as genuine. The foregoing arguments in favour of the old reading may seem to be unnecessarily elaborate; the more especially so that none of the carly commentators appear to have suspected anything wrong in it; not even Monk Mason, although he was meddling with the very passage in question when he proposed to substitute motive for native. when a sort of superconjectural authority is claimed for a questionable and unnecessary innovation, on the score of presumed internal evidence of authenticity ("N. & Q.," Vol. v., p. 485.), it is time for every true conservative of Shakspeare's text to bestir himself in its detence. A. E. B.

P.S. Since writing the foregoing, the following passage has occurred to me as furnishing an expression almost identical with "bosom multiplied." There are few disputed phrases of Shakspeare to which so happy a parallel, from his own text, could be cited.

——— "the old and miserable king —
Whose age has charms in it, whose title more,
To pluck the common assom on his side,
And turn our impressed lances in our eyes
Which do command them."

King Lear, Act V. Sc. 3.

RUBY GLASS.

Many of your readers and writers being earnest admirers of ancient painted glass, and interested in the revival of the art, it is much to be desired that some method should be devised, through the medium of your publication, for its encouragement. The reform must commence at the glass-house, and happily a movement in the right direction has been already made. The grand desideratum is a good ruby; for perhaps there is little or no inferiority in other colours, the difference of effect being attributable to corrosion, lichens, texture, dust, and other causes. Early ruby is of exquisite brilliancy, and can only be represented in drawings by vermilion. The intensity was well described by the remark on a fragment, that "it was like a soldier's jacket!" The later ruby generally bears more resemblance to the gem, and is copied on paper by carmine. The best of both sorts is usually streaked or mottled, sometimes showing a large portion of the white, on which it forms a thin coating, this glass being, as it is technically called, "flashed" or "overlaid." This appearance has been lately well imitated; but the colour contains a fatal degree of orange, although the manufacturers unfortunately protest that it equals the finest of medieval times.

The modern ruby in comparison is commonly, in the opinion of connoisseurs, more or less heavy, dull, and muddy, with an injurious tinge of yellow. So long as it is assumed that perfection is already attained, there is a bar to all improvement; and I would therefore propose that some plan be adopted for the exhibition of specimens, and the award of prizes. Probably the authorities at the Museum of Practical Geology, or at the Polytechnic Institution, would obligingly consent to admit the specimens, a competent jury being appointed. If some patriotic persons would present or lend pieces of the finest old ruby as a challenge to the manufacturers, the object would be facilitated; for it is only by juxtaposition that the comparative merits can be ascertained. Another difficulty to be surmounted, is to convince the public, as well as the makers and glass painters, that uniformity of tint

makers and glass painters, that uniformity of tint bickness, purity, and transparency, are not which render the material most suitable for ecclesiastical windows; and that uneven, streaky, clouded ruby is the most to be admired. Such assurances are requisite, for instances are known of the employer insisting upon the removal of such "imperfect and offensive glass!" Strange, indeed, must it be if, with our superior scientific knowledge, "with all appliances and means to boot," modern skill should long fail in reaching the depth, richness, and splendour of the ancient reds.

Surely if there was an eager demand for the most appropriate sort, if its excellence was duly appreciated, and if emulation was excited, chemistry would be brought to bear more effectually upon the subject, exertions would be redoubled, and success fully achieved.

and success fully achieved.

The important Query, as a preparatory step, is this, Will some public spirited individuals present specimens of the best old ruby to the Museum of Geology (Jermyn Street), where modern potmetal is already displayed, or to another similar institution? And it is hoped that it will receive a satisfactory practical answer.

C. T.

FOLK LORE.

Springs and Wells.—Near to Wooler, in Northumberland, on the flanks of the Cheviots, there is a spring of water locally known as Pin Well. The country maids, in passing this spring, drop a crooked pin into the water.

a crooked pin into the water.

In Westmoreland there is also a Pin Well, into the waters of which rich and poor drop a pin in passing.

in passing.

The superstition, in both cases, consists in a belief that the well is under the charge of a fairy, and that it is necessary to propitiate the little lady by a present of some sort; hence the pin as most convenient. The crooked pin of Northumberland may be explained upon the received hypothesis, in folk-lore, that crooked things are lucky things, as a "crooked sixpence," &c.

There are many interesting superstitions connected with springs and wells, and, like most of superstition, there is a basis of truth when understood. There were sacred wells in ancient days, and there are numerous holy wells in Christian times. One well is reputed as "good for sprains," another spring is "good for sore eyes." There is a spring about five miles from Alnwick in Northumberland, known as Senna Well, and many other medicinal springs and wells may be enumerated. There are the world-renowned waters of Bath, of Buxton, of Matlock, of Harrowgate, of Cheltenham, of Malvern, &c., in England; but there are also springs and wells in the by-ways, having old legends connected with them, and it is to these I wish to draw attention through the pages of "N. & Q." The larger wells on the highways may be left to the puffing guide books, and to their day-

light fame; but I, for one, should like to be made acquainted with the springs and wells which, from time to time beyond the memory of man, have been held to make sound the lame, to cure dismes, to brew good beer, and, in more modern times, to make good tea. Should there be any firy tale attached, I trust the writer will reveal it. Folk-lore is of more use than the unreflecting imagine. ROBERT RAWLINSON.

Pagazism in the Sixteenth Century.— The following curious passage from Pemble's Sermon on the Mischiefe of Ignorance (Oxford, ed. 1659), affords a lively illustration of popular education in his time:

" Let me tell you a story that I have heard from a reverend man out of the pulpit, a place where none should dare to tell a lye, of an old man above sixty, who lived and died in a parish where there had bin preaching almost all his time, and for the greatest part twice on the Lord's day, besides at extraordinary times. This man was a constant hearer as any might be, and memed forward in the love of the word: on his deathbed being questioned by a minister touching his faith and hope in God: you would wonder to hear what answer be made; being demanded what he thought of God, he answers that he was a good old man; and what of Christ, that he was a towardly youth; and of his soule, that it was a greate bone in his body; and what should become of his soule after he was dead, that if he had done well he should be put into a pleasant green meadow."

The resemblance of the old heathen's heaven to the sacred fields "where souls do couch on flowers" of Hellenic mythology is curious. Had be derived his notions of futurity from a miracleplay, or is it a genuine relic of Saxon heathendom?

T. STERNBERG.

FALSE SPELLINGS ARISING OUT OF SOUND.

A curious list might be compiled of English words conveying in their present form meanings totally in discordance with their derivatives. What I mean is this. The sound of such words has given birth to a new idea, and this new idea has become confirmed by a corresponding, but of course erroneous, mode of spelling. Such are the blowing, some of which have been already noticed by Dr. Lathom in his large grammar. Many of your readers could doubtless supply additional instances.

Dent de lion has been corrupted to dandylion, from an idea of the bold and flaunting aspect of the flower, whereas its name has reference to the TOOL

Contre-danse is spelled country-dance, as implying rural or common life pastime, instead of the position of the dancers.

Shamefastness, altered by our modern printers of the authorised version of the New Testament

to shame facedness, though the connexion of the passage shows it to have reference to the attire and not to the countenance. Query, has not Miss Strickland, in her life of Mary of Lorraine, fallen into the same error, in a quotation which states that while the court ladies were dressing gaily on one occasion, the princess (afterwards queen) Elizabeth preferred keeping to her own shamefacedness? This must surely be an alteration from shamefastness.

Cap-à-pie, armed from head to foot: this has given rise to the homely term of apple-pie order.

Folio-capo (Italian), first size sheet, suggestive of foolscap.

Asparagus, popularised into sparrow-grass. La-

Chateau-vert hill, near Oxford, well known as Shotover hill. Lathom.

Girasole artichoke, Jerusalem artichoke. thom.

Farced-meat balls. The notion of their containing essence artificially concentrated has occasioned the spelling forced, whereas the meaning is simply chopped.

Spar-hawk (or rock-hawk), sparrow-hawk. Satyr and Bacchanals, a public-house sign,

Satan and the Bog of Nails.

Double-doré, double-gilt; from his bright yellow pot, the bee called in the west of England the dumbledoor, still further softened into humble-bee.
Gut-cord, cat-gut.

Engleford, or the Englishman's ford, modernised into Hungerford; but the corruption in the names

of places is a very wide field.

Laak (Ang.-Sax.), play, has been turned into lark, and even tortured into sky-lark. Lathom.

Sambuca, altered (through a French medium),

though certainly not euphonised, into sackbut, treated by Miss Strickland in the work above mentioned as a Scottish bagpipe. Her version is not positively disputed, but merely the doubt raised whether or not the original chronicler intended to suggest the mode of inflation. Furthermore, is it likely that, as Miss Strickland surmises, the bagpipe was used at church? meanings of ancient musical terms are doubtless very obscure. In some parts of England the sackbut is even identified with the trombone.

J. WAYLEN.

CATHEDRALS IN NORWAY.

Persons acquainted with Norway will remember the two towns of Stor Hammer and Lillehammer, both anciently bishoprics, which stand on the borders of the Miosen Lake. Stor and Lille are obviously great and small; but what is the meaning of Hammer? Has it the same derivation as the terminations of such names as Clapham, Twickenham, Wickham, &c.? Stor Hammer is often called simply Hammer, and there is manifestly some sort of relation between the two names, though I cannot make out what. I have full and curious secounts of the ancient cathedral of Stor Hammer, but should be glad to know whether there was ever a cathedral at Lillehammer? and, if so, where it stood, and whether any vestiges of it remain, and where any account of it can be met

The towers and spire of Hammer Cathedral in the days of its glory were profusely decorated with gilded vanes, a fact which may interest your correspondent B. B. (Vol. v., p. 490.), who inquires about the antiquity of vanes. This must have been many centuries ago, but I have not at this moment access to the date. It was, at all events, in Catholic times, when this fine old church was richly ornamented with all manner of costly aids to spiritual devotion; among the rest with a mira-culous crucifix, which had in its head a cavity big enough to contain a quart of water, and conduits of porous wood from thence to the eyes. Was any similar contrivance ever known to exist elsewhere in the North, or was it that the pious constructiveness of the monks of Hammer was stimulated to such ingenuity by a more than commonly devotional turn of mind?

The length of the cathedral at Drontheim is variously stated. Mr. Laing says, 346 feet; and the author of the Norge fremstillet i Tegninger says, 350 Norwegian feet, which is equal to 360 feet English within a fraction. Which of the two is right? And can any of your correspondents inform me whether any and what steps are being taken for the restoration of this beautiful cathedral, and how it is purposed to proceed in so doing?
WILLIAM E. C. NOURSE.

28. Bryanston Street.

THE TRUE MAIDEN-HAIR FERN.

Of the sixty-three species contained under the gonus Adiantum (asiarros), perhaps the most beau-tiful is the Capillas Veneris, or True Maiden-hair Fern, with its fan-shaped, serrated leaflets of deep green, and its long black stems, shining and wiry, from four to eighteen inches high. This plant has been found at Port Kerig, Glamorganshire (veri-fied 1834); on the banks of the Carron, a rivulet in Kineardineshire (Professor Beattie); in a small cave on the east side of Carrach Gladden; a cove on the north coast of Cornwall, between Hayle and St. Ives (Prof. Henslow); in South Europe: Isles of Bourbon, Teneriffe, Jamaica, and His-paniela; and, I have also heard, on the Andes.

In Ireland it has been found, though not abundantly, on Erris-beg (one of the fine mountains* of Roundstone, Connamara, which overhangs Bulard Lake,) by Messrs. M'Calla and Babington; and on Cahir Couree Mountain, near Tralee, by Mr. Andrews

Dr. Caleb Threlkeld, who wrote Synopsis Stirpium Hibernicarum . . . with their Latin-English and Irish Names . . . the First Essay of this kind in the Kingdom of Ireland, 1726, 12mo., does not mention this fern, but the Trichomanes only. I find it first noticed in the Botanologia Universalis Hibernica, authore Joh. K'Eogh, A.B., Corke, 1735, sm. 4to., where the writer says:

"The best in this kingdom is brought from the rocky mountains of Burrin, in the co. of Clare, where it grows plentifully; from thence it is brought in sacks to Dublin, and sold there: it is pulmonic, lithontriptic ... and it wonderfully helps those afflicted with asthmas, shortness of breath, and coughs, occasioning a free expectoration; it is also good against the jaundice, dropsy, diarrhœa, hæmoptysis, and the bitings of mad dogs." — P. 74.

Dr. Wade says -

"This is the plant which gave name to the syrup called capillaire; but I may venture to assert that it never has any of this plant in its composition, being usually made with sugar and water only, and some-times with the addition of a little orange-flower water. - Planta Rariores in Hibernia inventa. Dubl., 1804, 8vo. p. 92.

I doubt that Dr. Wade has given the true receipt for capillaire, even though he be right as to the Adiantum's not being one of the ingredients. In the Transactions of the Medico-Philosophical Society of Dublin, in the middle of the last century, Dr. Rutty says, that this fern was exported in large quantities to London, whilst its use was unknown in Dublin. And Mr. Bride, a druggist, informed Dr. Smith (author of the Hist. of Waterford, Kerry, and Cork) that he had at that time shipped two hogsheads to London from Arran. The wild isles of Arran form a favourite habitat The wild isles of Arran form a favourite nabitation of this beautiful fern: they lie about forty miles from Galway Bay, and nine from the nearest mainland. Ara Mor, as the largest is called, abounds in flat table rocks, or fields of stone, which are intersected occasionally by deep fissures or rifts: in these the Adiantum grows; the natives call it Dubh-chosach, or "Black-footed." These call it Dubh-chosach, or "Black-footed." These isles abound in botanical treasures: samphire (Crithmum maritimum), for instance, grows more abundantly there than I have ever seen it elsewhere, and may be gathered in most accessible places. It is called Grylig (Grioloigín, O'R.) in other places Geirgín, Greigein, Greineog, Greimhric, Luo-na-canamh, &c. Dr. Threlkeld, who in his annuing little work induless in religious and his amusing little work indulges in religious and political gossip, often most irrelevant, pruises the Herba S. Petri or S. Pierre, and adds:

"That whoever gave it the name of sampire, seemed to have reason on his side if he believed one apostle

^{*} These are covered with beautiful masses, ferns, and heaths; here Mr. Mackay found the Erica Medi-Intransa, not indigenous to the sister kingdoms.

ta have a primacy over the rest, and that he was Peter who had the pre-eminence."

The Irish language is rich in names of plants, yet Threlkeld and K'Eogh alone make use of the saive terms. The two latest works are deficient is this respect: The Irish Flora, comprising the Plants and Ferns, Dublin, 1833, 1820, and the valuable Flora Hibernica, Dublin, 1836, 8vo.; the former, I believe, by Sir Robert Kane's lady (born Miss Baillie), the latter by Dr. Mackay. For a full technical description of the Maidem-hair, see Francis's Analysis of the British Ferns and their Allies, 3rd edit., 1847, to which I am indebted for its British and foreign labitats.

CRAMES IN STORMS.—CREDIBILITY OF THE ANCIENT NATURALISTS.

(Vol. v., p. 582.)

The Query of your correspondent Rr. respecting the "Custom of Cranea in Storms" might have been better worded "The Custom attributed by the Amissate to Cranes in Storms." It cannot be necessary to inform your readers, that almost every hird, beast, and fish mentioned by ancient naturalist has some marvellous story appended to its listory; and in this respect the crane is by no means deficient. To pass over its famous battles with the Pygmei, so beautifully described by the Prince of Poets, who tells us

"That when inclement winters vex the plain
With piercing frosts, or thick descending rain,
To warmer seas the cranes embodied fly,
With noise, and order, through the mid-way sky:
To Pygmy nations wounds and death they bring,
And all the war descends upon the wing."

Blind, lib. iii. 6.

Philemon Holland, in his translation of Pliny's Natural History, renders his author's account of the migrations of these birds in these words:

They put not themselves in their journey, nor set ferward without a counsell called before, and a generall rent. They flie aloft, because they would have a better prospect to see before them: and for this purpose a metain they chuse to guide them, whom the rest follow. In the rereward behind these be certaine of them set and posed to give signed by their manner of crie, for to ge orderly in ranks, and keep close together in array : withis they doe by turnes, each one in his course. They intaine a set watch all night long, and have their timels. These stand on one foot, and hold a little me within the other, which falling from it, if they hould chance to sleep might awaken them, and reprove on for their negligence. Whiles these watch all the rest sleep, couching their heads under their wings: and one while they rest on one foot, and otherwhiles they shift to the other. The captains beareth up his bead aloft, and giveth signall to the rest what is to be done. Phone creates, if they be made tune and gentle, are very playful and wanton birds: and they will one by one dance (as it were), and run the round, with their long shankes stalking full untowardly. This is surely known, that when they mind to take a flight over the sea Pontua, they will fly directly at the first to the narrow streights of the sayd sea, lying between the two Capes Criu-Metopon and Carambis, and then presently they ballaise themselves with stones in their feet, and sand in their throats, that they flie more steadie and endure the wind. When they be halfe way over, down they fling these stones: but when they are come to the continent, the sand also they diagorge out of their craw."

The historian Ammianus Marcellinus tells us, that in imitation of the ingenuity of this bird in ensuring its vigilance, Alexander the Great was accustomed to rest with a silver ball in his hand, suspended over a brass basin, which if he began to sleep might fall and awake him.

The circumstance related by Nonnus, in your correspondent's communication, is without doubt taken from Pliny's account of the passage of these birds over the Pontus; but not having Ælian's History of Animals at hand, nor the works of any other ancient naturalist, except Pliny, I am unable to trace the reference of Bishops Andrews and Jeremy Taylor.

It is only due to Aristotle, and the other ancient naturalists, to observe that most of their legends respecting animals arose from the necessarily imperfect knowledge they possessed of the habits and faculties of the animal creation, and from their inability to distinguish one species from another: this led them frequently to attribute to one the properties which in reality belonged to another, as well as to mistake the motive of the particular action they were desirous of describing. A remarkable instance of this kind occurs in the mention of the hive-bee by Pliny (lib. xi. cap. x.):

"If haply there do arise a tempest or a storm whiles they be abroad, they catch up some little stony greet to ballance and poise themselves against the wind. Some say that they take it and lay it upon their shoulders. And withall, they file low by the ground, under the wind, when it is against them, and keep along the bushes, to breake the force thereof."

This notion was first entertained by Aristotle, and repeated by Virgil, to whose poetic imagination such a trait in the habits of his favourite insects would be highly grateful:

"sæpe lapillos,
Ut cymbæ instabiles flúctu jactante saburram,
Tollunt: his sese per inania nubila librant."

Georg. Iv. 194.

This fable has also been frequently found in later dissertations on the natural history of the bee, and adduced as a surprising instance of bee-instinct, notwithstanding the corrections of Swammerdam and Reaumur and later naturalists, all of whom have shown that the mason-bee has been mistaken for the honey-bee; the former being often seen hastening through the air, loaded with sand and

gravel, the materials of its nest .- See Note in the

Naturalist's Library.

Still, notwithstanding the marvellous legends with which the ancients have loaded their accounts of the animals they have described, it is wenderful with what correctness and precision they have given us the history of many with which they were better acquainted. Dr. Kidd, at the end of his Bridgewater Treatise, has drawn up a very curious parallel between the writings of Aristotle and Cuvier, in which we see with astonishment the nearness with which these two great naturalists approached each other.

An interesting series of papers might be written on the mistakes of Aristotle, and other ancient naturalists, and on the numerous instances which have hitherto been considered as mistakes, but which the light of modern science has shown to be perfectly correct.

East-Winch.

QUEEN ELIZABETH'S PRAYER-BOOK.

Queen Elizabeth's Prayer-book, - as it is commonly called, or, as it runs in the title-page, A Booke of Christian Praiers, collected out of the ancien Writers, &c. (ed. of 1608), of which I have a very clean and good copy, - of course abounds with antiquated ideas and expressions. One idea I "make a Note of (according to Captain Cuttle's advice) when found." At p. 76. occurs "A Prayer vpon the minding of Christ's passion." The first paragraph contains an assertion of the force with which the crown of thorns, &c. was placed on the head of the great Redeemer, which, I presume, can have no warrant in fact, and only be regarded as used to round the period:

"What man is this who I behold all bloody, with skin al to torn with knubs and wales of stripes, hanging downe his head for weaknesse towards his shoulders, crowned with a garland of thorns pricking through his skull to the hard braine, and nailed to a Crosse? What so hainous fault coulde he do to deserve it? What Judge could be so cruell as to put him to it? What hangman could have so butcherly mind as to deale so outragiously with him? Now I bethink myselfe, I know him: it is Christ."

It is true that the spikes of thorns in Syria are far stronger than anything we know of in the north of Europe. M'Cheyne calls them "gigantic." But the evident idea of the stubborn and cruel Jews was to insult the Lord of life and glory, mocking Him with royal insignia. Dr. Kitto says Herod suggested the mockery, which, after all, was more conformable to Oriental than Roman practice. This learned writer quotes a remarkable illustration from Philo occurring about that period.

ligula conferred on Herod's nephew the title of and permission to wear a diadem. On arriv-Alexandria, the inhabitants felt hatred and

envy at the idea of a Jew's being called a king, and by way of insult and scorn, took hold of a poor idiot, who wandered about the streets, the laughing-stock of boys and idlers. They set him on a lofty seat in the theatre, put a paper crown on his head, covered his body with a mat, to represent the regal robe, and put a reed in his hand for a sceptre. The crowd uttered loud exclamations of "Maris! Maris!" the Syriac word for "Lord." The same mockery was always common in Persia. I send this Note not by way of underrating the sufferings of "the holy, harmless Son of God," who "when He was reviled, reviled not again, but as a caution against adopting exaggerated statements; and not without a desire to be informed whether or not it is possible the spikes of these terrible thorns could penetrate so hard a substance as a human skull.

WHIMSICAL BOOK-PLATE.

Attached as a book-plate to each of the volumes and MSS. forming a portion of the extensive and singularly curious library at Great Totham Hall, near Witham, Essex, the property of that inde-fatigable collector, Mr. Charles Clark, is found the annexed ingenious piece of poetical pleasantry, entitled:

"A PLEADER TO THE NEEDER WHEN A READER.

"As all, my friend, through wily knaves, full often suffer wrongs,

Forget not, pray, when it you've read, to whom this book belongs.

Than one CHARLES CLARK, of TOTHAM HALL, none to't a right hath better,

A wight, that same, more read than some in the lore of old black-letter!

And as C. C. in Essex dwells -a shire at which all laugh -

His books must, sure, less fit seem drest, if they're not bound in calf!

Care take, my friend, this book you ne'er with grease or dirt besmear it;

While none but awkward puppies will continue to " dog's-ear' it!

And o'er my books when book-worms 'grub,' I'd

have them understand, No marks the margins must de-face from any busy " hand !"

Marks, as re-marks, in books of CLARK's, whene'er some critic spy leaves,

It always him so wasp-ish makes, though they're but on the fly-leaves!

Yes, if so they're used, he'd not de-fer to deal a fate most meet

He'd have the soiler of his quires do penance in a sheet !

The Ettrick Hogg - ne'er deem'd a bore - his candid mind revealing,

Declares, to beg 'a copy' now's a mere pre-text for stealing!

So, as some knave to grant the loan of this my Book mey wish me.

I thus my book-plate here display, lest some such 'fry' should 'dish' me!—

But hold, - though I again declare wirn-holding I'll not brook,

And 'a sex of trouble' still shall take to bring book-worms 'to book!'"

BOOKWORM.

Minar Bates.

Lord Goring .- The memory of his wild warfare still survives in Cornwall, where a rude rough roisterer is called to this day a Goring.

Berg. Morwenstow.

Banquo's Ghost.—It is said, I know not on what authority, that John Kemble attempted to play the banquet scene in Macbeth without the visible appearance of the ghost of Banquo; but the galleries took offence, and roared "Ghost! ghost!" till Banquo was obliged to come on, and take the chair. I have heard the late "Thomas Ingoldsby praise Kemble highly for the improvement, and regret that he was not allowed to free the stage from Banquo's ghost, as Garrick did from those of Jaffier and Pierre. In his own tale of Hamilton Tighe "Ingoldsby" made the ghost a phantom of the mind, with good effect:

"'Tis ever the same, in hall or bower, Wherever the place, whatever the hour, The lady mutters, and talks to the air, And ber eye is fixed on an empty chair, And the mealy-faced boy still whispers with dread, 'She talks to a man with never a head.'"

No man was less disposed than Ingoldsby to borrow a thought without acknowledgment: but though the omission of the ghost might have been suggested by Kemble, I think the peculiar epithet medy-faced traces it back to Lloyd:

*When chilling horrors shake th'affrighted king, And guilt torments him with her scorpion's sting; When keenest feelings at his bosom pull, And fancy tells him that the seat is full; Why need the ghost usurp the monarch's place, To frighten children with his mealy fuce, The king alone should form the phantom there, And talk and tremble at the vacant chair.'

The Poetical Works of Robert Lloyd, A. M. London, 1774.

H. B. C.

Garrick Club.

Reverence to the Altar.—The Huntingdonshire country-folks in this neighbourhood have the folthe clergyman is already in the desk, they curtsey or bow, as they turn from the aisle into their places. They thus bow towards the east; and when I first saw this done, I imagined them to be keeping up the ancient ceremony of "reverence

to the altar." I soon discovered, however, that their obeisance was meant for the clergyman alone, and was made only by those that entered the church after the service had commenced. But may not this mark of respect have been transferred to the clergyman, and be a trace of that originally paid to the altar? CUTHBERT BEDE, B.A.

Woman executed by Burning at Dublin. - A gentleman is still alive, or was so very recently, who saw the last woman who was burned in Dub-lin at the place of public execution, which was where the handsome and fashionable street called Fitzwilliam Street now is; and I am acquainted with a gentleman whose kitchen fireplace was as nearly as possible on the spot. GINIETA.

"The proper study of mankind is man." — This sentiment is fairly due to Socrates, being his characteristic doctrine. Mr. Grote says (History of Greece, vol. ix. p. 573.), "That 'the proper study of mankind is man' Socrates was the first to proclaim," referring especially to Xenophon, who in Memor. 1. 1. says, "Man, and what related to man, were the only subjects on which he chose to employ himself," as distinguished from the other philosophers of his day, who engaged in fruitless physical speculations.

Aueries.

THE BOYAL NEW ENGLAND REGIMENT.

The father of a neighbour of mine, who was an officer under General Winfield Scott, of the American army upon the Canadian frontier, during what we call in the United States "the last war with Great Britain," or "the war of 1812," assisted at the battle of Brandywine, or some other of the engagements of that contest, in capturing an English officer of rank. The latter had a considerable quantity of plate among his baggage, which was taken possession of by his captors. This spoil was not held long, for the American officer to whom I refer was himself taken prisoner, and the plate taken from him. One silver mustard spoon, however, escaped the search to which he was subjected, and remained in his possession, and is now preserved as a trophy. It is concerning that spoon that I make this Query. It is rather heavy, the bowl gilt upon the inside. There is heavy, the bowl gilt upon the inside. There is engraved upon it a crown surmounting a garter, encircling a lion's head passant gardant; upon the garter is engraved "BOYAL N E (here the rim of the crown interferes with letters, as I suppose)
LAND REGT.," being according to my notion an
abbreviation of the words "Royal New England
Regiment." The Goldsmiths' Hall marks upon the back are a lion passant, the letter I, a head, the hair in a bag-wig, and bust, which though small bears a resemblance to those of George II. or III. and the letters J. B. I have given these marks, because they may furnish a clue to the time the spoon was manufactured. I presume that the spoon originally belonged to the mess of the Royal New England Regiment, and was perhaps transferred to some other British regiment; and I send this Query in hope that some of your readers may furnish information upon the subject. There were several regiments raised in the American colonies before the revolutionary war. In 1744 Massachusetts and the New England colonies raised a regiment which was commanded by Col. Wm. Pepperell, an American, and the troops under his direction succeeded in capturing Louisburgh or Cape Breton in 1745. After the peace negotiated at Aix-la-Chapelle, Cape Breton was surrendered to the French, and in 1758 again captured by forces of which New England troops were a part. Regiments from the same colonies assisted in taking Carthagena, in the attack upon Havanna, and in the capture of Canada. Notices and references to the "King's American Regiment" are frequently to be met with during this war, but I have seen none bearing the name concerning which this Query is made. In Sabine's History of the American Loyalists, the titles of the various provincial regiments and companies which took the part of the mother-country during the revolution are given: there is none bearing the title in question. I conjecture that the "Royal New England Regiment" was that of Colonel Pepperell raised in 1744, because subsequently each colony raised its own regiment; and in hopes that some of your readers may be able to throw light on the subject, I ask for information of its history, and should like to know to what modern British regiment the mess service of the N. E. Regiment was transferred.

T. WESTCOTT.

Philadelphia, U. S. A., June 5, 1852.

WILTON CASTLE AND THE BRIDGES FAMILY.

In Rees' Cyclopædia, article "Ross," is the following passage:—

"The ruins of Wilton Castle above mentioned stand on the Western bank of the Wye..... Its present ruinous condition is to be attributed to the royalist governors of Hereford, by whose orders the whole of the interior was destroyed by fire."

If it be true that this castle was destroyed by the royalists, it would seem probable that it was burnt during the siege of Hereford in 1645, and that the then inhabitants of the castle were Parliamentarians.

George, sixth lord Chandos of Sudeley, the head of the noble family of Bridges during the great rebellion, was an active royalist. He was buried at Sudeley in the year 1654. His uncle, Sir Giles Bridges, in his will dated 1624, mentions his

own brother William Bridges, of London, Esq., and that the said William had then two sons living. Another Sir Giles Bridges, of Wilton Castle, Bart., to whom the above-mentioned William was first cousin once removed, mentions, in his will dated 1634, Robert and William Bridges, of Wilton, gentlemen, brothers.

ton, gentlemen, brothers.

The late Mr. Beltz, Lancaster Herald, in his Review of the Chandos Peerage Case, states these

genealogical facts, and inquires -

"Who were these Robert and William, and what became of them? Were they the two sons of William of London mentioned in 1624?"

I would inquire further -

1. Is anything known respecting William Bridges, who was a lieutenant in the Lord Brook's regiment in the army under the Earl of Essex in 1642?

 What were the political opinions of Sir John Brydges, of Wilton Castle, Bart., who died in Brydges Street, Covent Garden, in February, 1651-2?

3. Whence is the statement in Rees derived, and where may be found a full account of the circumstances which led to the destruction of Wilton Castle?

An old chair, said to have been saved from the fire at Wilton Castle, was in the possession of the housekeeper at Thornbury Castle, in Gloucestershire, five-and-twenty years since. Is this chair still in existence, and is any tradition preserved respecting it at Thornbury?

J. LEWELYN CURTIS.

WHY WAS THE DODO CALLED A DRONTE?

Naturalists must all be much indebted to Messrs. Strickland and Melville's excellent (I might almost say, perfect) monograph on The Dodo and its Kindred. In that charming and scientific volume the authors have given us almost all the information that could be collected relative to that curious extinet bird. I had the pleasure, however, subsequent to its publication, of communicating to Mr. Strickland a passage from Randle Holme's Academie of Armory (p. 289, Chester, 1688), which he had overlooked. Mr. Strickland published this as a Supplementary Note in the Annals of Natural History (Second Series, No. 16, for April, 1849). Holme says: "He beareth sable a Dodo or Dronte, proper, by the name of Dronte," and then gives an account of the bird.

Now it has always puzzled naturalists why the Dodo was called a Dronte. Mr. STRICKLAND asks in an early Number of your publication whether any family of this name was known to exist; and, if so, where; and what were their arms: as much light might be thrown upon the subject in this way. I am afraid that it only existed in Holme's

brain; but still further research may bring curious matter forward. It is not probable, I think, that any English family of that name existed. Perhaps some of your foreign heraldic readers may clear up the question. In the meanwhile, allow me to -It is by no make the following conjecture: means clear why the bird was called a "Dodo." Most people think from his dull stupid look and behaviour. Hence he was styled Dodo or fool, and Dodaers, an epithet which would seem to imply he was one of those Christians to whom old Richard Baxter would have applied a "Shove." However, be this as it may, it is clear there were several persons who bore this name. The witty writer of a review of Mr. Strickland's work in Blackwood (January, 1849) mentions two; a third founded Tewkesbury Abbey; a fourth was Bishop of Angers in 837. From these it is evident the Dodos were decidedly a church family. I find a fifth gentleman of this name: "Athelstan Dodo, fils du Comte Dodo, fut au temps de la Conqueste Comte d'Ardene et de Someril, et Sieur de Dudley, où il fut inhumé—porte or 2 lions passans azur." (Add. MSS. 17,455. British Museum.) worthy Dodo I made acquaintance with in Moreri's great Dictionary, and it is to this excellent genuleman (also ecclesiastical) I would call the attention of your readers. "Dodo (Augustin), natif de la province de Frise, dans les Pays Bas, et Chanoine de S. Leonard à Basle." He was the first collector of St. Augustine's works. He was carried off "par une maladic contagieuse" in 1501; and thus perished the last human Dodo I have been able to Whether his cranium and legs are preserved anywhere, I cannot say. Now, what were Mr. Augustin Dodo's armorial bearings I know not. He was a native, however, of Friesland. On the east of this country is the small province of Drenthe. Was Drenthe ever included in Friesland; or, at all events, would not all come perhaps under the denomination "Frisis?" Here, then, at the commencement of the sixteenth century, was living a family of the name of Dodo. Were they Dodos of Drenthe? When the Dutch discovered Mauritius, might they not have named the new bird in honour, or otherwise, of Mr. Dodo of Drenthe, to whom perhaps some of the discoverers might have been related? Has Dronte any affinity to Drenthe? Perhaps the herald painters, in blazoning the arms of Dodo, had figured a queer-looking bird, and the Dutch voyagers named their unwieldy, unpalatable, sealgh-vogels after him, for want of a better description. Heraldry might throw some light upon the subject. My own family, in contradistinction to other Hoopers, have for some generations borne a Hooper, or wild swan, for their crest; and verily upon some of the more ancient family spoons he looketh more like a Dodo than a Hooper; and some future Randle Holme may describe him as a

"Dronthe proper," as he is most decidedly a Hooper improper. Pray, then, Mr. Editor, do try and settle the question (if you can) why was the Dodo called a Dronte?

RICHARD HOOPER.

St. Stephen's, Westminster.

Minor Queries.

Similitude of an Eagle in a Braken Stalk.—It is well known that if the stem of a braken or female fern be cut across near the root, the veins or vessels present the appearance of a spreading oak tree. Linné likened them to a spread eagle, and called the fern Pteris Aquilina. In Erasmus's famous colloquy, The Religious Pilgrimage, the same idea occurs:

"Perhaps people may fancy the likeness of a toad in the stone, as they do that of an eagle in the stalk of a brake or fern."—Sir Roger L'Estrange's Trans., 1725.

Or, as an older translation gives it:

"Peradventure they ymagyne the symylytude of a tode to be there: even as we suppose when we cutte the fearne stalke there to be an egle."

What is the earliest mention of this idea of resemblance to an eagle? I have not a Pliny by me, but, as well as I remember, he does not mention it. The resemblance to an out is very striking; to an sagle, very functiful. I never could hit on the latter in any fern I ever cut.

Mariconda.

Dictionnaire Bibliographique. — Who is the author of Dictionnaire Bibliographique, ou, Nouveau Manuel du Libraire et de l'Amuteur de Liores, par M. P****, printed at Paris in 1824? Is it by M. Peignot? W. J. B.

Continental Writers on Popular Antiquities.— Are there any works in German, Italian, French, Spanish, or Portuguese, which treat of popular superstitious agricultural customs in the several countries of Europe; like Brande's Popular Antiquities, and a book by Wright in two vols.?

Was William the Conqueror buried without a Coffin? — The words of Ordericus Vitalis are (lib. vii. sub fin., ad ann. 1087; ap. Gesta Normannorum, p. 662.):

"Porrò, dum corpus in sarcofagum mitteretur, et violenter, quia vas per imprudentiam cœmentariorum breve structum erat, complicaretur, pinguissimus venter crepuit," &c.

How should the word vas be interpreted?

J. SANSOM.

Comitissa Ysabel. — In Madox's Formulare Anglicarum, n. cccc., among the witnesses to a donation of tithes from Baderon de Monmouth to the Priory of Monmouth, occur the names of Odo Striguiliensis Prior, and Comitissa Ysabel. Can any one kindly inform me who the latter.

was? Can she be the same who is mentioned by Beziers (Sommaire Histoire de la Ville de Bayeux, ed. à Caen, 1773, p. 218.) as Isabelle de Dovre?

J. SANSOM.

Etymology and Meaning of the Word "Snike?"—

"After Christ's doctrine prevail'd, and Satan's kingdom began to snike, and Paganism and Idolatry were growing into contempt."—P. 17. of A Sermon preached by Rev. Charles Hawys, Vicur of Chebsey, near Stafford, before John, Lord Bishop of Lichfield and Coventry, April 26, 1705.

F.R.R

"Sacrum pingue dabo," &c. — Can any of your contributors inform me who is the author of that remarkably clever line:

"Sacrum pingue dabo non macrum sacrificabo."
Thus written it is an hexameter, and refers to
Abel's sacrifice. But read backwards, thus:

"Sacrificabo macrum non dabo pingue sacrum," it is a pentameter, and refers to that of Cain. ΩΦ. Edinburgh.

Can a Man baptize Himself?—The question which has been mooted in "N. & Q," as to whether a clergyman can marry himself? and which I am inclined to answer in the affirmative, recalls one of a more doubtful nature, which suggested itself to me under certain circumstances, viz., whether or not a person avouching that he had solemnly baptized himself with water, "in the name," &c., would not be in the same position, relatively to the church, as if he had been baptized by another layman? Of course I merely put the case hypothetically, and not to defend it. And, query, what is the authority or propriety of a practice common at the administration of the sacrament of the Lord's Supper in our churches, that when a minister and his curate are both present at the communion table, the former not only receives the bread and the wine from his own hand, but addresses himself, altering the words from "keep thy body," &c., to "keep my body," &c., his brother clergyman standing or kneeling close beside him meanwhile? W.

Seal of Mary Queen of Scots.—I have recently obtained possession of a white crystal seal, said to be the stone of a signet ring belonging to Mary Queen of Scots; it was sold at the death of the late Earl of Buchan, in whose family it is said to have been since the death of Queen Mary: and is curious as quartering the arms of England with those of France, Ireland, and Scotland, showing that the unfortunate queen laid claim to this country, in spite of her disclaiming it.

E. A. S.

Portraits of Mary Queen of Scots.—What authentic prints and portraits give the best idea of Mary's great beauty? The small portrait at Holyrood, and one in Dibdin's Bibliomania (whence did he

get it?), are more beautiful than most I have seen. That of Amias Orwood, at Abbotsford, is very painful, and, making allowance for the circumstances under which it was taken, age, and many troublous years of captivity, it retains no traces of that once fascinating beauty. Sir Walter Scott says:

"I observe that both these great connoisseurs (apparently Horace Walpole and C. K. Sharpe) were very nearly, if not quite agreed, that there are no absolutely undoubted originals of Queen Mary. But how, then, should we be so very distinctly informed as to her features! What has become of all the originals which suggested these innumerable copies? Surely Mary must have been as unfortunate in this as in other particulars of her life."—Life, chap. lxv.

What became of the "curious and original portrait on panel" of Mary, in the Strawberry Hill collection?

Let me ask also who composed the air to which "Mary Queen of Scots' Lament" is generally sung? I may remark here that what Mr. Coxe has translated as the "Lament" is her "Prayer."

MARICONDA.

Death, a Bill of Exchange. — Our expression, "to pay the debt of nature," in the sense of "to die," has been fancifully improved upon by the French in the following adage:—

"La mort est une lettre de change que l'on signe en naissant, et qu'on ne laisse jamais protester le jour de l'échéance,"

I have searched for this among the Moralistes Français (Pascal, Larochefoucauld, &c.), where it was most likely to be met with, but in vain. Who is the author?

St. Lucia.

The Flemish Clothiers in Wales .-

"The Seltæ Comuni, a small German colony established, beyond the reach of historical documents, in the North of Italy, the Greeks of Piana dei Greei, near Palermo, the Flemish clothiers in Wales, settled there for many centuries, all retain dialects, more or less impure, of their mother tongue, and afford some of the many proofs which might be brought, how difficult it is to root out any language,"—Cardinal Wiseman's Lectures, p. 201.

Can any of your Welsh readers inform me in what part of Wales the Flemish clothiers established themselves, and when? And do their descendants still inhabit that locality? If they do, is their language or dialect distinct from the Welsh, or is it mixed with it, and yet distinguishable?

F. M.

Six Thousand Years. — The idea that 6000 years are to form the world's duration, appears to be very widely spread. In addition to "Elijah's (?) prophecy" (Vol. v., p. 441.), the Etrurian account of the Creation, recorded by Suidas, con-

wins the same tradition: - "The Creator spent 1000 years in creation; 6000 more are allotted to the earth " (Quoted in Fausset's Livy). And I here met with the notion elsewhere. traced to have originated? Have any modern divines adopted it? A. A. D.

Sir Roger de Coverley (Vol. v., p. 467.).— When did this dance first receive the name of Sir Roger de Coverley? "My Aunt Margery" is the name under which it is performed in Virginia, U.S. Which is the earlier name?

J. LEWELYN CURTIS.

The Names and Numbers of British Regiments. -Under the above title I made some inquiries through the "N. & Q." so far back as November last (Vol. iv., p. 368), with the view of eliciting certain information; but I regret the questions then put have not been responded to. that some of your military, or other readers, may yet be able to supply answers, I beg again to inquire -

1. When did the present mode of numbering regiments begin; and by whom and under what circumstances was it introduced; the former practice having been to distinguish regiments by particular names, such as Barrell's, Howard's, Ligo-

nier's, &c., without any number?

2. What is the guide now in identifying a named with a numbered regiment; and is there my particular book where this information may be had?

Glasgow.

A Delectable Discourse on Fishing. - In Dyer's Privileges of the University of Cambridge, vol. i. p. 576., is mentioned a manuscript entitled A De-lectable Discourse on Fishing. What is this work? Has it ever been republished amongst any of the BONSALL. numerous angling reprints?

"I'm the Laird of Windy Walls."—In a copy of Francis Drahe Revival (London, 1653), on the back of the portrait of Drake are a few lines in an old hand, beginning.

"I'm the Laird of Windy Walls, I came here not without a cause.

And waile I gotten many fawes, and yett I am not slain, Jo."

They are signed "Bartholomew Rouse."

Are these the beginning of any ballad of the ne, or do they in any way refer to Sir Francis Drake? Bonsall.

Mrs. Philarmonica. — Can any musical reader ive me information respecting a set of trios en-titled Sonute a due Violini col Violoncello obbli-800 (sic) o Violone o Cimbalo di Mrs. Philar-nonica. Parte Prima. A Londre Imprimé per R. Meares, a L'enseigne de la Base Viole Dor, dans le Cometeire (sic) de St. Paul. T. Cross sculpsit. This first part consists of six sonatas: then a fresh title-page introduces six more in these words, Divertimente da Camera á due Violini Violoncello o Cembalo. Parte Seconda. T. Cross sculpsit. An Amateur.

Admiral Sir Richard I. Strachan, K.C.B.-Being a kinsman of this excellent and ill-used officer, and being engaged in collecting information regarding his life, may I request the assistance of any of the numerous readers of the "N. & Q. that can give any information on the subject? Beyond the parliamentary papers, the meagre and unsatisfactory notice in Marshall's Naval and unsatisfactory notice in Marshall's Naval Biography, and Allan's Battles of the British Navy, I have been disappointed in my search; and can neither procure a portrait nor an engraving of one so distinguished, and who so lately passed away.

Edinburgh.

The Ogden and Westcott Families (Vol. ii., pp. 73. 105, 106.).—Twyrond says that a member of the Ogden family settled in America about the year 1790. I am a lineal descendant of an Ogden of New Jersey, who settled there about the year mentioned. If Twyrond can give any particulars concerning the Ogden who emigrated to America,

he would oblige me much.

Can any of your readers give me any information as to the family history of Stukely Westcott, who settled in Salem, New Jersey, in 1639, and afterwards went to Rhode Island? There are many Westcotts now about Providence, Rhode Island: and the southern part of New Jersey abounds with them. There is a legend that the Jersey Westcotts are all descendants of three brothers. Stukely Westcott may have been one of the three: but it would be a matter of interest to their descendants to know from what English stock they are descended.

Philadelphia, U.S.A., June, 1852.

Licenser of the Press .- Where will be found any list of persons filling this office? commence, and when did it cease? When did it

Replies.

BERTRAM, EDITOR OF RICHARD OF CIRENCESTEE. (Vol. v., p. 491.)

I do not myself know anything of Mr. Bertram, the editor of Richard of Cirencester De Situ Britanniæ; but one of the most learned men in the north, Mr. E. C. Werlauff, the chief librarian of the Royal Library here, and Professor of History at our University, has communicated to me the following Notes containing some particulars of the life and writings of Mr. Bertram:

"C. J. Bertram was, according to Worm, Forfatter Lexicon (Dictionary of Authors), born in 1723. In 1747, he petitioned the consistorium, on the Senate at the University of Copenhagen, to be made a student, notwithstanding his belonging to the Church of England. He declared his intention to study especially history, antiquities, philosophy, and mathematics. In 1748, he petitioned the King of Denmark for permission to give public lectures upon the English language; he had at that time been ten years in Denmark, and had indirectly been called to this country by King Christian VI. He died the 8th of January, 1765. In the years 1749—1753, he published some papers on the subject of the English grammar. In the last of these, Grundig Annisming tit det engelshe Sprogs Kumishab, 1753 (True directions for a perfect knowledge of the English language), he gives several favorable opinions of the professors Holberg, Mollmann, Anchersen, &c., as well of this work as of his literary essays in general.

"Of his English Scriptores no manuscript exists at the Royal Library of Copenhagen. Neither are any testamentary dispositions as to his manuscripts known. But at the said Royal Library is preserved an English MS. containing critical notes and observations to the history of Canute the Great, taken from Old English and Icelandic writings. This fragment must have been copied by some one who did not know English. The Catalogue, however, supposes that it originally has

been written by Mr. Bertram.

"The historian Suhm mentions Bertram's Ricardus Corinensis among the works he has made use of for his book upon the origin of the Scandinavian people Om de Nordiske Folks Oprindelse, 1770; but perhaps it must be regarded as more important that Lappenberg, in his Geschichte Englan's, pp. 16. 41. 57., quotes the books as genuine."

J. J. A. WORSAAE

Copenhagen,

NOBERT FORBES. (Vol. v., p. 519.)

The Query of Hypadidasculus reminds me of one of my own, viz.: What had become of the Bib. Scot. Poetica of Chalmers and Ritson? When Ritson's MS. fell into the hands of the former, there were great hopes that a work worthy the fame of both these eminent bibliographers would be the result: but whatever were the plans entertained by either, they did not live to carry them out. If it however be true, that these precious MSS, have got into the good hands of a gentleman on the other side the Tweed, remarkable for his enthusiasm for all that appertains to the Asticat Popular Poetry of his country, we may probably yet look for a standard work of reference upon all subjects connected with the poetical or dramatic literature of Scotland.

With respect to Robert Forbes, it appears to that your correspondent has asked for the

wrong person at Peterculter's, the Tower Hill shopkeeper, instead of the "Dominie." The "Dominie Deposed" I have in a variety of forms, but it is uniformly ascribed on the title to "Willes. Forbes, M.A., late schoolmaster at Peterculter;" while "Ajax His Speech," also often printed, is as distinctly assigned, on similar authority, to "R. F. Gent.!" extended in the "Shop-bill," which forms part of the book, to "Robert Forbes."

Campbell, in his History of Scottish Poetry, a work both of limited impression and information, speaks of Wm. Forbes as a man of ingenuity and learning, whose story is told in his loose production, namely, that a love for illicit amours, and the "wee drap drink," had brought to the condition significantly described in the "sequel:"

"Which makes me now wear reddish wool Instead of black,"

Narrating as it does, not very decently, the "intrigues," "drouthy habits," and their consequence to the hero, the "Dominie Deposed" had a good circulation as a kind of Scot's Chap until a better species of literature for the million

sprang up.

Peter Buchan, the Aberdeenshire ballad collector, notices another poet of this name, the Rev. Jno. Forbes, A.M., of Pitnacalder, and minister of Deer; who is, curiously enough, the author of a piece bearing some resemblance both in name and style to that of the Peterculter schoolmaster. The "Dominie Deposed" shows how severely the Kirk-session handled its author, but we do not hear what ecclesiastical censure the minister of Deer was subjected to for such improprieties as the following extract from "Nae Dominies for me Laddie" exhibits:

"But for your sake [sings the Rev. John] I'll fleece the flock,-

Grow rich as I grow auld, lassie; If I be spared, I'll be a laird, And thou be Madam called, lassie."

I ought, however, to note that these were the sentiments of the minister before be took orders; and, although one would think the Presbytery should have paused before entrusting "the flock" to a shepherd with such antecedents, the pastor of Deer turned out a very worthy character. J. O.

THE "HEAVY SHOVE." (Vol. v., pp. 416. 594.)

I possess the copy of the above work mentioned at p. 416., purchased at Rodd's sale. The title is as follows:

"An Effectual Shore to the Heavy-area Christian ... Prepare to meet thy God ... by William Bunyan, Minister of the Gospel in South Wales. London: printed for the Author, and sold by J. Roson, St. Martin's-le-Grand, 1768."

This startling title is succeeded by an excellent sermon, in no wise alluding to the announcement by hint or innuendo. This sermon, or sermons, is simply an earnest call to repentance for sin, and a declaration of the better grounds for happiness, both in this world and the next, for those who live a godly life here. The "Epistle to the Reader" begins as follows:

"Reader, when I preached the following sermons, I had not theeleast thought of publishing them; they were taken from my mouth by a dexterous and nimble hand, that wrote almost every word I uttered: I was very much solicited to print them, and the notes being written out fair, and brought to me, I have looked them over, and now they are presented to thee, with a design that they may be beneficial, and not without hope they will be so. The subjects here handled are awakening; and in this secure age, what need is there of startling sermons," &c.

I do not see (from a hasty glance) that either Lowndes or Watt allude to this work.

In my copy there is a loose print inserted of the following character: a long bodied dragon, whose carcase is shaped like a cannon, is discharging serpents, daggers, scourges, &c., at a divine of the Church of England, who holds in his hand an open Bible, on which is the text: "On this rock I will build my church," &c. On the forked tail of this monster is seated a female figure playing on a fiddle, and inscribed "the whore of Babylon." The beast has seven heads, with a label on each; on one of which is written, "A Shove to ye Heavy Arst Christian." A devil is applying (with evident caution against the recoil) a long red-hot rod to the touch-hole. Underneath this precious print are twenty-one lines of verse. The print is headed "Faction display'd."

JOHN HOPE.

(Vol. v., p. 581.; Vol. vi., p. 18.)

Your interesting Notes tend greatly to bring one better acquainted with his own library.

On reading that of your correspondent F. R. A. (p. 581.) I reached me down my copy of Hope's Thoughts, and began to turn it over with increased interest; coming upon his "Northern Pastoral," it occurred to me that I had seen it elsewhere, and drawing forth another volume from my shelf of "Anonymes," I found it to be the original stem of Mr. H.'s Thoughts, under the title of Occasional Attempts at Sentimental Poetry. by a Man in Business; with some Miscellaneous Compositions by his Friends, 8vo., London, 1769.* Besides

these, Mr. H. wrote The New Brighthelmstone Guide; or, Shetches in Miniature of the British Shore, London, 1770, in the style of Austey; and Watt assigns him Letters on Certain Proceedings in Parliament during the Session of 1769 and 70, London, 1772.

The bibliography of Hope's Thoughts is curious, inasmuch as the same publication seems to have issued from three different places, with new titles, the same year; that of F. R. A. bearing London; another Edinburgh, C. Elliott, 1780; while mine has the following title and imprint, viz., Thoughts in Prose and Verse, started in his Walks, by J. H.

"Together let us beat this ample field," &c.
Stockton, printed by R. Christopher, and sold at
London by W. Goldsmith, &c., 1780, 8vo., pp. 349,
dedicated to "the officers of the Northamptonshire militia," by way of return for the "infinite
pleasure" he had enjoyed in their company. As
the London publishers have few friends at the
moment, one hit at them, more or less, will do no
harm: here, then, is Mr. H.'s opinion of them
seventy years ago, in explanation of his provincial
imprint:

If my book should not meet with a ready sale, I have, to those of the critics, two reasons to add, which will save my vanity some little pain. The first is, that my printer could not provide me with as good a paper as I wished for, without waiting a longer time for it than I meant to remain at Stockton. The second deserves to be generally known: there is in London a certain combination of booksellers who discourage everything that comes from a country press, and would willingly make a monopoly of their own. But though I would always show a proper respect to polite company by introducing myself to them in my best suit, I am never displeased at obtruding myself on a parcel of purse-proud fellows with my rusty coat on."

As an extract from the poetical part of Mr. H.'s amusing volume will afford at once a sample thereof, and a peg upon which to hang a biographical note for F. R. A., allow me to introduce to your readers the following "Picture of my Family in 1767:"

"When daubd and bespatter'd with mud and with mire,

In riding from town to my own country fire, I enter the house (in like dirty condition As was fatty Stop, the Shandyan physician, When he fell from his poney, with projectile force, 'At the terrible sight of Ob'dialt's coach-horse)—My two stoutest lads, with a thundering din, Come galloping to me, to welcome me in. In each hand a prattler, I march to the parlour; There Madam sits suckling her dear little snarler; The youngest, I mean, who s gos snuffling his nose, Where I my dull noddle would gladly repose. Tho dirty I look'd as the Doctor 'foresaid, Pray, let not the simile farther be read; 'For, in grandeur, I seem'd as the arms of this last. That tween two supporters illustricingly assets.

The discovery, if one at all, is unimportant, except in so far as it affords an example of the practical application of the capital hint of your correspondent M. (Vol. v., p. 271.), that you may sometimes find at home what you may seek for in vain farther a-field.

A fierce, noble lion, and his unicorn mate, Prance, proudly erect, and attend them in state. A kind kiss having had (a sweet welcome to home!) I forthwith begin to disorder the room. I pull off my boots ;-but not such as sly Trim, To please uncle Toby, in humorous whim, Converted to mortars;—but such as he might Make field-pieces of,—full as dread in a fight. Yet not such as Hudibras stuff'd bread and cheese

The rats and the mice with the scent so well pleasing,

That oft they their noses attempted to squeeze in; But, not with comparisons longer to tire, These boots, as they are, I set up at the fire. Quick, arch-looking John pops the dog into one, As the dwarf thrust Gulliver into the bone; And Charles, who is ever as keen at a joke, With matter combustible makes t'other smoke. Having, farther, my surtout thrown down on a chair, And haul'd out my slippers from under the stair, I'm challeng'd by Madam to walk out and play With the sweet little Cupids, while yet it is day. Then out we all sally, with loud-shouting noise, And joyful acclaim from the two elder boys; With her suckling Maria trips lightly along; Leads, smiling, the van, as she hums us a song. Next follows the kitten, pursu'd by the dog (For teazing poor kitten there's ne'er such a rogue), She squalling and mewing, he barking before us, Assist in our music, to fill up the chorus. But how you would laugh, to behold in the rear, The scene we exhibit (a scene the most queer!) In Holland, I doubt not, with wonder you've seen, Trail'd on by one nag, needy doctor's machine; A carriage have we, full as light to the feel, That runs without horse, and that has but one wheel; With pompous big phrase I e'er scorn to beguile, A barrow 'tis call'd in plain, vulgar style; In which having stowed my two shouting boys, And fill'd up the bottom with hay and with toys, I put to my hand, and on wheeling the barrow, Cry, 'Who'll buy my puddings? nice puddings of marrow!"

As the children then chuckle, I surely am pleas'd: Thus see by how little from care I am eas'd; Hence learn to contain, in a space full as narrow, And carry your wishes all -- in a wheel-barrow."

The actors in this pleasant domestic sketch were John Hope, our author, nephew of the Earl of Hopetoun, and Marq. of Annandale, being the son of the Honourable Charles Hope and Lady Henrietta Johnstone, and born in 1739; a London merchant, and M.P. at one period for West Lo-thian. The lady—his "lov'd Maria,"—the daugh-ter of E. Breton, Esq., of Forty Hill, Enfield, who, the same year this happy picture was drawn by the fond husband and father, and then only twentyfive, committed suicide !- her death, on the 25th of June, 1767, is recorded on a marble slab in West-minster Abbey. The contents of the barrow, Charles and John Hope, were the future Lord President of the Court of Session, and General

Sir John Hope; and the third, the "suckling," the last of this distinguished group, the late Vice-Admiral Sir William Johnstone Hope, for many years one of the Lords of the Admiralty. The obituary of 1785 records, under "Newcastle-upon-Tyne," the sudden death of our author, John Hope, there at the early age of forty-six.

J. O.

OPTICAL PHENOMENON. (Vol. v., pp. 441. 523.)

Your correspondent C. B. (Vol. v., p. 523.) in reply to a question (Vol. v., p. 441.) relating to an "optical phenomenon," gives a solution which is partly satisfactory. The screen, used to intercept a postion of the part cept a portion of the rays, doubtless assists vision on that account, but not to the extent we have in this instance.

In the first place, the phenomenon in question can happen only to a short-sighted person, whereas intercepting the unnecessary rays by a diaphragm, assists all varieties of vision equally, or nearly so.

The cause of the phenomenon I believe to be

the following:

Every spherical lens produces, as is well known, a certain amount of "aberration," on its bringing rays to a focus after passing through it, i.e. the rays passing through, near its outside edges, are brought to a shorter focus than those which pass through nearer to the centre of the lens. The through nearer to the centre of the lens, interval between the two extreme foci, measured on the axis of the lens, is the amount of aberration. It will be obvious that the formation of so many images at so many distinct foci must produce confusion.

Now it is well known also that the lens in a short-sighted eye, being too convex, or having too great refractive power, brings its rays to a focus too soon, i.e. before they reach the retina; it is also (being a spherical lens) subject to the "aber-ration" above mentioned; if then you cut off the outside rays, which are brought to the shorter focus, and allow only the centre rays to pass, which converge to the more distant focus, you thereby destroy the indistinct images; leaving only that one which is formed nearest the retina, to which the short-sighted eye can more readily adapt itself, and, consequently, vision is rendered more distinct

Another instance of the very same phenomenon is the practice of cutting off the outside rays from the aperture of an astronomical telescope, by an opaque ring placed before the object-glass; a practice which is familiar to those accustomed to use telescopes of large apertures on difficult double

If in a brass plate a hole be made of the diameter of '033 in., a short-sighted person will, on

H.C.K.

looking through it, find his vision greatly assisted. If another be made '025 in., the advantage will be still greater; and with one '0166 in. greater all, indeed almost equal to that derived from a concave lens. Beyond this there does not appear to be any advantage, on account of the loss of light.

Now this circumstance leads us to infer, either that "aberration" is destroyed by limiting the aperture of vision to so small a point in the centre of the lens of the eye, or that the diffraction of the mys, as they pass the edges of the hole, assists short-sighted vision on the principle of the concave lens, i.e. by changing parallel rays into divergent; but, as far as we know anything of diffraction, its effect is the direct opposite.

I do not, therefore, see how we can avoid accepting the former as the preferable solution of this phenomenon, though, on so difficult a subject, it behaves one to speak with great diffidence.

- Rectory, Hereford.

ORIGIN OF THE STARS AND STRIPES.

(Vol. ii., p. 135.)

JARLTZBEEG wishes to know the origin of the stars and stripes in the American flag. His Query might be answered briefly by stating that the American Congress, on the 14th of June, 1777, "Resolved that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation." But your correspondent wishes to know the wigin of the combination, and who first suggested e idea. Some have supposed that it might have been derived from the arms of General Washington, which contains three stars in the upper portion, and three bars running across the exactebeon. There is no means of knowing at this day whether this conjecture is correct, but the coincidence is rather striking. There were wreal flags used before the striped flag by the Americans. In March 1775 "a union flag with a red field" was hoisted at New York upon the herty pole, bearing the inscription "George Rex at the liberties of America," and upon the re-Ga. Putnam raised, at Prospect Hill, a flag bearing on one side the Massachusetts motto "Qui transtalit sustinet," on the other "An appeal to Heaven." In October of the same year the floating batteries at Boston had a flag with the latter motto, the field white with a pine-tree upon it. This was the Massachusetts emblem. Another sag, used during 1775 in some of the colonies, had upon it a rattlesnake coiled as if about to strike, with the motto "Don't tread on me." The

grand union flag of thirteen stripes was raised on the heights near Boston, January 2, 1776. Letters from there say that the regulars in Boston did not understand it; and as the king's speech had just been sent to the Americans, they thought the new flag was a token of submission. The British Annual Register of 1776 says: "They burnt the king's speech and changed their colours from a plain red ground, which they had hitherto used, to a flag with thirteen stripes, as a symbol of the number and union of the colonies." A letter from Boston about the same time, published in the Penna Guzette for January, 1776, says: "The grand union flag was raised on the 2nd, in com-pliment to the united colonies." The idea of making each stripe for a state was adopted from the first; and the fact goes far to negative the supposition that the private arms of General Washington had anything to do with the subject. The pine-tree, ruttlesnake, and striped flag were used indiscriminately until July, 1777, when the blue union with the stars was added to the stripes, and the flag established by law. Formerly a new stripe was added for each new state admitted to the union, until the flag became too large, when by act of Congress the stripes were reduced to the old thirteen; and now a star is added to the union at the accession of each new state.

T. WESTCOTT. Philadelphia, U. S. A., June 5, 1852.

ONE OR TWO PASSAGES IN "KING LEAR."

In the last "N. & Q.," in an article on "Printer's Errors in the Inseparable Particles in Shakspeare," Mr. Singer, unconsciously I am sure, does me a slight injustice, when he states that in a passage which he quotes from King Lear, Act II. Sc. 1., I have followed the Variorum Edit. I certainly print it "as if the sense was interrupted," but I do not begin the word "dispatch" with a capital letter, as he erroneously represents, and I put a period after it, which he omits, — circumstances which render it clear, that I was of opinion that "dispatch" had reference rather to what went before it than to what came after it. You must allow me to subjoin the very words in the very way they appear in my edition:—

"Glo. Let him fly far:

Not in this land shall he remain uncaught;

And found—dispatch.—The noble Duke my master," &c.

To print "Dispatch" with a capital letter, and to omit the period after it, makes some difference, though I am as far as any body from pretending that I fully conveyed the meaning of the poet by my mode of giving the quotation. I apprehend that Mr. Singer supposes that "Dispatch" refer to what follows it, and that Gloster wishes to it

press the necessity of making speed with prepara-tions for the reception of "the noble duke his master." I may mistake Ma. Singer's notion, and I should, of course, be most unwilling to misrepresent him. My opinion is, and was when I printed the passage in question, that "dispatch," with a period after it, related to what was to be done with Edgar, if he were captured—that if caught and found he should be executed; for what otherwise can be the meaning of the line in a subsequent part of Gloster's speech, about -

"Bringing the murderous coward to the stake."

I cannot at all concur in Mr. Singer's proposal to read "And found" unfound; for, as I humbly conceive, what Gloster intends to say is, that Edgar should not remain uneaught; and that when found he should be dispatched. If "Dispatch" applied to preparations for the reception of the Duke of Cornwall, how happens it that we hear no more of them, and that he and Regan walk in just afterwards without ceremony? Besides, we may easily imagine that Gloster, at the moment he hears of Edgar's parricidal purpose, would be in no mood to think of preparations.

It will be observed that, according to my interpretation of Gloster's language, the word "dis-

patch" ought rather to be dispatch'd:

"Let him fly far; Not in this land shall he remain uncaught; And found, dispatch'd."

If I am right, I have no merit in this suggestion, because the preceding quotation is given precisely in that form, and with that punctuation, in my manuscript-corrected folio of 1632; and it is one of the emendations in King Lear, which tends to clear away difficulties, and to render our great dramatist's meaning indisputable.

I have the highest respect for Mr. Singer's judgment on such questions, and I hope he will coincide with me in the above reading, as well as in many others to be contained in the volume I am at this moment busily engaged in preparing. I may be allowed to add, that my corrected folio confirms the change he has proposed in the first line of Act IV. of King Lear:

" Yet better thus unknown to be contemn'd,

Than still contemn'd and flatter'd. To be worst," &c.

My folio, however, makes a further emendation, by substituting yes for "yet:" as if Edgar entered continuing a soliloquy he-had commenced before he made his appearance:

"Yes; better thus unknown to be contemn'd," &c.

Such appears to me to be the true text; but if I am in error, I shall at any time be happy to be set right, especially by Mr. Singen.

J. PAYNE COLLIER.

Replies to Minor Queries.

The Chevalier St. George (Vol. v., p. 610.). — J. W. H. does not mention among the printed works which he has consulted, The Decline of the Last Stuarts, Extracts from the Despatches of British Encoys to he Secretary of State, printed for the Roxburghe Club, London, 1843. The volume is edited by Lord Mahon from the originals at the State Paper Office.

" Like a fair Lily," &c. (Vol. v., p. 539.). -

"Like a lily on a river floating, She floats upon the river of his thoughts."

This quotation is from Longfellow's Spanish Student, Act II. Sc. 3. In a note the author says this expression is from Dante:

" Si che chiaro

Per esser seenda della mente il fiume."

Byron has also used the expression, though the author does not recollect in which of his poems.

"Roses all that's fair adorn" (Vol. v., p. 611.).
-Permit me to inform W. S. where he may find-

"Roses all that's fair adorn, Rosy-finger'd is the morn; Rosy-arm'd the nymphs are seen, Rosy-skinn d is Beauty's queen," &c.

I have it in Newberry's small volume of the Art of Poetry; it is an almost literal translation of an ode of Anacreon by Charles Wesley, of which I possess two copies; one of which is at W.'s service, a line from whom will be immediately ROBT. BROWNING. attended to.

28. Chepstow Place, Bayswater.

Frebord (Vol. v., pp. 595, 620.). — There are several estates in this county which were formerly parks; they have for many years been broken up, and cultivated: the proprietors of these old parks claim a space extending eight feet six inches in width on the outside of the boundary fences, which space is locally called a deer-leap. Whether the explanation of this term given by your correspondent Kr. is the correct one, I am unable to sny; but here it is generally understood to be a space left on the outside of the boundary, to enable the proprietor to repair his fences without trespassing on his neighbour's lands.

WILLIAM FEGG.

Ireland's Freedom from Reptiles (Vol. iii., p. 490.).—A pamphlet of Dean Swift's, Considerations about maintaining the Poor, without date, but assigned to 1726, amongst other grievances complains of the practice of insuring houses in English offices:

" A third [abuse] is the Insurance Office against fire, by which several thousand pounds are yearly remitted to England (a triffe it seems we can easily spare), and will gradually increase till it comes to a good national tax; for the society-marks upon our losses (under which might properly be written 'The Lord have mercy upon us!') spread faster than a chay of frogs."

One of Swift's editors thus explains the allu-

*About the beginning of the eighteenth century Dr. Gwythers, a Physician and Fellow of Trinity Cellege, Dublin, brought over with him a parcel of fegs from England to Ireland, in order to propagate the species in that kingdom, and threw them into the ditches of the University Park, but they all perished. Whereupon he sent to England for some bottles of the frogspawn, which he threw into those ditches, by which he succeeded in his design. However, their number was so small in the year 1720 that a frog was nowhere to be seen, except in the neighbourhood of the University Park. But within six or seven years after, they spread thirty, forty, or fifty miles over the country, and so at last over the whole nation."

This seems to be the true origin of the introduction of frogs, though some have ascribed it to the troups which the Prince of Orange brought to Ireland with him. Longán and Cnadán are the Irish words for this animal. Mr. Cleland was the gentleman whom I alluded to as having introduced the six snakes. Mr. Bell (Hist. of Brit. Rept., Lond. 1839), asserts that the Lacerta agilis is to be found in Ireland.

Powers of George Fox (Vol. v., p. 464.).—I powers an engraving of George Fox's portrait, inserted in his Journal, with the following inscription:

"George Fox, stat. 30, founder of the sect of people called Quakers, from the original painting by Houthors, done in the year 1654, now in the possession of Thomas Clio Rickman."

He has a broad-brimmed felt hat and a cloak.

He spen and hands are turned upwards.

Bonsall.

Panch and Judy (Vol. v., p. 610.).—I am a rader of "N. & Q." certainly "not aware that Panch and Judy is a corruption" of Pontius cum Judeis; and I should be glad to know on what grand Bozoricus represents it as such. I had supposed that Judy was derived from Judas.

"Hosinges to Portune" (Vol. v., p. 607.).—"The Cambridge D.D." who, according to your correquent, "attributed to Paley the following Image of Lord Bacon's (Essay, viii.), 'He that the wife and chikiren hath given hostages to fature,'" would have had his mistake rectified, had be during the present year attended at the Lyceum Theatre, to witness the performance of The Game of Speculation. Supposing the Cambridge D.D. to have left for a while "the theatre of the Greeks" for that of the moderns, he would have heard Mr. Charles Mathews in his matchless delineation of

the hero of the above-mentioned piece (Mr. Affable Hawk) say as follows:

"Hawk. An ambitious bachelor may get on; but married, he has no chance. The great Bacon said, 'The man who has a wife and children, has given hostages to fortune.' In other words, has pawned his whole existence."—Act I.

The Game of Speculation has been admirably adapted to the English stage by Mr. Slingsby Lawrence, from the French of De Balzac. It was performed at the Lyceum Theatre, together with the spectacular burlesque of The Prince of Happy Land, every night from Christmas 1851 to Easter 1852; the play-bill during that period requiring no change. This circumstance has been stated, in one of our leading monthly magazines, to be unparalleled in theatrical annals; and on this account is perhaps worthy of a note.

CUTHBERT BEDE, B. A.

Docking Horses (Vol. v., p. 611.).—Youatt, in his history of the Horse, describes the way in which the operation of docking is performed, but gives no clue whatever as to the time when the practice was first introduced. It is, however, believed that it came into vogue in the early part of the last century, as its strangeness provoked the observation of Voltaire, when he was in England about 1725, and produced the following epigram from his satirical pen:

"Vous, fiers Anglois, et barbares que vous êtes, Coupent les têtes à vos rois, et les queues à vos bêtes; Mais les François plus polis, et aimant les loix, Laissent les queues à leurs bêtes, et les têtes à leurs rois."

The fifth edition of Bailey's Dictionary (1731), which is the earliest to which I have access, mentions the practice; but if your Querist TAIL would consult the earliest editions, and should find it omitted, he may fairly conclude that he has made some approximation to the period when it was first introduced.

The reason for the operation was probably only the convenience of the rider, and to save him from the mud and dirt which a long tail, in the then state of the public roads, would necessarily pick up and plentifully distribute. Geoffrey Gambado gives another reason, for which see his Academy for Grown Horsemen.

F. B—w.

How the Ancient Irish crowned their Kings (Vol. v., p. 582.). — In these days, when most antiquities are judgmatically examined into, it is a pity that such silly and impossible tales should be sent to you in order to their reproduction in type. In this particular instance, the fable, before confined to the "Kings of Tyrconnell," an ancient territory of Ulster, is extended to the whole of "the ancient Irish," and "their king." Not having by me O'Donovan's Annals of the Four Mosters, when

notes to which, whether they deign to notice the absurd fable or not, no doubt amply refute it by descriptions of the ancient inauguration-ceremonies of Tyrconnell and other territories from authentic Irish MSS., I send you the remarks made upon it in the "insigne sed insanum opus" of Dr. Keating, as translated by Halliday; the author's long preface to the history, from which the following extract is taken, deserving the former but not the latter qualification:

"This," says Keating, when he has repeated the bathing-in-broth story, "is evidently an impudent fiction of CAMBRENIS, for the annals of Ireland expressly mention, that the ceremony of inaugurating the kings of Tireonnell was this; the king being seated on an eminence (the Rock of Kilmacrennan) surrounded by the nobility and gentry (i measc ussal agus oireachta) of his own country, one of the chiefs of his nobles stood before him with a straight white wand in his hand, and on presenting it to the king of Tirconnell, used to desire him 'to receive the sovereignty of his country, and to preserve equal and impartial justice in every part of his dominions;" the reason that the wand was straight and white, was to put him in mind that he should be unbiassed in his judgment, and pure and upright in all his actions."—Halliday's Keating, Preface, p. xxxiii.

MAC AN BHAIRD.

Hoax on Sir Walter Scott (Vol. v., p. 438.).—

A ballad, written in 1824 by the present Vicar of Morwenstow, adapted to the legendary chorus of "Twenty thousand Cornish men will know the reason why," was hailed by Sir Walter (see Lockhart's Life) as a "spirited ballad of the seventeenth century!"

R. S. H.

American Loyalists (Vol. iv., p. 165.). - A. C. will find the best information in regard to the history of the American loyalists, after the American Revolution, in "The American Loyalists, or Biographical Sketches of Adherents to the British Crown in the War of the Revolution. By Lorenzo Sabine. Boston, Mass. Charles C. Little and James Brown, Publishers, 1847. 738 pp." In this work Mr. Sabine has recorded the names of about six hundred loyalists (called in this country Tories), with such circumstances connected with their lives, after their declared adherence to the British cause, as he was able to glean. A. C. is very much mis-taken in supposing that the loyalists "prospered in the world after the confiscation of their property. Their estates in this country were very generally forfeited, and the remunerations they received from the Crown were mere pittances in comparison to the amounts of their real sacrifices. Their letters to this country, after their flight to England, are filled with complaints of the coldness with which their attachment to the king was repaid by the ministry. Many of them died in want, and others, accepting the small donations accorded to them after weary years of waiting, learned bitterly the

value of the admonition, "Put not your trust in princes." T. Westcott.

Philadelphia, U.S. A., June 5, 1852.

Spanish Vessels wrecked on the Coast of Ireland (Vol. v., pp. 491.598.).—On the magnificent ironbound coast of Miltown Malbay, in the west of Ireland, is a point running out into the sea called "Spanish Point," on which one at least, if not more, of the ships belonging to the Spanish armada was wrecked. Some of the peasantry also had ancient carved coffers and chests in their houses, which had been handed down from father to son, and which had been saved from the wreck; and there were traditions that many objects of value might have been found which had been derived from the same source; but as more than twenty years have elapsed since I was in that country, I cannot say whether any now remain to reward the inquiries of antiquaries. Peredur.

Suicides buried in Cross Roads (Vol. iv., p. 116.).

—In Plato's Laws (Burges' transl., book ix. c. 12.) the murderer of any of his near kin, after being put to death, is to be "cast out of the city, naked, in an appointed place where three roads meet; and let all the magistrates, in behalf of the whole state, carry each a stone, and hurl it at the head of the dead body," &c.

J.P.

Dr. Elizabeth Blackwell (Vol. v., p. 394.). — Dr. Elizabeth Blackwell formerly resided in this city; she now lives in the city of New York. She determined to study medicine some years since, in order to fit herself for practice. She had considerable difficulty in obtaining admission as a medical student, but was finally entered at Geneva Medical College, New York, where she graduated in 1849. She afterwards went to London and Paris. These are about all the particulars in reference to this lady which have been made public in this country. In consequence of her example, the subject of educating females as doctors was much discussed in the United States. The propriety of employing them in obstetrical cases, and many complaints to which females are subject, has in its favour common sense and decency, and against it nought but professional prejudice. In this state a college for the instruction of females was chartered in 1849; it is called "The Female Medical College of Pennsylvania," At the last commencement eight young ladies received their diplomas. There are fifty-two students entered for the next course, commencing in September of this year. There are eight pro-fessorships in this institution, which are at present filled by men, but which will be awarded to female professors as soon as experience will fit the graduates for them. The demonstrator of anatomy, Hannah E. Longshore, is a graduate. The prospects of the institution are favourable,

and the graduates are winning for themselves con-T. WESTCOTT. fidence.

Philadelphia, U. S. A., June 5, 1852.

American Degrees (Vol. v., p. 177.).—Collegiate bonours in the United States are generally con-ferred by the trustees of the institutions, with the If J. W. sivice and consent of the professors. had stated what college conferred the "cargo of diplomas" he speaks of, some estimate might be made of the value of the honours. This is acknowledged (by ourselves) to be "a great country," comprising in its area 2,280,000 square miles. We have colleges and seminaries of learning authorised to confer the degrees in nearly all the states. Some of them will compare with the best European colleges in the reputation, and skill, and learning of the professors; and some are but little better than large-sized boarding-schools. The oldest institutions, and the best among us, are Harvard University in Mussachusetts, Yale College in Connecticut, Princeton College in New Jersey, the University of Pennsylvania at Philadelphia, and Virginia University at Charlottesburg. There are others of equal reputation, and many of second, third, and even fourth-rate importance. It is very probable that the "cargo" sent to the Brougham Institute of Liverpool emanated from an inferior institution, as our firstclass universities do not usually confer many honorary degrees. T. Westcott. honorary degrees.

Philadelphia, U. S. A., Feb. 5, 1852.

Note by Warton on Aristotle's Poets (Vol. v., p. 606.).—The passage quoted by J. M. is in Joseph Warton's Essay on the Genius and Writings of Pope, London, 1773, p. 171.

H. B. C. of Pope, London, 1773, p. 171.

U. U. Club.

Meening of Whit (Vol. v., p. 610.) — The jug se jug. I have an engraving of one inscribed "WHIT.

1649.

It is described as of white earthenware, with a blue inscription. These jugs were used in the (now obsolete) Whitsun, or church-ale festivals.

J. B. COLMAN.

"Possession is nine points of the law" (Vol. iv., p.23.). — In Swift's Works, vol. xvii. p. 270., I ad "Possession, they say, is eleven points of the law."

J. P.

Age of Trees (Vol. iv., pp. 401. 488.). - Allow me, in addition to my former communication on this subject, to give the following instances of trees proved to have existed many years. Near Mont Blanc there is a fir-tree called by the inhabitants of that district the Chamois Stuble, on account of its affording shelter to the wild goats during the winter. Its vegetation is extremely

beautiful, and its trunk enormous, which, coupled with the fact that it has been ascertained by M. Berthelet to be more than 1200 years old, make it a very interesting object. At a short distance from this venerable fir exists, in the forest of Ferré, a tree called the Meleye, whose age cannot be less than 800 years. The forest of Parey, Saint Ouen, canton de Bulgneville, in the depart ment of the Vosges, is celebrated for a tree called The Oak of the Partizans. Its branches extend over a space of 100 feet, and its height is 107. It has lived during a period of 650 years, and was known at the time when the Cothereaux, the Carriers, and Routiers devastated France in the days of Philip Augustus. A chesnut tree, near the village of Vernet, of ordinary size and height, is supposed to have been planted in the time of Calvin, at the dawn of the great religious struggle in Switzerland.

Thus these wondrous natural monuments of antiquity speak forcibly to the mind; and the erections built by man, which we term ancient, dwindle into insignificancy when compared with the stupendous and veteran trees of the forest.

Unicorn.

Market Crosses (Vol. v., p. 594.).—The market cross at Bury, rebuilt after the Great Fire of 1608, was converted into a playhouse in 1734, and in 1774 gave place to the present town hall, which was built for a theatre from the designs of Robert Adams. Views of the market cross have been several times engraved. There was no religious edifice at or near the cross in 1655. The marriage referred to took place agreeably to the Act of 14th August, 1653, which required marriages to be published "three several Lord's Days, or three several weeks," and then to be celebrated in the presence of a justice: The registers of the parish of St. Mary, Bury, contain entries of marriages so solemnized; whence it appears that some were published at the market cross on "three several market days in three several weeks."

BURLENSIS.

Miscellaneous. NOTES ON BOOKS, ETC.

The second volume of Messrs. Rivington's handsome library edition of The Works and Correspondence of the Right Honorable Edmund Burke, which had been kept back for the purpose of enabling the editors to insert in the correspondence some new letters of Mr. Burke from original MSS., has now been issued. The correspondence in this volume commences in the year 1791, and proceeds to the death of the distinguished writer; and it contains in addition Burke's Vindication of Natural Society, and his world-renowned Philo-sophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful.

Although, as a general rule, we abstain from noticing all theological works which can be considered as of a

controversial nature, we have been so interested in a little volume which has recently come before us that we cannot refrain from bringing it under the notice of our readers; it is entitled Sympathics of the Continent, or Proposals for a New Reformation, by John Baptist von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University in that city; Translated and Edited with Notes and Introduction by the Rev. Arthur Cleveland Coxe. The great interest of this work, which might more properly have been called The Working of the Roman Catholic Church in Germany, is to be found in the fact that it is written by a learned and eminent dignitary of that Church, and advocates those practical reforms in her system which our own Church introduced three centuries since.

BOOKS RECEIVED. - "Some people," said Dr. Johnson, "have a foolish way of not minding, or pretending not to mind, what they eat." This foolish way is not ours, and therefore we have enjoyed to the full the pleasant humour and anecdotical learning enshrined in the last number of Murray's Railway Library. The Art of Dining, or Gastronomy and Gastronomers, with its hints and directions as to ensuring a successful dinner party, is so full of its subjects that it would go far to create an appetite under the ribs of death. — A Descriptive Account of the Antiquities in the Grounds and the Museum of the Yorkshire Philosophical Society. By the Curator of the Antiquities. Undertaken by the venerable author (the Rev. C. Wellbeloved) when he was somewhat more than an octogenarian. This very excellent Guide to the Very Museum Coulds t excellent Guide to the York Museum is as creditable to its compiler as it will be found of service to the visitors of the interesting collection which it describes. The Golden Bird and other Stories, the third part of the translation of Grimm's Household Stories, publishing by Messrs. Addey, is a fresh instalment of amusement for juvenile readers.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE NEW UNIVERSAL MAGAZINE. Vol. VI. 1784. London: Print d for Hodges, by Crowder and Woodgate.
THE LITERANY MISCELLANY. Vols. VI. VII. VIII. XI. XIII. XIV. and XV. Stourport, 1812.
SHARYMANE'S JULIUS CESAR, by D'Avenant and Dryden, 1719. 12mo.

THE NEW UNIVERSAL MAGAZINE.
GENTLEMAN'S AND LADY'S PLUTE INSTRUCTOR. Vol. VI. 1784.
London: Printed for Hodges, by Crowder and Woodgate.
The original 4to. editions in boards.
The original 4to. editions in boards.
FLANAGAN ON THE ROUND TOWERS OF IRELAND. 4to. 1843.
A NARRATIVE IN THE PROCEEDINGS IN THE DOUGLAS CAUSE.
London, Griffin, 8vo. (767.
CLARE'S PORMY. Feap. 8vo. Last Edition.
Magna Charta; a Sermon at the Funeral of Lady Furewell, by
George Newton. London, 1661.
BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.

THE COMEDIES OF SHADWELL may be had on application to the Publisher of "N. & Q."

. Latters, austing particulars and lowest price, carriage free, to be sent to Ma. Brat., Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Antices to Correspondents.

REPLIES RECLIVED.—Royal Arms in Churches—Inscription at Perscholis—Anima Magie—Oid Counters of Desmond—Authorship, of Manody on Sir John Magre—Charms—Mummy Wheat—Celebrated Fly—Wyle Cop—Emacated Monumental Efficies—Seth's Pillars—Hogs Norton—Algerian Sydney—"La Garde meart"—Deall as a Proper Name—Rhymes on Places—Exterior Stump—Bronze Medals—Exymology of Mushroom—Coval Charms—Spanish Fieve Bous—The Diphthong "ai"—Book of Jasher—Text of Shakspeare—St. Christopher.

Jasher — Text of Shakapeare — St. Christopher.

SHAKSPEARE. We are aware that the large space occasionally occupied in our columns by Shakapearian erticism lays us open to complaints on the part of some of our Readers, who do not share the anxiety of our Correspondents for an immaculate text of the writings of the Great Dramatist. But if proof were required how wide-spread an interest is still abroad upon the subject, and how much attention is still paying to the Hustration of the Life and Writings of Shakapeare, we would point to the announcement in our advertising columns of Mr. Hulliwell's projected edition in Twenty Follo Volumes. We have by us several communication by Mr. Hickson, A. E. B., and others, which shall appear as opportunities present themselves.

M. will find that the invertion of the latter.

M. will find that the insertion of the letter E will give him the following couplet:

"Persevere, ye perfect men, Ever keep these precepts ten." DRYDEN. No. A. H. W.

ETCER. The assertion that "Luther was married in London," was a misprint for what Lord Campbell really did say, viz. "Luther married a nun."

A. Svg.'s Query respecting the Bean Feast has been overlooked. It shall be attended to very shortly,

G. C. Mrs. Mary Mackey's poetry. The same remark applies to this Query.

H. B. C. is thanked for his kind and very considerate Note.

E. S. JACKSON. The promised Letters of John Wesley will be

The Index and Title-page to Volume the Fifth will-be ready with our wext Number.

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Pates.

FRANCIS DAVISON AND DR. DONNE.

The editor of Select Poetry, chiefly devotional, of the Reign of Queen Elizabeth, collected for the Parker Society, ascribes to Francis Davison (and I dare say rightly) a translation of Psalm cxxxvii., which is likewise attributed to Dr. Donne, and if I mistake not to others. It is found in vol. ii. p. 328., and I should be very glad to know who was really the author, as it does not seem the worst of the "Geneva Jigs:"—

"By Euphrates' flowry side
We did bide,
From deare Judah far absented,
Tearing th' aire with mournful cries,
And our eies

With their streames the streame augmented:

"When poor Sion's doleful state,
Desolate,
Sacked, burned, and enthralled,
And Thy temple spoil'd, which we
Ne'er should see
To our mirthless mind recalled.

"Our mute harps, untun'd, unstrung,
Up we hoong
On greene willowes neare beside us,
When, we sitting so forlorne,
Thus in scorne

Our proud spoilers 'gan deride us : -

"Come, sad captives, leave your groanes,
And your moanes
Under Sion's ruynes bury;
To your harps sing us some laies
In the praise
Of our God, and let's be merry.

"Can, ah, can we leave our groanes,
And our moanes
Under Sion's ruynes bury?
Can we in this land sing laies
To the praise
Of our God, and here be merry?

"No, deare Salem! if I fails
To bewails
Thine affliction miserable,
Let my nimble joynts become
Stiffs and nombe;
To touch warbling harp unable.

Vol. VI. - No. 142.

"Let my tongue lose singing skill; Let it still To my parched rooffe be glewed, If in either harpe or voice I rejoyce, Till thy joys shall be renewed.

"Lord, plague Edom's traitrous kind; Beare in mind In our ruyne how they revell'd: Kill, sack, burne! they cride out still, Sack, burne, kill;

Downe with all, let all be levell'd!

" And thou, Babel, when the tide Of thy pride, Now a flowing, falls to turning Victor now, shall then be thrall, And shalt fall

To as lowe an ebb of mourning.

" Happie man, who shall thee wast As thou hast Us without all mercy wasted, And shall make thee taste and see

What by thee Wee, poor Wee, have seen and tasted !

" Happie, who thy tender barnes From the armes Of their wayling mothers tearing, 'Gainst the walls shall dash their bones, Rutheless stone

With their brayns and blood beamearing."

What an imperfect idea any jingling version can give us of any Psalm of the inspired writers; and how signally this has been proved by the metrical attempts at Psalm exxxvii.! The most successful version of it in any language is, I fancy, that by Camoens.

Warmington.

FOLK LORE.

Sites of Buildings changed (Vol. v., pp. 436. 524.).

In the Traditions of Lancashire, edited by John Roby, Esq., First Series, vol. i. p. 28., there is a tale entitled The Goblin Builders, showing how "Gamel the Saxon Thane, Lord of Recedham or Rached (now Rochdale) intended to build a chapel unto St. Chadde, nigh to the banks of the Rache or Roach." It seems a level, convenient situation was chosen for the edifice; but thrice were the foundations there laid, and thrice were all the building materials conveyed by invisible agency from this flat spot to a more airy and elevated situation. At last the Thane, ceasing to strive against fate, gave up his original design, and the present church was built on the locality designated by these unseen workmen. The ascent was high, and one hundred and twenty-four steps had to be laid to help the natives up to the chapel of St. Chadde.

BONSALL.

Folk Lore of Kacouss People (Vol. *, p:413.).-Does not the expression "under the bells" mes the lower part of the belfry tower, in which the people could attend divine service, and yet not be in the body of the church? J. B. RELTON. be in the body of the church?

Charms.—The following charm was practised a few weeks since in the village of Newport, Essex, on a poor lad subject to epileptic fits. Nine sixpences were procured from nine virgins (" for which they were to be neither asked nor thanked"); the money was then made into a ring, which the child wore; but with no satisfactory result, possibly from some flaw in the primary condition. METAOUO.

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Nor Myrrhe nor frankincense

Can I dispense Nor gold of Ophir Is in my cofer;

With wealth I have so small acquaintance as I scarce know tinne from siluer, gold from brase

Orientall rubyes, emeralds greene Blew saphires, sparkling diamonds I have seene, Yet never yet did touch

Or gemme or ouche Nor pearle nor Amber Are in my chamber; These things are in my mind, but neuer yet Vouchsaf'd to lodge within my cabinet.

My euer lieuing euer louing King Yet shall from me receive a better thing;

For Princes diademes, Flaming with gemmes, With richesse drest Of east and west.

Match not this gift, with if my God shall owne, I'll not change lots with him that weares a crowne. rt with penitence made new and cleane, ith faith, hope, and loue, must be my strane. y God y' didst not slight The widowes mite,

Accept of this

Poore sacrifice, I nere give but what before was Thine, are taken out of Thine owne mine."

EDWARD PEACOCK, JUN.

ord Moors.

Minor Botes.

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THORING TICKTITC'				
" A. D. 1698.		£	8.	d.
Post-chaise from Oxford to London -	C)	7	6
Post-boy	C)	0	1
Expences at the Red Lion: Dinner,				
Wine, one bottle of old Port, and fruit	0)	1	9
Waiter	0)	0	1
Expences at Half Moon Tavern: Sal-				
mon, lobster sauce, a bottle of Port -	(0	1	6
Bed and Chamberlain	. (0	0	31
Post-chaise to Oxford, and Dinner -				•
Shoulder and leg of House Lamb, and	l			
two bottles of Wine, with asparagrass	•	0	11	2
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"N.B. — It was decided by a great Majority of Civilians that the Cause was clear from the evidence of Mrs. Barlow.

R. M. W.

"The Bore" in the Severn.—In the following passages found in the second text of Lazamon's Brut, which Sir F. Madden considers to have been written about fifty years after the earlier text, the probable date of which he fixes at the commencement of the thirteenth century, occur the three forms of "beares," "beres," "bieres," denoting waves, viz.

" passi over bieres. (to) pass over waves."— Lazam., ed. Madden, Lond. 1846, vol. i. p. 57.

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"This word has not been met with in A.-S. It is no doubt the same with the Isl. bára: Old Germ. báre; Dutch baar, wave or billow. Perhaps the bar of a harbour is hence derived."

May we not also trace to this source the term bore, popularly used to express the tidal wave of the Severn? R.M.W. "Let my tongue lose singing skill;

Let it still

To my parched rooffe be glewed,
If in either harpe or voice

I rejoyce,

Till thy joys shall be renewed.

"Lord, plague Edom's traitrous kind;
Beare in mind
In our ruyne how they revell'd:
Kill, sack, burne! they cride out still,
Sack, burne, kill;
Downe with all, let all be levell'd!

"And thou, Babel, when the tide
Of thy pride,
Now a flowing, falls to turning,
Victor now, shall then be thrail,
And shalt fall
To as lowe an ebb of mourning.

"Happie man, who shall thee wast
As thou hast
Us without all mercy wasted,
And shall make thee taste and see
What by thee
Wee, poor Wee, have seen and tasted!

"Happie, who thy tender barnes
From the armes
Of their wayling mothers tearing,
'Gainst the walls shall dash their bones,
Rutheless stones
With their brayns and blood besmearing."

What an imperfect idea any jingling version can give us of any Psalm of the inspired writers; and how signally this has been proved by the metrical attempts at Psalm exxxvii.! The most successful version of it in any language is, I fancy, that by Camoens.

Warmington.

FOLK LORE.

Sites of Buildings changed (Vol. v., pp. 436.524.).

—In the Traditions of Lancashire, edited by John Roby, Esq., First Series, vol. i. p. 23., there is a tale entitled The Goblin Builders, showing how "Gamel the Saxon Thane, Lord of Recedham or Rached (now Rochdale) intended to build a chapel unto St. Chadde, night to the banks of the Rache or Roach." It seems a level, convenient situation was chosen for the edifice; but thrice were the foundations there laid, and thrice were all the building materials conveyed by invisible agency from this flat spot to a more airy and elevated situation. At last the Thane, ceasing to strive against fate, gave up his original design, and the present church was built on the locality designated by these unseen workmen. The ascent was high, and one hundred and twenty-four steps had to be laid to help the natives up to the chapel of St. Chadde.

BONSALL,

Folk Lore of Kacouss People (Vol. v., p. 413.).—Does not the expression "under the bells" mean the lower part of the belfry tower, in which the people could attend divine service, and yet not be in the body of the church?

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Can I dispense, Nor gold of Ophir Is in my cofer;

With wealth I have so small acquaintance as I scarce know tinne from silver, gold from brasse.

"Orientall rubyes, emeralds greene, Blew saphires, sparkling diamonds I haue seene, Yet never yet did touch

Or gemme or ouche, Nor pearle nor Amber Are in my chamber;

These things are in my mind, but neuer yet Vouchsaf'd to lodge within my cabinet,

"My ener lieuing euer louing King Yet shall from me receiue a better thing; For Princes diademes,

Flaming with gemmes, With richesse drest

Of east and west,
Match not this gift, weh if my God shall owne,
I'll not change lots with him that weares a crowne-

"An heart with penitence made new and cleane,
Fill'd with faith, hope, and loue, must be my strane.
My God y' didst not slight
The widowes mite,
Accept of this
Poore sacrifice,
Though I nere give but what before was Thine,
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Bottesford Moors,

Minor Botes.

Curious Mistranslation.—In Dickens' Household Words, in No. 113. (May 22), there is an article entitled "The Rights of French Women," in which, at p. 221., a Frenchman is made to say, that, in consequence of a promenade in the country, he and his child "shall sleep like two wooden shoes." Now this raised a Query in my mind, for I had never before heard "wooden shoes" taxed with any drowsy qualities, although undoubtedly heary; and I could not call to mind any authority for the ascription. Upon turning to a French dictionary, I find that the word subst, which means a wooden shoe, means also a top: my Query was therefore turned into a Note; that Note being, that the writer of the article had wrongfully used the former meaning instead of the latter; and that the Frenchman had really mid, he and his child should "sleep like two tops." Is this Note worth your notice?

P. T. Stoke Newington.

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Play House Exps. - 0 0 9

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R. M. W.

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May we not also trace to this source the term bors, popularly used to express the tidal wave of the Severn? R. M. W.

Queries.

PRINTS.

I will be much obliged if any of your readers can tell me the name of the engraver of a favourite old print in my collection, it being a proof before letters, without, consequently, the names of the engraver and painter, which latter I should also wish to know. Nor am I certain what to call the subject, though I think it is probably Sterne's Maria. The print is an upright about sixteen inches by ten, consisting of a single figure in the foreground, reaching nearly the whole height of the plate, of a pensive young maid in simple attire, standing on the ground in sandals, a sort of mantle covering the back of her head, and falling around her, forming a train at her feet; the right arms and part of the breast and neck exposed, the left arm round the neck of a kid or lamb lying down on a flowing bank by her side at the root of a tree. The background consists of a pretty little distant landscape with a uniform roofed cot, a shepherd and flock of sheep. The work seems a good deal like Sir Robt. Strange's — the St. Agnes, for instance; but I do not see anything answering this description in any of Strange's catalogues in my possession.

I have another print I should also be glad to be informed about, a much older one than the above, probably a Roman Catholic altar-piece. It consists of groups of figures in the clouds, the Madonna in the centre of the upper compartment, surmounted with a number of little angels; a female in the centre of the lower compartment, kneeling before a child and angel; and on both sides, below and above, a number of large figures, angels, monks, and friars, a pope, and a bishop, &c. What appears curious, one of the ecclesiastics, in the lower compartment, left-hand side, holds a carbine or large pistol, having a crucifix on the end of the barrel, instead of the usual sight; above his left shoulder is an angel with a bunch of keys, and a monk on the opposite side holds a cross in a wreath of flowers. The print is a good deal mutilated, and no margin left to show the exact dimensions, or the names of engraver or painter. It is upright, about twenty-five inches by seventeen. The execution is something like that of Caracei, but rather a coarse line engraving.

I would ascertain the subject of another fine old print, which I will describe. It is an upright, twenty-one inches by sixteen and a half, dated 1566 in the right low corner, and in the left is the name "Titianus;" but I cannot say whether he is the engraver, as the paper is blotted where the fecit should be looked for. Near the middle at the bottom are two letters like M. R. or H. R., and also at a distance "Cum privilegio." In the upper part of this print, in the centre, is a bird with expanded wings surmounted with rays or a

glory; and a little lower on each side a bearded figure with a glory round the head, seated in the clouds, each holding a globe (apparently) in the left hand, and a pencil or little ferule in the right, pointing upwards. On each side of these, in the background, a host of little heads and faces are seen; and the lower compartment is filled up with large figures, chiefly of men, also seated in the clouds; the one in the centre holds up with both hands, towards the figures at the top, a kind of close vessel, perhaps the ark, and a woman is standing by him with outstretched arms, pointing upwards with the right; others in the lower group hold different things, and one in the right corner seems to rest his arm, with a scroll in his hand, on the back of an eagle. There is a slight sketch of a landscape at the bottom, with two little arched buildings among trees.

On turning up Bryan's Dictionary, new edition, for Titian's etchings, all he says is that Bartsch has described eight prints attributed to him. Cn. CL.

KING MAGNUS' BURIAL-PLACE AT DOWNPATRICK.

In the course of last December I was induced, at the request of the committee of our mechanics' institute here, to deliver before the members a lecture on the "History and Antiquities of the Town and its Neighbourhood." It is a subject which, from the former importance of the place as an episcopal see, and being one of the strongholds of the English pale, required considerable research,—much more, indeed, than I had then either opportunity or time to afford for its proper illustration. Not least amongst the interesting series of events in its history was its frequent invasions by the Danes or Northmen, and the death and burial of Magnus, king of Norway, early in the twelfth century, either beside the cathedral church or in its immediate vicinity. To ascertain the place of that king's sepulture formed a subject of constant investigation; but, as there was no tradition pointing it out, nor any place now called Slat-Manus, or any similar designation, I was obliged to abandon the inquiry without any certain conclusion, the authorities bearing on the subject being so much at variance both in the description of the scene of the battle and place of burial.

I had, indeed, heard that M. Worsaar, the author of several works on Danish antiquities, had some years past been in this neighbourhood, and had pointed out a spot adjacent to the town, remote from the cathedral, as the place of burial, and which report I introduced into the lecture.

As I perceive M. Worsaae is a correspondent of "N. & Q.," the object of this letter is to ascertain whether he could afford any information as to this matter, or the other visits of the Northmen to the county of Down, and whether he is aware

of any other information than that contained in the Chronicle of Man, Torfæus, Snorro, in Johnson's Scandinavian Antiquities, Giraldus' Cambrensis, Scandinavian Antiquities, Giraldus' Cambrensis, and Dr. Hanmer. If he had any ancient Danish maps of this neighbourhood, doubtless they would be of vast importance on this subject. I should be of vast importance on this subject. say that a very hurried and imperfect report of the lecture appeared in the columns of our local paper, extending through four successive numbers. I should feel much gratification in forwarding you or M. Worsaar such portions thereof as I can now lay my hands on, particularly that relating to King Magnus, should any desire to that effect be John W. Hanna. expressed.

Saul Street, Downpatrick, Ireland.

CURFEW.

(Vol. iv., p. 240.)

In Noske's Worcester in Olden Times, London, 1849, p. 121., under the head of "Bells," I find the following passage:

"The popular notion of the curfew having originated in the odious tyranny of the Conqueror has been negatived by modern research. Du Cange says that the ringing of the courre-few prevailed generally in Europe during the middle ages as a precaution against fire. Voltaire also takes the same view of the custom. Henry I. abolished his father's enactment, but the custom has survived to the present day, probably as one of general convenience. So late as about 150 years ago a fire-bell was rung every evening at Vienna, as a signal to the inhabitants to extinguish their fires, and to hang up lanterns in front of their houses. few specimens of the course-few are still in existence, some of them bearing marks of having covered the fire."

Upon this passage I would ask permission to put two Queries:

1. What historical notices are there of a curfew

prior to the Conquest?

2. At what places on the continent of Europe, besides Vienna, has the custom been ascertained to prevail? Your correspondent H. H. B. (Vol. to prevail? iv., p. 240.) produces an instance of the curfew-bell being rung at Charlestown, South Carolina, where, however, it is manifestly a custom introduced from the "mother-country." J. Sanson. Oxford.

Minor Queries.

Fishing by Electricity.—It is a well-known fact that the discharge of gunpowder under water is more powerful in its effects than when it is exploded in the atmosphere, and that a small discharge will kill all the fish in the vicinity. I have a curiosity to ascertain whether it is possible to make practical use of this fact in deep sea fishing. By means of the gutta percha wire and the electric fluid, it is extremely easy to convey and discharge

gunpowder at any depth, and I cannot help thinking that in some kinds of fishing a moderate quantity of powder exploded in the vicinity of the bait, which might be at a small distance from it, would "astonish the natives" of the deep, and bring them to the surface much more rapidly than could be accomplished by any method now in use.

LLEWILLAH.

As salt as Fire. - Whence this saying? R. H.

"There were three ladies," &c. — My paternal grandmother, who was a native of county Kerry in Ireland, was in the habit of singing a song set to a sweet and plaintive air, which thus commenced:

" There were three ladies playing at ball,

Farin-dan-dan and farin-dan-dee;
There came a white knight, and he wooed them all,

With adicu, sweet honey, wherever you be.

He courted the eldest with golden rings, Farin, &c. &c.

And the others with many fine things, And adieu," &c. &c.

The rest has been forgotten. Can any of your readers furnish the remaining words? UNEDA. Philadelphia.

Prophecies fulfilled. — A very interesting collection might be made of apparently well authenticated prophecies fulfilled, concerning modern kingdoms and families of rank. That quoted by your correspondent in Vol. iii., p. 194., wants dates and details. Some curious instances might be gathered from a true believer — Sir W. Scott in his Works, and in Lockhart's Life of him. Has any collection of this kind ever been published?

The Chase Family. — Having observed in "N. & Q." various requests concerning families, I would like to ask some information respecting the "Chase" family, three brothers of which emigrated to America about the year 1630, and settled in the vicinity of Newbury port, in Massachusetts; their names were Aquila, Thomas, and William. Tradition says they came from Cornwall, and also that the name was originally spelled "La Chasse," and that they were of Norman extraction, having settled in England about the time of the Conquest. As their descendants in the United States now number about 30,000 individuals, if those who remained in England have been equally prolific, there must be many of the same name who per-haps can give their trans-Atlantic cousins some QUASCACUNQUEN. knowledge of their ancestry.

Philadelphia, June 14.

Mummies of Ecclesiastics in Germany .member having some conversation with a friend a few years ago respecting some bodies which he had seen preserved in the church of some town, of which I forget the name, on (I think) the Rhine. They consisted of about twenty bodies of monks ranged side by side, in a vault which was open to the air; and it was alleged that the peculiar character of the atmosphere had alone preserved them in their then state, namely, as soft to the touch as in life, the only peculiarity being the brownish hue of the face, which caused my friend to suspect that they had been baked. Can any of your correspondents refer me to any information on the subject?

Abridge, Essex.

The Merry-thought, or Wish-bone. — Whence comes the custom of breaking the wish-bone or merry-thought, with the attendant ceremony?

A. A. D.

Bells on Horses' Necks. — Does this custom exist in any county but Kent or Sussex? A. C.

Dissertation on a Salt Box.—Where can I find a "Dissertation on a Salt Box," or "The Logical Salt Box?" I remember seeing it in a magazine some thirty-five years ago; and, although I have made many inquires, I have not been enabled to obtain a reference to it.

J. W.

Meaning of Alcohol.—Can you enlighten me as to the derivation of the word "alcohol;" or rather, I should say, as the first syllable almost of itself proclaims it to be Arabic, what is the meaning of the word or words whence it is derived?

A.E.S

"Hip, hip, hurrah!" — What was the origin of this bacchanalian exclamation, and what does it mean? I make the inquiry, although I annex an attempt to define it, which was cut from the columns of the Edinburgh Scotsman newspaper some years ago: —

"It is said that 'Hip, hip, hurrah!' originated in the Crusades, it being a corruption of H. E. P., the initials of 'Hierosolyma est perdita" (Jerusalem is lost!), the motto on the banner of Peter the Hermit, whose followers hunted the Jews down with the cry of 'Hip, hip, hurrah!'"

I never read elsewhere of such a motto being upon the standards of the first Crusaders. Had they any other motto than *Dieu le rolt?* R. S. F. Perth.

Armorial Bearings of Cities and Towns.— It will doubtless be in the memory of most of your correspondents that a meeting of the mayors of every town in England was held in London about the time of the Exhibition, and that at such meeting were displayed flags with the armorial bearings of each town represented by their mayor; and I shall be glad if any of your correspondents can it form me whether there was published an account of such meeting, with the engraving of each town's armorial bearings; and, if so, where

of which I forget the name, on (I think) the it is to be seen, as such a work would be highly Rhine. They consisted of about twenty bodies of useful to all who feel an interest in heraldry?

JOHN NURSE CHADWICK.

King's Lynn.

Hands in the Pockets.—On looking over some transcripts I found the following, but without a reference as to what book it had been copied from. Can you, or any of your correspondents, give me information where it can be found, or whether you ever heard of such an observation?

"Whoever has passed through Braintree and Bocking in Essex, must have observed that the inhabitants have a custom of standing with their hands in their pockets. Not only men and boys, but even women are generally seen in that attitude. This seems to be an old subject of observation, for I remember forty years ago, when walking with my hands in my pockets, I was asked by a friend whether I had been staying at Bocking."

C. DE D.

John de Huderesfield.—Does the fame of John de Huderesfield, a civil engineer or architect of the time of Richard II., enable any correspondent to point to any great work of his, or account of him?

Lyme Regis.

John, King of France, at Somerton (Vol. v., p. 505.). — In an interesting article, "A Journal of the Expenses of John, King of France, in England, 1359-60," the following places of confinement of the monarch are mentioned: 1. Herford Castle; 2. Somerton Castle, in Lincolnshire; and, lastly, the Tower of London.

I have a view of Somerton, in Somersetshire, which I put with other antiquities, as it contains a view of the Bear Inn, built, as Somerset history has it, upon the site of Somerton Castle, where King John of France was confined, and from which he was removed owing to the supposed connexion of some landings of the French upon the south-western coast. Am I to understand that King John never was confined at Somerton in Somersetshire?

Lyme Regis.

Tapestry from Richmond Palace.—In an inventory of the goods at Richmond Palace belonging to Charles I., in the custody of Mr. Theobald Pierce, which were viewed and appraised on the 5th October, 1649, and sold by order of the Council of State, there is marked No. 1.:

"Ten pieces of Arras hangings of the Old and New Law, containing 727 ells at 21. 10s. per ell.—18171. 10s."

These were sold, on Thursday, October 23, 1651, to Mr. Grinder, according to the appraisement. I believe they were of the manufacture of Sir Francis Klein, at Mortlake; and I beg to be informed, through the medium of the "N. & Q." where the above tapestry is at the present time.

AMECUA

"Prayer moves the hand," &c. - Where are these lines to be found? -

" Prayer moves the hand That moves the universe."

C. G. L.

Portrait of Oliver Cromwell .- I have lately seen s fine three-quarter length painting of Oliver Comwell. It had been neglected for many years, and become covered with dirt and quite obscured; it was at last cleaned, and found to be a portrait

of Oliver. I understand it was formerly in the possession of Lord Torrington, and bought amongst some lumber at a sale of his.

Can any of your readers give me any information with respect to the painter and history of this portrait; and whether it be true, as I am informed, that one portrait of Cromwell is missing? E. S. JACKSON.

Birthplace of Wickliffe. - Whitaker, History of Richmondshire, quoting Leland's assertion that Wickliffe was born at Spreswell, near Richmond, in Yorkshire, supposes the place meant to be Hipswell in that locality, and supports his view by the fact of the existence there of a "Whitcliff," whilst there never has been known a place called "Spreswell," near Richmond. Query, What authority is there to support the statement in the Biographical Dictionary (Chalmers) that the Reformer was born at Wickliffe, a village near Richmond, in 1324? and does the biographer mean the place of that name on the Tees? The pedigree of Wycliffe of Wycliffe is given by Whitaker, but does not mention the Reformer. Whitaker inclines to the Whitcliff on the Swale, but his reasons do not seem to be conclusive. It would be interesting to have this question settled; and I am sure there cannot be a more effectual way of gaining this end than to have the attention of the readers of "N. & Q." called thereto. Sevang.

Kilkenny. Reverend applied to the Clergy. - What is the tationity of and authority for the prefix of Reverand to the clergy? Is it not a mere term of

ourtesy (as Honourable applied to the children of nobility), being an epithet unconnected with a title? One singularity is found in the usage that desymen employ it when speaking of themselves, placing it on their cards; but is not this a modern ractice? After searching many early sermon boks and works written by divines, I find Reverend is not usually placed before the name

of the author on the title-page. It will be undertood that there is no doubt as to the propriety of the appellation; but is it a title conferred by athority, or only what Selden would call an "honorary attribute?" M—x.

Foubert Family. — Evelyn mentions in his Diary, Sept. 17, 1681, that he "went with Mons'. Foubert about takeing y Countesse of Bristoll's

house for an academie," &c.; and Dec. 17, 1684, he speaks of "Mons'. Foubert and his sonn, provost masters of y' academie:" this academy was between King Street and Swallow Street, now Regent Street, where "Major Foubert's passage" Regent Street, where "Major Foubert's passage" commemorates it. In 1702 one Henry Foubert was Equerry to Wm. III.; and Bromley gives account of a portrait of "Henry Foubert, Major and Equerry," and adds that he "died 1743." In 1764 there was one Augustus Faubert, or Foubert, resident in St. James's parish, Westminster; can any of your readers tell me whether the Henry Foubert, Equerry, 1702, is identical with Henry Foubert. Major and Equerry, who with Henry Foubert, Major and Equerry, who died 1743, and in what relationship (if any) he or they and Augustus Faubert or Foubert stood to Mons. Foubert, and who Augustus married?

Cambridge Disputations. - In the public disputations held in the schools at Cambridge by candidates for degrees (which disputations are now partially abolished), a species of syllogistic form was adopted, of the origin of which no account was ever given. In the only work I know of, which professes to guide the student, Wesley's Guide to Syllogism, London, 1832, small 8vo., not a word is said on the meaning and origin of the form, which is as follows:

Suppose that the two propositions, "A is B" and "c is D," lead to "E is F," which contradicts what the respondent is maintaining. The opponent then shaped his argument into three conditional syllogisms, thus:

"Si A sit B; cadit quæstio: Sed A est B; ergo cadit quæstio.

"Si c sit D; valet consequentia:

Sed c est n; ergo valet consequentia. "Si igitur z sit F; valent consequentia et argu-

mentum: Sed igitur E ist F; ergo valent consequentia et argumentum."

What is the meaning of this form? What are the meanings of the terms quastio, consequentia, argumentum? Was this form common to scholastic disputations, or was it confined to Cambridge? If the former, has it been correctly preserved, or has the disuse of technical logic at bridge? Cambridge allowed it to become corrupt? Tn what books has it been described?

Tenure of Land. - Montholon, in his Memoirs of Napoleon at Elba, records an observation of that great man, that, whenever the question of the Tenure of Land shall be settled in England, she would become the greatest country in the world. Can any reader refer to that book, and give the exact words used?

Minor Queries Answered.

"To lie at the Catch."-In the discourse between Faithful and Talkative, in Bunyan's Pilgrim's Progress, Talkative says, "You lie at the catch, I Progress, Talkative says, "You lie at the catch, I perceive;" to which Faithful replies, "No, not I: I am only for setting things right." And again, in the same conversation, Faithful says, "You lie at the catch again. This is not for edification." Can any of your readers kindly tell me what is the meaning of the expression, to lie at the catch?

[In the Jerusalem Sinner Saved, Bunyan explains the meaning of the phrase, where he refers to those who are living in sin, and yet expect to be saved by grace. "Of this sort are they that build up Zion with blood and Jerusalem with iniquity; that judge for reward, and teach for hire, and divine for money, and lean upon the Lord. This is doing things with a high hand against the Lord our God, and a taking Him as it were at the catch! This is, as we say among men, to seek to put a trick upon God, as if He had not sufficiently fortified His proposals of grace by His Holy Word against all such kind of fools as these."]

Words printed in Italics in the Bible. — I may be only showing my ignorance if I ask, Why are numerous words printed in Italics in the Bible?

["With regard to the words in the Bible printed in Italic characters, Dr. Myles Smyth, one of the two appointed Revisers of the authorized version, in the Preface to the first edition, published in 1611, gives

the following reason for their use : -

" Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriete of the Ebrewe and Greeke tongues that t cannot, but either by circumlocution, or by adding the verbe or some word, be understood of them that are not well practised therein), wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. "—Savage's Dictionary of Printing, p. 39.]

Bays's Troops. - In a curious collection of essays entitled Something New, London, 1772, occurs the following passage. The essayist is describing a case of reanimation:

"For dead men, as it seems, may rise again, like Bays's troops, or the savages in the Fantocini.'

Who was Bays, and what was the incident alluded to? T. STERNBERG.

[The allusion is to a scene in the Fifth Act of The Rehearsal, by G. Villiers, Duke of Buckingham, A. D. 1672, where "a battle is fought between foot and great hobby-horses. At last Drawcansir comes in, and kills 'em all on both sides." Smith then gravely asks,—
"But, Mr. Bayes, how shall all these dead men go

off? for I see none alive to help them.

"Bayes. Go off! why, as they came on; upon their legs: how should they go off? Why, do you think the people do not know they are not dead?"]

Courtier and learned Writer .- In an old devotional work, entitled The Christian's Duty, published originally in 1730, and lately republished at Rivingtons, I find the following passage at page 68. of the older edition, and page 72. of the more recent

"Ah, my friends! while we laugh all things are serious round about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed His blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; the Holy Sacraments represent the most serious and awful matters; the whole creation is serious in serving God and us; all that are in heaven or hell are serious; how then can we be gay?"

The author, or, I should rather say, compiler of the work which I first mentioned then proceeds in the following terms:

" To give these excellent words their full force (as a learned writer says of them) it should be known that they came not from the priesthood, but the court, and from a courtier as eminent as England ever boasted.'

Perhaps some of your numerous correspondents can inform you, and, through you, myself and some friends who are interested in the success of the work, 1. Who "the courtier mentioned as the author" was? 2. Who the "learned writer" who makes the remark was?

[The "learned writer" is Dr. Edward Young, author of the Night Thoughts, who has quoted the passage in his Sermon on " A True Estimate of Human Life," Works, vol. v. p. 19., edit. 1774. The name of the courtier is not given.]

Replies.

YANKEE AND YANKEE DOODLE.

(Vol. iii., pp. 260. 437. 461.; Vol. iv., pp. 13. 344. 392.; Vol. v., pp. 86, 258.)

There never was any difference of opinion in the United States, among those who have paid any attention to the subject, concerning the origin of the word Yankee. It is believed to have been derived from the manner in which the Indians en deavoured to pronounce the word English, which they rendered Yenghees, whence the word Yankee. The statement in Irving's Knickerbocker's History of New York, concerning the tribe of Yankoos, is a mere joke: and the suggestion of your correspondent R. H., in the present volume of "N. & Q." from the New York Gazetteer, that the Yankoos were so indomitable that the Puritans of New England, after subduing them, adopted their name, according to an Indian custom which gave the name of the conquered to the conquerors, is not to be relied upon, as no history of New England makes any mention of that redoubtable tribe; nor

can there be found any authority for a belief that the custom spoken of ever existed among the aborigines of America. Equally wide of the mark is the attempt to trace Yankee Doodle from Yenghi Dounia, which is said to be very good Persian for America, - though how such an insular and stationary people as the Persians should ever hear of America, and coin a word specially to express the name of the country, and to suit their vocabulary, does not seem to have been considered by those who suggested that fanciful derivation. The word Yankee undoubtedly had the Yenghees origin referred to above, but it does not seem to have been very common until the time of the Revolutionary war. I have not met with it in any writings preword occurs, written in 1775, it is referred to in a manner which shows that the writer considered it something new, and intended to be contemptuous, used as it was by their then enemies, the British soldiers. Noah Webster, in his Dictionary, gives the Yenghees origin of the word, upon the authority of Heckewelder; and that fact may account for its being looked upon in New England as something novel. Heckewelder is excellent authority upon Indian subjects; but he spent his time principally among the Delawares and the Six Nations, and was not likely to be well acquainted with the Massachusetts Indians, who spoke a different dialect. Several of the regiments of British regulars who were transferred to Boston after the beginning of the troubles, had been stationed in the middle colonies, and had considerable experience in Indian warfare, and may have thus acquired a knowledge of the word. The 18th, or Royal Irish, for instance, had been engaged in nearly all the battles which had taken place in the colonies during two French wars, and they had acquired much familiarity with American affairs. That the word was rather uncommon in New England, is shown by various letters written from them. One from the Rev. Wm. Gordon, published in the Penna Gazette, May 10, 1775, giving an account of the skirmishes at Concord and Lexington, says, "They (the British troops) were roughly handled by the Yenkees, a term of reproach for the New Englanders, when applied by the regulars." Another letter, published in the same paper a few weeks afterwards, dated "Hartford, Connecticut," gives an account of the capture of several letters from English officers in Boston, to their friends in England, and says, "some of them are full of intectives against the poor Yankees, as they call us." From these facts it seems probable that the word so unusual in New England that the writers thought themselves obliged to explain it. It was soon adopted, however. In a few months thereafter the citizens of Newbury fitted out a privateer called the Yankee Hero; and the name was used when speaking of the New Englanders, being spelt

at times Yankie, Yanko, Yankoo, Yanku, and Yankee, as if its orthography was not settled. At this day it is only applied in the United States to the inhabitants of New England; but foreigners use it to designate all Americans.

The origin of Yankee Doodle is by no means as clear as American antiquaries desire. The reply given by Mr. MACKENZIE WALCOTT (Vol. iv., p. 393.), which states that the air was composed by Dr. Shuckburg, in 1755, when the Colonial troops united with the British regulars near Albany for the conquest of Canada, and that it was produced in derision of the old-fashioned manners of the provincial soldiers, when contrasted with the neat and dandified appearance of the regulars, was published some years ago in a musical maga-zine printed in Boston. The authority for Mr. WALCOTT'S statement is not given; and if it is any other than that in the periodical referred to, he would much oblige American readers by stating it. Mr. Sampson Walker asks (Vol. iv., p. 344.) for "the origin of the song, or if the tune is older than the song;" and in giving him another version of the history of the air than Dr. Shuckburg's account, I shall have to refer him to authority which he and all your readers have better means of consulting than the citizens of the United States. Mr. Walker asks "for the words of the song." There is no song: the tune in the United States is a march; there are no words to it of a national character. The only words ever affixed to the air

"Yankee Doodle came to town
Upon a little pony,
He stuck a feather in his hat
And called it macaroni."

in this country is the following doggerel quatrain:

It has been asserted by writers in this country, that the air and words of these lines are as old as Cromwell's time. The only alteration is in making Yankee Doodle of what was Nankee Doodle. It is asserted that the tune will be found in the Musical Autiquities of England, and that Nankee Doodle was intended to apply to Cromwell, and the other lines were designed to "allude to his going into Oxford with a single plume, fastened in a knot called a macaroni." The tune was known in New England before the Revolution as Lydia Fisher's Jig, and there were verses to it commencing:

"Lucy Locket lost her pocket, Lydia Fisher found it, Not a bit of money in it, Only binding round it."

The regulars in Boston in 1775 and 1776 are said to have sung verses to the same air:

"Yankee Doodle came to town,
For to buy a firelock;
We will tar and feather him,
And so we will John Hancock," &c.

The manner in which the tune came to be adopted by the Americans is shown in the following letter of the Rev. W. Gordon. Describing the battles of Lexington and Concord, before alluded to, he says:

"The brigade under Lord Percy marched out [of Boston] playing, by way of contempt, Yankee Doodle: they were afterwards told they had been made to dance to it."

The air thus intended as a slur upon the Americans was immediately adopted by them, used throughout the Revolutionary war, and ever since.

I have taken up a good deal of room with this Yankee matter; but as the subject is one which has engaged the attention of your readers, I trust I will be excused for giving all the American information upon a topic which has somewhat engaged my attention. I hope that this note may attract the notice of some of your readers who are able to throw some light upon the following questions:

1. Is there a book called the Musical Antiquities

of England?

2. If so, does that work contain the tune Nankee Doodle ?

3. If so, what is the origin of the air? does it refer to Cromwell or not?

4. Do any of your readers know a tune called Lydia Fisher's Jig, or one to which is sung the

words Lucy Lockett, &c.

5. Who was Dr. Shuckburg, and on what authority is the composition of Yankee Doodle ascribed to him? T. WESTCOTT.

Philadelphia, U.S.A., June 5, 1852.

PLAGUE STONES. (Vol. v., passim.)

I have inclosed some impressions of a "pluguestone" in my collection, which you will oblige me by distributing, so far as lies in your power, amongst such of your correspondents as have shown an interest in the subject. I shall be glad

to supply more if required.

I have been led to have it drawn upon stone, and printed, by the many notices which have appeared in "N. & Q." during the past few months, all tending rather to discountenance the idea of any special provision of this kind. Two or more instances have been enumerated in which so-termed "plague-stones" have with more or less probability formed the sockets of way-side crosses. My specimen, however, clearly testifies that such special provision was occasionally made. The depth and size of the dish, being only four and a The . half inches square, and two inches deep, are wholly insufficient to afford the requisite support to any upright pillars. It likewise stood within the bounds of private property, fifty or sixty yards from the road, which is one of little traffic. More than all, the anti-popish date of the house itself (1650) precludes the possibility of such an origin.

The stone formed part of the inward coping of the garden or court-yard wall of a house in the Wash Dam, at Latchford, near Warrington. From time immemorial it has been known as the Plague Stone; and tradition asserts that in former days several cases of plague occurred in this house. All direct communication with the neighbourhood being cut off, the square dish seen in the stone was made for the express purpose of holding a mixture of vinegar and water to disinfect the money paid for provisions and other necessaries, which were brought and laid down at a distance. The story went that the victims of the pestilence were buried in a field or croft near the house; and in the year 1843, on this precise spot, some farm labourers came upon a large flat stone, beneath which lay three entire human skeletons.

BURIALS IN WOOLLEN.

(Vol. v., pp. 414. 542.)

Your correspondent Mr. Booker may be informed that parochial registers afford evidence that certificates of burial in woollen were required that certificates of burial in woolen were required to a considerably later date, March, 1681. In that of Hasilbury Bryan, the burials for 1730, beginning the ecclesiastical year from March 25th as still usual, are headed, "Buried in woollen only as made by affidavit." But no less than four out of the seven names of persons buried in that year are followed by the words no affidavit. It farther appears to have been usual for the clergyman to affix his name, with "ita esse test. A. B., rector;" and then to send the book to the Lady-day Sessions for the magistrates' inspection. And in this instance, instead of their writing " allowed by us, a lawyer's hand has inserted the following notice:

"The rector or his curate ought to get a warrant, or warrants, to levy the penalty, according to the act for burying in woollen."

The last entry of the kind in the Hasilbury Register is for the year 1733-4 (so written for the first time, as comprehending January and February of what we should style 1734), and it has the magistrates approving signatures in the following form:

" May y' 18th. 1734. Allowed by us, Ric. Bingham, Thos. Gundrey."

The topic recalls to one's mind Pope's lightminded, yet severe, exemplifications of the ruling passion strong in death; amongst which he has introduced the exclamation:

" Odious! in woollen! 'Twould a saint provoke! Were the last words that poor Narcissa spoke.

H. W.

MERCHART OF VENICE, ACT III. SC. 2. (Vol. v., p. 605.)

Mr. Singer must permit me to set him right as to a matter of fact, in which he has made a slight misstatement.

My argument was not, as he says, "to show that beautie in the third line may be the true reading," -but it was to defend the text from that punctuation which would detach beauty from its proper clause in the sentence. Beauty is in possession of the text already, and is not in the least likely to be dislodged from it by either Hanmer's dowdy or Walker's gypsey. It would be the judgment of Paris over again, in which beauty would be certain "to heve it bollow"

to have it hollow.

With respect to the substitution of stale for pale (originally proposed by Farmer), so far from acceding to it, I am, on the contrary, convinced that Warburton's suggestion of plainness, instead of paleness, is right; and I am only surprised that it has not been forced into general adoption by its own intrinsic evidence of truth? There is no relation between paleness and eloquence, in the sense required by the context. Paleness can only move "more than eloquence" when the feeling to be excited is compassion: but plainness has just that sort of opposition to eloquence which the tenour of the passage requires. Moreover, plainness has an obvious reference — which paleness has not — to the preceding line:

"Which rather threat'nest than doth promise aught."

And it is also an appropriate continuation of meagre, in the sense of poor, barren, unassuming!

Altogether, although I am by no means an ad-

vocate for rash interference with the text, yet, in this instance, plainness adds so greatly to the harmony and consistency of the whole passage, that I have no hesitation in avowing my conviction that it is the true word.

With respect to guiled and guilded, there seems to be sufficient authority for the word in either form; but it is rather singular that Mr. Lettsom's question respecting it, addressed directly to Mr. Collier in the Athenaum of the 17th of April last, should not, as yet, have been replied to. A. E. B.

Leeds.

HANNAH WOOLLY. (Vol. v., p. 225.)

J. Mr. refers to a curious autobiographical sketch of Hannah Woolly, prefixed to her Gentlewoman's Companion, 1682, and asks further information concerning her. I have never seen that book, but as J. Mr. mentions that she states she had suffered "by loss of husband, children, friend, estate," he will probably find some information in a work by the same writer of an earlier date. It is entitled-

" A Supplement to the Queen-like Closet, or a little of every thing, presented to all ingenious ladies and gentlewomen, by Hanna Wooley. London, printed by T. R. for Rich. Lownds, and are to be sold at the sign of the White Lion in Duck Lane, 1674."

In this work, which contains receipts in medicine and housewifery, the authoress says, in explanation of the manner in which she became a practitioner

of physic,

" First take notice, that my mother and my elder sisters were very well skilled in physick and chirur-gery, from whom I learned a little, and at the age of seventeen I had the fortune to belong to a noble lady in this kingdom till I married, which was at twentyfour years of age."

She then states that she studied by leave of that lady, who provided her with drugs and simples, and permitted her to try her skill upon the poor

neighbours. She goes on to say:

"When I was married to Mr. Woolly, we lived to-gether at Newport Pond in Essex, near Saffron Walden, seven years; my husband having been master of that free school for fourteen years before. We having many boarders, my skill was often exercised amongst

She then gives a long account of various surprising cures which she made, and continues

" After these seven years were passed, we lived at Hackney, near London, where we had above three score boarders, and there I had many more trials of my skill both at home and abroad. I cured my own son of an impostume in the head, and of a consumption, after the physicians had given him up," &c.

She continues-

"If any person desire to speak with me, they may find me at Mr. Richard Woolley's (sic) house in the Old Bailey, in Golden Cup Court. He is Master of Arts and Reader at St. Martin's, Ludgate.

In another part of the book she complains that Mr. Newman had printed the second edition of her work, The Young Ladies' Guide, without her knowledge, and had employed another hand upon it, whereby it was so much altered that she felt it due to herself to disclaim the authorship. The remedies mentioned in The Supplement to the Queen-like Closet recommend a liberal use of burnt snails, mashed toads, and other like ingredients of the barbarous pharmacopæia of that age.

T. WESTCOTT.

Philadelphia, U. S. A., June 5, 1852.

ETYMOLOGY OF THE WORD "DEVIL." (Vol. v., pp. 508. 595.)

Of the two correspondents of "N. & Q." who have undertaken to answer my Query regarding the etymology of the word Devil, C. appears not to have read my argument, and A. N. not to have clearly comprehended it.

I acknowledge the great plausibility of the ordinary derivation from διαβέλλειν, but it is this apparent correctness which makes the search for a more satisfactory etymon unusually difficult. The application of a word in a sense foreign to the language in which it is employed, especially when that meaning is so peculiar and limited as that of the word διάβολος in the Greek Testament, necessarily excites a doubt respecting its origin, which is what I implied by the phrase "in the case of ecclesiastical usage," which has occasioned such perplexity in the mind of A. N.

How he can feel surprised at my assertion, that the Septuagint and Greek Testament are replete with words of oriental origin, I do not understand; it would be a much more remarkable fact if the polity, religion, and literature of a distinct people like the Hebrews could be transplanted into a foreign language without the occurrence of such a

phenomenon.

I am at present at a distance from my library, and must trust to memory for arguments to maintain my position; in furtherance of which object I shall adduce a few words, Greek in their form and analogy, but undoubtedly oriental. Some of them, I know, occur in the Greek Bible, but it is from Herodotus and Xenophon that I have immediately borrowed them. They are as follows: παράδεισος, ακινάκης, ανάξυρις, κύρος. On some of these I shall exert a little fancy etymology, to show how easily a Greek origin might be claimed for them as well as form and inflection. first place, it is a fact known to all philologists, that Tooke, in the Diversions of Purley, derives the word town from the Anglo-Saxon tynan, " to enclose," and the Greek Thuos has a similar root δέω. Now the word παράδεισος means a park attached to a summer palace, and might be derived from παρά, "beside," and δέω, "to bind;" and thus be defined as a tract of land set apart beside a dwelling. Unfortunately the word is Persian, and will not admit of this derivation, which is to the full as plausible as διαβάλλεω for διάβολος. Again, the word ακωάκης, "a dagger," might be derived from ἀκὸς, "a point," and mean a pointed weapon; the reduplication being no more remarkable than that in the Latin preterits cecidi and momordi. This word too is Persian, and probably from the same root as the words hack, hatchet, aze, &c., viz., if my memory does not deceive me, the Chaldee ΡΡΞ, "secare." Κύρος again, being the name of a prince, might be considered the substantive root of the adjective κύριος, "lordly, legal, ratified," &c. (κυρία εκκλήσια, and similar phrases, being common in classical authors), were it not simply the Median "Khoresh," which means the sun. The habit of the Greeks in altering words to suit the genius of their own language, forms a marked feature in their literature, a number of Persian, Hebrew, and Egyptian words having thus become

incorporated and naturalised. The abuse of this custom Lucian satirises in his treatise De Historia Conscribenda, where he says that a writer of his day altered the Latin Saturnianus into Kpovlavos, Titianus into Traves. Fronta into Advers. and so on

Titianus into Τιτωνος, Fronto into Φρόντις, and so on. If A. N. cannot see the connexion between Undebel and διάβολος, how can he acknowledge, as every divinity student does, that enlowones and bishop, πρεσβύτερος and priest, are identical words; the history of whose changes is lucid and distinct. I come now to that part of his reply which he himself says is not relevant, but which, in my opinion, is the only argument of any weight which he has adduced. I understand him to say, that the introduction of a new religion was usually attended with the condemnation of the old divinities as evil spirits. This is true as far as regards their individual appellations, but does not apply to the abstract words denoting deity. In Scandinavia, after the introduction of Christianity by King Oluf the Saint, Odin, Thor, Balder, and the rest of the northern Olympus, were anathematised as demons; but the appellation "Alfadir," and the like, were merely directed to their proper channel. No Christian writer has ever used beos or divus to denote the evil spirits, though the old possessors of these names, Jupiter, Apollo, and Athena, were hurled to that Tartarus, where they were believed to have incarcerated the Titans. The word Div, in its diabolic sense, was undoubtedly long antecedent to the composition of the Shah-nameh, as the combats of the Rustan and Tahmuras Shah with the Diòs are amongst the most ancient legends of Persia. If I do not mis-take, the latter was a monarch of the Pishdadian dynasty, which had died out ages before the introduction of Islamism.

The chief objection to the parallels I have brought forward is, that one word in each case is in a dead, and one in a living language; but an instance occurs to me where both are found in living tongues, namely, the Slavonic Bogud, God, and the Scotch bogie, a ghost or evil spirit. The euphonisms of the Celtic Daoine Shie, or men of peace, and the Icelandic Jötun, or God-men, both applied to evil and malignant races, might likewise serve to show the extent and spread of the Yezidi superstition.

Having thus answered A. N.'s objections, I beg leave to submit my interrogation again to your notice, and once more to ask the etymology of the word "Devil?"

RICHARD F. LITTLEDALE.

ANCIENT AMERICAN LANGUAGES.

(Vol. v., p. 585.)

If the following remarks be of any service to your correspondent W. B. D., they are quite at his disposal.

The Aztec language was spoken in the valley of Mexico, and in the country immediately in its neighbourhood, as far as Meztitlan, about twenty-five leagues north of Mexico. Here, however, according to Gabriel de Chaves (1579), it was corrupt. The south-eastern limit was the river Guacacualco. The due southern extent is not precisely ascertained.

Humboldt informs us that the Tlapance was spoken in and near Tlapa. The Mixtee and the Zapotee were the dialects of Oaxaca; the Tarasca, that of Michoacan. The shores of the Gulf of Mexico due east of the capital were inhabited by tribes speaking the Totonac. Huasteea was spoken in the state of that name. Matlazinean was spoken sixty miles distant from Mexico. North of the valley of Mexico the Tarahumaran was spoken. Juarros gives seven languages as spoken in Guatemala—the Quiche, the best of the South American dialects, but not to be confounded with Peruvian, Kachiguel, Subtugil, Mam, Pocoman, Sinca, and Chorti. The following is the best list I can offer:

MEXICAN. Paredes' Abridgment of Horatio Carochi's Grammar, Mexico, 1759. Carlos de Tspia Zenteno's Grammar, Mexico, 1753.

Tspia Zenteno's Grammar, Mexico, 1753.

Tarasca. Diego Basalenque's Grammar, published by Father Nicolas de Quixas, Mexico, 1714.

Maya. Beltran's Grammar, Mexico, 1746.

POCOMENT, or POCOMAN. Grammar annexed by Thomas Gage to his Travels, London, 1648. The Lord's Prayer in Poconchi is thus given by Gage:

"Our Father heaven art thou catat taxah vilcat;

Great may it extolled be thy name Nimta incaharçihi avi;

It come may thy kingdom upon our heads
Inchalita arihawri pan cana.

It be done may thou wilt here face earth as inspirita nava yahvir vach acal, he

it is done heaveninoan taxah," &c.

HUASTECA. Grammar of Tapia Zenteno.
OTOMI. Dictionary and Grammar, by Louis de
Seve y Molina, Mexico, 1767; Emanuel Naxera's
Dissertation, Philadelphia, 1835.

Dissertation, Philadelphia, 1835.
PREUVIAN. Father D. G. Holquin's Grammar of the Oquichus.

of the Quiichus.

W. B. D. will also find ample details in Humbold's Nouvelle Espagne, livre ii. chap. vi. vol. i. p. 377., and Mr. Albert Gallatin's Memoir in the last volume of the Journal of the American Ethmological Society, New York, 1845. Ternaux-Compans has had a translation made of Oviedo's Nicaragua, which contains much valuable matter. Adelung, in Milkridates, has likewise discussed the subject. Duponceaux's Prize Essay on the Algentia Languages, 1835. Pickering, in the "Col-

lections of the Massachusetts Historical Society," and in the Appendix to the sixth volume of the "Conversations-Lexicon" (Encyclopædia Americana), Essay on the Indian Languages.

If, however, these should not be sufficient, I

If, however, these should not be sufficient, I shall be happy to supply the querist with all the information that I can, particularly as regards Mexican symbolism, if he will address a note to me, to the care of the Editor of "N. & Q."

KENNETH R. H. MACKENZIE.

July 13. 1852.

Replies to Minar Queries.

Royal "We" (Vol. v., p. 489.). — Mr. Grubb will find the following in 2 Coke's Institutes, p. 2. Coke here makes these observations on the Magna Charta of Henry III.:—

"Here, in this Charta, both in the title and in divers parts of the body of the Charta, the King speaketh in the plural number, concessimus; the first King that I read of before him that in his graunts wrote in the plural number, was King John, father of our King H. S.: other Kings before him wrote in the singular number; they used Ego, and King John, and all the Kings after him, Nos."

"The Man in the Moon" (Vol. v., p. 468.).—
In the Journal of the Archaeological Institute for March, 1848 (p. 66-67.), W. H. will find an account and engraving of a remarkable personal seal of the 14th century, of which the late Mr. Hudson Turner exhibited a drawing. The seal represents a man carrying a bundle of stolen thorns in the moon, whither he had been sent as a punishment of his theft. The legend is "Te Waltere docebo cur spinas Phebo gero." Allusion is made to the comments made by Alexander Necham, a writer of the twelfth century, to the popular belief upon the subject.

J. Br.

Anima Magis, &c. (Vol. ii., p. 480.). — Dr. Pusey, in one of his Sermons, quotes the passage as S. Augustine's; and renders it very happily: "the soul is much more where it loveth than where it liveth."

Edgmond, Salop.

De Laudibus Sanctæ Crucis (Vol. vi., p. 9.).—
The book alluded to by Hugo is, I suppose, that
entitled De Laudibus Sanctæ Crucis, written by
Rabanus Maurus, and first printed by Tho.
Anselmus Badensis, at Phorca (Pfortzeim), 1503.
Books printed at Pfortzeim are of rare occurrence,
for the printer removed to Tubingen in 1511.
There was a second edition of Rabanus Maurus,
printed at Augsburg (Augustæ Vindelicorum),
1605, but the execution is very inferior to the
original. I believe it has been reprinted within
the last few years, but this I have not seen.

Olemoios τε κασι. — Your correspondent Kenneth R. II. Mackenzie, in his last communication on the Homer question, says (Vol. v., p. 223.): "But that this (sc. revision of Homer) was of no great avail, is evident from the corruption, οἰωνοίσι τε πâσι, in the opening. All birds are not carnivorous, and therefore the passage must be wrong." Now olands, as everybody knows, is not the generic word for a bird, but means a bird of prey, and thence a ZEUS. bird of omen.

Seventh Daughter of a Seventh Daughter. - The Scotch spaewife (fortune-teller) generally sets up the pretension that she is the seventh daughter of a seventh daughter; and is supposed, in consequence, by the lower orders, to be possessed of second sight.

I have never heard of any medical knowledge T. R. K. being professed by these impostors.

Camden Town.

A strange Cow (Vol. v., p. 285.). — It is remarked by C., that no other language can afford such anomalies as are to be found for instance in rough, cough, plough, dough, and through. The story of the Frenchman may not be generally known, who declared that he had been disturbed by a cow all night. However, after the anxious host had inquired whether the troublesome cow had trespassed in the garden, or whether her calf had been removed, he discovered that his guest had been deprived of his night's rest by a bad cough.

C. T.

Royal Arms in Churches (Vol. v., p. 559.).— It will be seen by a correspondence in the Gentleman's Magazine, 1841, in which I was somewhat engaged (vol. xv. New Series, pp. 338, 450, 603.; vol. xvi. pp. 19, 20, 338, 452, 584.; vol. xvii. p. 496.), that the authority for setting up the royal arms in churches is out of respect "to the powers that he " At the last reference "" that be." At the last reference will be found a woodcut of the arms of Henry VII., from a Bench end in Cornwall. Royal arms in glass may be frequently met with in churches. I will append a note as to the habitat of a few: St. Decumant, Somerset, very early: Arms, three

lions. Bristol Cathedral (East Window), Edw. II. Portslade, Sussex, Ric. II. Bodenham, Hereford, Ric. II Madron, Cornwall (Bench end), Hen. VII. Milverton, Somerset (Bench end), Hen. VIII. Checkly, Stafford (East Window), Edw. VI. St. Martin's, Sarum (l'ablet), Elizabeth. St. James's, Bristol (Tablet), Elizabeth. Winscombe, Somerset (Tablet), Car. 11. Mella Somerset (Tablet), Anne.

I would request Notes of any early arms to be made known through "N. & Q.". The second

H. T. ELLACOMBE.

St. Christopher (Vol. v., pp. 295. 334. 372. 494.). He is represented in one of the windows of the north aisle of the church of Doddiscombleigh, near Exeter,—a drawing of which may be seen in the 2nd volume of the Transactions of the Exeter Architectural Society. The church is rich in remains of ancient stained glass. H. T. ELLACOMBE.

Oasis (Vol. v., p. 465.). - The two Universities are at variance on the quantity. Let us first hear Oxford. Thus, in 1829, spoke the present Professor of Poetry: ---

> " Like green oases in the Libyan wild." Oxford Prize Poems, p. 194.

And thus, in 1830, the present Professor of Political Economy: -

> "That green oasis, in whose verdant vale." Tb. p. 203.

But hear Cambridge. Some twelve or fifteen years ago, the following line occurred in the prize poem by the present head-master of Oakham School:

" A sunny oăsis in memory's waste."

Of course I quote these gentlemen rather as scholars than as "English poets."

Lord Bacon a Poet (Vol. iv., p. 474.). - I think no one has given the proper answer to this ques-tion. Lord Bacon not only "wrote verses" (see Mr. Hannah's edit. of Poems by Wotton, Raleigh, gr., p. 77.), but, as should be sufficiently notorious wrote those particular verses. The poem in which they occur was printed as Bacon's by Farnaby in 1629; and Bacon's name is appended to it in all the editions of Reliquiæ Wottonianæ after the first (viz. in 1654, 1672, and 1685), as well as in several MS. copies still extant.

Longerity.

"My Lord Bacon says that the Countess of Desmond was 140 years of age. Mrs. Eckelston, who lived at Philipstown in the King's co., was born in the year 1548, and died 1691, so she was 143 years old."

Boate and Molyneux's Net. Hist. of Ireland, p. 181.

In Silliman's Tour between Hartford and Quebec in 1819, we have a minute account of an old man of 134 years, Henry Francisco by name, a native of France. An advocate of vegetable diet ad-duces the Norwegian and Russian peasantry as the most remarkable instances of extreme longevity:

The late returns of the Greek Church population of the Russian empire give (in the table of the deaths of the male sex) more than one thousand above 100 years of age, many between 140 and 150. . . . Slaves in the West Indies are recorded from 130 to 150 years of age." - Smith's Fruits and Farinacea.

EIRIONNACH.

Grimme like a Cheshire Cut (Vol. v., p. 402.). The form in which I have heard this expression

· · Guran

used is "Grinning like a Cheshire cat chewing gravel." Are the last two words merely the addition of some enterprising genius, or are they part JUVENIS. of the original simile?

Spanish Vessels wrecked on the Irish Coast (Vol. v., p. 491.). - The vessels alluded to by CYBUS REDDING formed a part of Philip's navy, which was cast away upon the Irish coast at the end of the year 1588:

"When the country people massacred most of the soldiers and sailors who escaped the fury of the tempest; and the lord lieut., Fitz William, caused the rest to be hanged."—See Mortimer, vol. ii. p. 417., col. 2, commencing about 20 lines from the bottom, and continued; see also note on p. 418.

Mortimer, who was vice-consul for the Austrian Netherlands, mentions in an appended note to the above the account of the loss, transmitted to the court of Spain:

" In the counties of Tyrconnel and Connaught at-Lochfoile - 1 ship - 1000 men and others yt escaped. Sligo - - 3 1500 " Tyrawley - 1 Kere Island 1 400 300 ,, ,, Finglasse - 1 400 Ophally - 1 200 the men fled. - 2 Irrisse -99 70 Galway bay ,, Shannon 2 600 " burnt, men escaped. " Trayle -1 24 ,, ,, Dingle -500 1 " Desmond - 1 300 " 5394 men." 17 ships

J. EBFF.

Bolt Court, Fleet Street.

Boy Bishop at Eton (Vol. v., p. 557.).—Your correspondent upon this interesting subject is in error when he says that Holy Innocents' Day is that "on which the boy bishop was usually appointed." The election generally took place on St. Nicholas's day, and the office and authority appears to have lasted from that time till St. Innocents' day, i.e. from the 6th to the 28th of Dec. Certain days during this period were set apart for particular ceremonies; but, as far as I can learn, they invariably concluded with the celebration of "the whole service," on the Feast of the Innocents.

In a proclamation of the 33rd of Henry VIII. (1542) the concluding clause of the ordinance runs thus:

"And whereas heretofore dyvers and many superstitious and chyldysh observances have been used, and yet to this day are observed and kept, in many and sundry partes of this realm, as upon saint Nicholas, saint Catherine, saint Clement, the holie Innocents, and such like," &c.

The practice of electing a boy bishop appears to have existed in cathedrals, in parish churches,

and in grammar schools. St. Nicholas, says Warton, was the patron of scholars, and hence, at Eton College, St. Nicholas has a double feast, i.e. one on account of the college, the other of the schools.

With regard to your correspondent's first Query, I find that Brand (Popular Antig., edit. 1849, i. 431.) quotes from the Status Scholæ Etonensis, A.D. 1560. Probably this is the Corpus Christi, or the Harleian MS.

"Pope St. Hugo's day" was on the 17th of November. St. Hugh was a real boy bishop at Lincoln.

As to L. C. B.'s last Query, "Whether any reason can be assigned why Holy Innocents' Day's should have been expressly excluded from the boy bishop's reign at Eton College, I fancy it has something to do with the double celebration of the chorister's feast. Hone, in his Ancient Mysteries (p. 198.), says:

"St. Nicholas as the patron of scholars has a double feast at Eton College, where, in the papal times, the scholars (to avoid interfering, as it would seem, with the boy bishop of the college on St. Nicholas day) elected their boy bishop on St. Hugh's day, in the month of November.'

The Eton Montem was evidently derived from e ceremony of the boy bishop. Even within the ceremony of the boy bishop. the memory of persons alive when Brand wrote, the Montem was kept in the winter time, a little before Christmas, although the time was after-wards changed to Whitsuntide.

EDWARD F. RIMBAULT.

Descendants of John Rogers. — Mr. Knight, at p. 522. of your last Volume, makes an inquiry respecting them. There is no doubt that some of Rogers' immediate descendants emigrated to the colonies which now form the New England states of the North American confederacy. The name of John Rogers is early ingrafted upon the me-mory of the New England children of the present day, from the circumstance that a rude representation of the "Martyr at the Stake" forms one of the embellishments of the New England Primer; and it can be traced back, through the earlier editions of that publication, for more than a hundred and fifty years. Round the stake are assembled "the wife and nine children, and a tenth at

the breast," as a note informs the reader, witnessing the horrid scene.

The National Intelligencer of April 27th last (published at Washington, U. S.), announces the death of Professor Walter R. Johnson, of the American National Institute, and states, as an interesting fact, that he was a descendant of the celebrated John Rogers who was burnt at Smithfield for heresy, in the reign of Queen Mary. No doubt information could be procured from Mr. Johnson's family which might aid Mr. KNIGHT T.ghis inquiries.

Stoke Newington.

John Rogers, Protomartyr (Vol. v., p. 522.). — Mr. Knight will find some of the information he requires, and perhaps be put on the trace of more, in the Gentleman's Magazine for December, 1849, p. 656.

Restire (Vol. v., p. 535.). --Your correspondent J. R. is surely quite beside the mark, in his observations upon the word restire. He says, "We find it defined in our dictionaries, "unwilling to stir, inclined or determined to rest." I would ask in what dictionary he has seen the last interpretation? Johnson prefers spelling the word restiff; as more resembling the cognate words restirus in low Latin, restif in French, and restico in Italian. Now those languages know nothing of rest, in the sense of "repose," but only as a derivative from the Latin resto; which is not merely to "stand still," but is occasionally equivalent to resisto. See Gesner's Thesaurus for authorities. That rest That rest has two such unconnected meanings as "repose" or "remainder" in our language, is owing to its having come down to us from two unconnected sources: viz. from the Saxon word for rest " sleep," or "repose;" and from the French reste, whose source is resto. Restive neither means "deter-mined to rest," nor "restless," but "reluctant;" if this last word be understood in its original sense, and not merely as something passing in the mind.
"He felt rather restive" would mean, in the passage cited by J. R., "He felt rather disposed to make resistance." H. W.

Apple Sauce with Pork (Vol. v., p. 395.).—Boniface inquires why and when the custom of eating apple sauce with pork was first introduced? It is hoped that the following observation will cause him to enjoy the viands with more relish. A physician having been lately asked whether it was advisable to take cod liver oil in lemon juice, remarked that the acid would assist its digestion, and that our forefathers must have been acquainted with the theory, in eating green gooseberries with mackerel and apple sauce with pork and goose.

C. T.

Spanish "Veine Bones" (Vol. vi., p. 10.).—The "veiwe bowes" in the inventory quoted by your correspondent J. O. B., no doubt were long bows made of yew, of which wood that which came from Spain was considered best for the purpose. Thus Drayton (Polyolb. 26.) says:

All made of Spanish yew, their bows are wondrous strong."

"View" is the common name for "yew" in these parts: only yesterday a man was speaking to me of the "view tree" in my garden: so also in the churchwardens' accounts:

1593. "Itm. for leadings of earthe to y benche about the ceme tree, &c. - - ij iij."

J. EASTWOOD.

Ecclesheld.

"Cane Decane," &c. (Vol. v., p. 523.).—I am sorry to find Bavius has given to the couplet beginning with these words an indelicate meaning which the original does not require or even justify. Canis cannot be applied to a woman but in the very worst sense, but every one knows that a dog has been used as an emblem of field sports from the earliest ages. Talbots and greyhounds in heraldry generally allude to sporting characters or offices; and the punning couplet in question was doubtless composed to reprove the sporting disposition of some aged dignitary. The "free translation" by Bavius appears to me no translation at all, and is devoid of the pun and the reproof of the original. Perhaps the following gives the sense more truly, yet so imperfectly, that it is scarcely worth inserting:—

" CANE DECANE, ETC.

Good Dein Grey, the sportman's lay
Ill becomes thy treases grey;
Grey-haired Grey! thy theme be then,
Not greyhounds, but grey-hair'd men."

W. H. K.

The Moon and her Influences (Vol. v., p. 400).

—W. H. will find information on the subject by referring as follows: — Chamber's Edinburgh Journal, Old Series, No. 360., New Series, No. 124. 208. 310.; Monthly Chrowicle, vol. i. p. 60, vol. ii. p. 209.: the Annuaire for 1833 contains an article on the subject by Arago; and facts and fictions may be gathered from Maurice's Indias Antiquities, p. 205.; The Celestial Worlds Discovered; or, Conjectures concerning the Inhabitant, Plants, and Productions of the Worlds in the Planets, by Christianus Huggens, London, MDCXCVIII. and "Lake's Moon Story," which appeared in the American newspapers about fifteen years since, and which may be easily found with the aid of some one familiar with the files.

SHIBLET HIBBEED.

Bronze Medals (Vol. v., p. 608.). — Mr. Boass will find his medal of Martinus de Hanna engraved in Bergmann's Medaillen auf berühmstes und ausgezeigneten Münner des Königthuns Oesterreichs. plate xiv. No. 69. I have only an odd number of the work containing the engraving but not the letter-press description, so that it is possible it may contain information respecting some of the other medals. It was published about 1842.

The medal of D. Maria Aragonia is engraved among the "Medailles coulées et ciselées en Italiez aux XV² et XVI² Siècles," in the Trésor de Numismetique et de Glyptique, plate xxix. No. 4. The description and a note upon it is given at p. 25. where it is considered as struck in honour of Blanche-Marie Sforza, daughter of Galeas Marie, Duke of Milan, and of Bonne of Savoy, of whom

some particulars will be found in the Archaelogia, JOHN EVANS. vol. xxxiv. p. 17.

Wyle Cop (Vol. v., p. 44.).—Dr. Plot, in his Natural History of Staffordshire, p. 110., says cop is one of the names used in that county for a mountain, and he lays down on his map "Mole on the borders of Cheshire, and "Stile Cop, near Rugeley. And here allow me, with all respect, to point out an error which Mr. Halliwell has fallen into in his Archaic and Provincial Dictionary. At p. xxviii. of the Freiace ne gives White Kennett the merit of preserving many Staffordshire words "probably now obsolete." I have gone carefully through Kennett's MS. Glossary (Lansd. MSS. 1033.), and find about a hundred words assigned to that county; but I have traced them all (and to that county is the state of the s them all (and many more not assigned) to Dr. Plot's work published in 1686, from whence I have no doubt Kennett derived them.

Nor must Plot have more praise than he deserves, for inasmuch as many of the words relate either to iron works or coal mines, they occur in the extracts which he gives from Dud Dudley's Metallum Martis, 1665, a small work till lately very rare, but which has recently been accurately reprinted by a gentleman intimately connected with the iron trade of South Staffordshire.

CHAS. H. BAYLEY.

SO. Clarence Street, Islington.

Celebrated Fly (Vol. vi., p. 10.).—I think there is little doubt but that this refers to the honey bee; the prophet declaring in the Koran that "all flies shall perish in hell fire except the bee." I forget the reference, but could procure it if wanted. METAQUO.

Mummy Wheat (Vol. v., p. 538.).—In the Illustrated London News for Sept. 22, 1849, is a description of mummy wheat (with an engraving) grown by R. Enoch, of Stow-on-the Wold, raised from grains brought from Thebes by the family of Sir William Symonds.

I believe wheat of this description may be procured of any first-rate London seedsman. Some was exhibited in the Crystal Palace.

Squire Brown's Fox Chase (Vol. v., p. 537.).—
If I am not mistaken in the ballad referred to by R. S., he will find some account of it in Edwards's Tour of the Dove, stanza xvi., with the notes on H. N. E. the stanza.

Seth's Pillars (Vol. v., p. 609.).—Anon. will find the legend of Seth's pillars treated of in Stillingfleet's Origines Sacræ, lib. i.

Edmund Bohun (Vol. v., p. 539.; Vol. vi., p. 21.).—I have reason to believe, what indeed the answer to my Query plainly shows, that the "Collections, 1675—1692" are not identical with the "five years' collections" mentioned in the title of the Great Historical Dictionary. These two books, with which if they are not well conte

were made with the express object there mentioned: the others appear to have been of a more miscellaneous character. The copies of Bright's Catalogue in the British Museum have not the purchasers' names. May I hope that some kind notist will yet answer the Query again?

Beccles.

Etymology of Mushroom (Vol. iii., p. 166.; Vol. v., p. 598.). — There appears no reason for going to the Welsh for the root of this word, when we have the French mousseron, "a white kind of mushroom," as the obvious source. This was pointed out in Thomson's Etymons of English Words, though mousseron is there not very happily derived from μύκης and Κρωμα.

JOHN EVANS.

S. W. RIK.

The Plant Hæmony (Vol. ii., pp. 88. 141. 173. 410.). - Milton, in the passage here referred to, appears to allude to the opinion of those critics who, dissatisfied with the annihilation of the plant Moly by the allegorisers (see Pope's Odyssey, b. 10. v. 361., Ascham's Works, 4to. p. 251., Richardson's Dictionary, art. Moly), identify it with the Nymphæa lutea which grows in Thessaly or Hæmonia (v. Apollon. Rhod. l. iii. v. 1089.). There is a dissertation on the subject in Wedelii Exercitutiones Medico-Philologica. A ROSICEUCIAN.

Shakspeare, Tennyson, &c. (Vol. v., p. 618.). — In connexion with A. A. D.'s quotation, "Cinerem in flores mutari, idque contingere non nisi probis ac pulchris," let me quote Sir John Mandeville's origin of roses (cap. vi.):

"And betwene the citye (Bethlehem) and the chirche, is the Felde Floridus; that is to seyne, the Feld florisched; for als moche as a fayre mayden was blamed with wrong, and sclaundred; that sche had don fornycacioun; for whiche cause sche was demed to the dethe, and to be brent in that place, to the whiche sche was ladd. And as the fyre began to brenne about hire, sche made hire preyres to oure Lord, that als wissely as sche was not gylty of that synne, that he wold helpe hire, and make it to be knowen to alle men, of his mercyfulle grace. And whan sche hadde thus seyd, sche entred into the fuyer; and anon was the fuyr quenched and oute; and the brondes that weren brennynge, becomen red roseres; and the brondes that weren not kyndled, becomen white roseres, fulle of roses. And theise weren the first roseres and roses, both white and rede, that evere ony man saughe."—P. 83., ed. 1727.

Bitton.

H. N. E.

Miscellancous.

NOTES ON BOOKS, ETC.

The members of the Surtees Society have just receive

they must indeed be hard to please. The first of these. Boldon Luke. a Survey of the Possessions of the See of Durham, made by Order of Bishop Hugh Pudsey, in the Four 11-3. With a Translation, an Appendix of Ori-ginal Documents, and a Glossary. by the Rev. W. Greenweil,—is by the Editor very justly described as "tie Domesday of the Palatinate;" and its importance to the historical inquirer, whether he be interested in the nature of early tenures, the descent of property, or the social conditions of the tenants, in whatever rank, of that day, can indeed scarcely be overrated. It was compiled at the Feast of St. Cuthbert, in Lent in the year 1153, by order of Hugh Pudsey, the then Bishop of Durham, and is a description of the revenues of the bishopric, and an enumeration of the settled rents and customs renderable to the bishop, as they stood fixed at the time of its compilation. The original MS is not now known to exist, and the work before us has been printed from a copy preserved in the Auditors' Office in the Exchequer at Durham, compared with one in the Registrum Primum of the Dean and Chapter, and another in the Bodleian. The work has been edited with great care, and been rendered doubly useful by its translation and carefully compiled Glossary.-The second book is altogether of a different character, being a Biography of the learned and accomplished gentleman in honour of whose memory the society was founded. It is entitled A Memoir of Robert Surtees, Esq., M. A., F. S. A., Author of the History of the County Palatine of Durham; by George Taylor, Esq.: a new edition, with Additions, by the Rev. James Raine, &c., and exhibits a delightful picture of the life of an anti-quary of the right sort. With the true feelings of a gentleman, and the education of a scholar, imagination and fancy enough for a poet, a hearty relish for old English humour, and all these good qualities leavened throughout by the genuine spirit of real Christian benevolence, it is little wonder that Robert Surtees gained the love and esteem of all who knew him-from Reginald Heber and Walter Scott, down to every hardhanded husbandman who dwelt round Mainsforth. Mr. Surtees' magnificent history of his native county sufficiently attests his zeal, industry, and historical acquirements; but the present volume, in giving us the picture of the author of that work, paints the man, and in so doing explains why the Surtees Society was called into existence.

BOOKS RECEIVED. — Bohn's Standard Library has this month been enriched by two volumes. The first — Memorials of Christian Life in the Early and Middle Ages, including his Lights in Dark Places, by Dr. Augustus Neander — is a further translation by Mr. Ryland of the writings of this eminent continental divine. The second is Frederika Bremer's Works-Neighbours, a Story of Every-day Life, and other Tales, viz. Hopes, The Twins. The Solitary, The Comforter. A Letter about Suppers. Trülinnan, translated by Mary Howitt, who has carefully corrected them by the latest Swedish edition, and must be well pleased at the success which has attended her introduction of Frederika Bremer to the reading public of England. The second and concluding volume of Kirby's Bridgewater Treatise On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their

History, Habits, and Instincts, edited with notes by Professor Rymer Jones - is the new volume of the Scientific Library; and it would be difficult to find a book more fit to be a country companion during this season of sea-shore rambling and country musings.
All who are about to sojourn for a while far from the
busy haunts of men will do well to adopt our advice, and put these two volumes into their portmanteau; we shall be sure of their thanks. Mr. Bohn has also added two volumes to his Cientical Library: namely, a fourth volume of Creev's Orations, translated by Mr. Younge; and the first volume of The Comedies of Plantus I terally transluted into English Proce, with Notes by Mr. Riley, a work which promises to be of coasiderable interest and merit.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

ECREEL'S DOCTRINA NUMBERS. Vol. VIII.
THE NEW UNIVERSAL MAGAZINE. Vol. VI. 1754. London:
Print-d for Hydges, by Crouder and Woodgate.
THE LITERARY MISCELLANY. Vols. VI. VII. VIII. IX. XIII.
XIV. and XV. SUMITPORT, 1812.
SHARFFLARE'S JULIUS CESAR, by D'Avenant and Dryden, 1719.

12mo. Mahon's England, 4 Vols.

MARON'S ENGLAND. 4 Vols.

The original 4to, editions in boards.

FLANAGAN ON THE ROUND TOWERS OF IRELAND. 4to, 1862.

A NARRATIVE OF THE PROCEEDINGS IN THE DOUGLAS CAURL.
LONDON, Griffin, No. 1767.

CLARE'S PORMS. FCAP. 8vo. Last Edition.

MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by
George Newton. London, 1961.

BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.

a Letters, stating particulars and lowest price, carriage free-to be sent to Ms. Bell., Publisher of "NOTES AND QUERIES," 156. Fleet Street.

Datices to Correspondents.

REPLIES RECEIVED. — Frince Bowes—Carrs or Calves — Pholys' Gloucestershire Collections — Reyal Arms in Churches — Blindman's Holday — Milion and Tacitus — Inscription at Perspots — Meaning of Whit — Carmenthen — Blace — Brogues, Bc. — History of Commerce — Exeter Controversy — Lines on Crawfard of Kilbirnie — Can Blakops vacate their Sees — Meaning of Resign — On the Patrenymics Wray or Ray — Lifting Charm — William Abbut of St Alboms — St. Augustane — De Musica — Giring the Sack — Death-vach — Suke — Foodscap, &c. — Seth's Pillars — Physiologus — Meaning of Rey — Foundation Stones — Epigram on Dr. Fell.— True Maiden Hair Fern — Crames in Storms — Mafis won n ly Gentlemen — Mexican Grammar — Superstiins among the higher Classes — Plague Stones — Andrew Marvet — Weather Prophety, and many others which are in type.

C. W. (Bradford) who insuriered in No. 138. p. 586. respecting

C. W. (Bradford), who inquired in No. 138., p. 556, respecting Sir E. K. Williams, is requested to say how a letter may be addressed to him.

We are compelled to postpone until our nest No., A. E. B. on Two Passages in King Lear, and Mr. Singar's paper on some Dis-puted Passages in Shakspeare.

We have to request the indulgence of many correspondents to whom to reply nest week.

The great length of the Index to our Fifth Volume has compelled us at the last rooment to eppropriate to it four pages of the present Number. We will take an early opportunity of supplying this deficiency.

"NOTES AND QUERIES" is published at moon on Friday, so that the Country Buoksellers may receive Copies in that night's parcets, and deliver them to their Subscribers on the Saturday.

Errata. — Vol. v., p. 60% cel. 2. 1. 43., for of read ap; p. 611. col. 2. 1. 30., after Eridence insert "of."

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ORDEALS.

Ordeals, as the test of innocence or guilt, are of great antiquity. In the Book of Numbers v. 14—31, the rite of the "waters of jealousy" appears to give them a Divine sanction. The idea was, however, common to the ignorance and superstition of all countries. Gaseous springs were among some tribes supposed to possess the power of detecting truth, either by increasing or mitigating bodily afflictions upon immersion. In the case of guilt, their beneficent effects were turned into a curse; as the wine of Mephistopheles becomes a consuming fire to the drunken student. Ordeal by fire was known to the Greeks: nine others of various kinds were sanctioned by the Brahmins. Fire is also mentioned in early Scandinavian songs. This custom, mingled with other orientalisms, passed probably into Europe during the migration of those northern hordes by which it was successively overrun. Some interesting literary anecdotes relative to the ordeals of the Middle Ages will be found in the article under that heading in the Encyclopædia Metropolitana. The object of these Notes is merely to refute, by an extract, the opinion sometimes entertained, — that the Church invented and encouraged this method of trial. The worst that can be said is, that the Church adopted, that it might control for its own ends, as it did other cases, that blind faith it could not purify:

"L'esprit de parti a quelquesois accusé l'Église d'avoir imaginé ces moyens barbares et insensés de connaître la vérité;—jamais accusation ne sut plus injuste."

This is the opinion of M. Ampère, Histoire Littéraire, tome iii. p. 180.:

"L'Église, au contraire, dès le 9° siècle, protestait par la voix d'Agobard contre des abus dont elle ne fut jamais le principe; elle toléra quelquefois des institutions qu'elle n'avait pas fondées, elle eut le tort de les consacrer par ses rites, mais il faut voir dans de telles concessions le triomphe des préjugés du Moyen Age sur l'ésprit de l'Église, et non une conséquence de cet esprit."

As evidence of this he quotes at full the opinion of Agobard, bishop of Lyons in 816. Reference

to the Histoire Littéraire de la France, tome x. page 450., shows the continuance of this policy, and that whilst the Church condemned, it still employed the ordeal in the twelfth century :

"Un fameux voleur nommé Ansel, ayant pris des croix, des calices d'or, porta son vol chez un marchand de Soissons pour le lui vendre, et lui fit promettre avec serment qu'il ne le déclareroit point. Le maravec serment qu'il ne le déclareroit point. chand ayant ensuite entendu prononcer l'excommunication dans l'eglise de Soissons contre les complices de ce vol, vint à Laon et découvrit la chose au clergé. Ansel nie le fait: le marchand propose de se battre pour en décider. Ansel l'accepte, et tue le marchand. Il faut, dit sur cela Guibert Abbé de Nogent, ou, que le marchand ait mal fait de découvrir un secret qu'il avait promis avec serment de garder, ou, ce qui est beaucoup plus vrai, que la loi de se battre pour décider de l'innocence et de la vérité est injuste. (ar il est certain, ojoute-t-il, qu'il n'y a aucune canon qui autorise une telle loi."

Nevertheless, it was employed in the case of some Paulician heretics, in the diocese of Soissons. Clementius and Evrard were examined -

"Mais l'évêque ne pouvant tirer la confession de leurs erreurs, et les temoins étant absens, il les condamna au jugement de l'eau exorcisée. Le prélat dit le messe, à laquelle il communia les accusés, en disant: Que le corps et le sang de notre Seigneur soit ajourd'hui une épreuve pour vous!"

Clementius was thrown in ; but -

"Loin d'aller au fonds de l'eau, il surnagea comme un roseau, et fut tenu pour convaincu!"

I was assured a miracle of this description was lately witnessed in the person of a very fat lady, who floated on the surface of the National Bath at Holborn, in spite of the repeated efforts of the bath-woman to keep her down. Clementius, unfortunately, only fulfilled the proverb "of falling out of the fire-pan into the fire." Whilst the bishop hesitated as to his orthodoxy, the mob determined that question, broke into the prison, and burnt him and his brother. The ordeal died away as civilisation spread and legal institutions were established. It has been said, indeed, it was abolished in England in the 3rd of Henry III, A.D. 1219, by an ordinance of the King in Council, as given in Rymer, vol. i. p. 228. This seems, as given in Rymer, vol. i. p. 228. This seems, however, an "ad interim" order, made because that the ordeal of fire and water was condemned by the Church. I may add, that in the Bibl. Max. Patrum, tome xiii., two very interesting tracts by S. Agobard will be found; one, p. 429., "Adversus legem Gundobaldi;" the other at p. 476., contrà "Judicium Dei;" upon which J. Grimm, Deutsche Rechts Alterthümer, vol. ii. p. 909., should be consulted. S. H. an extense of sidt by a smile on the

Athenæum.

POETICAL SIMILARITIES.

I beg to send you a few odds and ends in illustration of what seems to be an inevitable consequence of writing-poetry, viz. unconscious

1. Pope's line, in his Essay on Man :

"What thin partitions sense from thought divide!" is merely a verbal echo of Dryden's line in his Absalom and Achitophel:

" And thin partitions do their bounds divide."

2. Milton's expression of orient pearl, at the beginning of the second book of Paradise Lot, is probably taken from Shakspeare, Richard III., Act IV. Sc. 4. :

"The liquid drops of tears that you have shed Shall come again transform'd to orient pearl."

I have never seen this resemblance noted.

3. And while I am on the subject of tears, I will mention a similarity between Tennyson and Milton. In the Miller's Daughter we have:

" And dews that would have fallen in tears I kiss'd away before they fell."

Very pretty, no doubt, but to my mind evidently suggested by a most exquisite passage in the fifth book of the Paradise Lost, which is in every one's mouth:

" Two other precious drops that ready stood Each in their crystal sluice, he ere they fell Kiss'd."

4. What a wholesale imitation of Thomson's Castle of Indolence do we find in Campbell's Gertrude of Wyoming. Thus, Gertrude of Wyoming, Part II. St. xn.:

"But stock-doves plaining through its gloom profound." Evidently imitated from Castle of Indolesce, Cant. I. St. IV. :

" Or stock-doves plain amid the forest deep."

Again, Gertrude of Wyoming, Part II. St. xxIII.: beyond Expression's power to paint, all languishingly fond."

Which is very similar to Castle of Indolence, Cant I. St. XLIV.:

" As loose on flow'ry beds all languishingly lay."

With your permission, I will send you a few Notes on Milton's Lycidas, which appear to me to be worthy of attention. C. MANSPIELD INGLESS.

Birmingham.

FOLK LORE.

Northumberland Tradition .--Joaney or Johnny Reed, the parish clerk of a village near Newcastle, was returning home one evening, and in passing a gate by the roadside marvelled much to see nine cats about it. His wonder was changed to horror when one of the cats addressed him, "Joaney Reed, Joaney Reed, tell Dan Ratcliffe that Peg Powson is dead." Joanev hurried home to his wife, and instantly informed her of the circumstance, wondering at the same time who Dan Ratcliffe might be; when up sprang the cat from the hearth, and exclaiming "If Peg Powson's dead, it's no time for me to be here," rushed out of the house and was seen no more.

P. P.

Weather Prophecy. — G. E. G. has not yet had the answer to his inquiry about "oaks and ashes." The proverb is,

"If the oak's before the ash,
Then you'll only get a splash.
If the ash precedes the oak,
Then you may expect a soak."

The present wet summer gives the lie to the adage, for the oaks were out first. P. P.

St. Mark's Eve (Vol. iv., p. 470.). — Your correspondent Mr. Pracock has alluded to a popular superstition respecting St. Mark's Eve which has interested me very much. I cannot help quoting Collins' lines upon the same subject, and shall much thank Mr. Pracock, or any of your other correspondents learned in Folk Lore, to adduce some additional instances:—

"Be mine to read the visions old
Which thy awakening bards have told;
And, lest thou meet my blasted view,
Hold each strange tale devoutly true;
Ne'er be I found, by thee o'eraw'd,
On that thrice-hallow'd eve, abroad,
When ghosts, as cottage maids believe,
Their pebbled beds permitted leave;
And goblins haunt, from fire, or ten,
Or mine, or flood, the walks of men!"

Ode to Fear.

R.

Warmington.

Children's Nails. — It is a general belief among the common people in this neighbourhood (Bottesford Moors), that if a child's finger nails are cut before it is a year old, it will be a thief. Before that time they must be bitten off when they require shortening.

EDWAED PEACOCE, Jun.

Cheshire Cure for Hooping Cough.—Whilst passing a short time in the neighbourhood of Alderley in Cheshire, I found, among other instances of Folk Lore prevailing there, the propriety of communicating to the bees the death of any of the family keeping hives. I learnt also another case, that of a speedy and efficacious cure for the troublesome complaint the hooping cough, which I think ought to be put on record for the comfort of all mothers and children. The remedy consists in a plain currant cake, to be eaten by the afflicted child, the main virtue of which cake is, however, in its being made by a woman whose maiden name was the same as that of the man she married; and

on no account whatever is any payment or compensation to be made directly or indirectly for the cake. My informant has the firmest belief in this specific, he himself having witnessed, in the case of his own child, the beneficial result; but he took care to mention, as probably an advantage, that the cake which cured his child was made by a woman whose mother had also married her namesake.

Sites of Buildings changed, &c.—There are other churches in Lancashire besides Winwick whose sites have been changed by the Devil, and he has also built some bridges; that at Kirkby Lonsdale owes much of its beauty to the string of his apron giving way when he was carrying stones in it. The stones may be seen yet in the picturesque groups of rock below the bridge. Old cross or boundary stones, with a hole full of water, are so common that nobody honours them with a plague story; but we abound in other traditions. According to some a priest, according to others the Devil, stamped his foot into the church wall at Brindle, to prove the truth of Popery; and "George Marsh the Martyr" did the same at Smithells Hall to prove the truth of Protestantism: the foot-marks still remain on the wall and the flag. There is unfortunately such a wearisome sameness in these traditions, one story doing for so many different places (except that at Winwick it was as a pig, at Leyland as a cat, somewhere else as a fish, that Satan played his pranks), that any attempt to gather them together for "N. & Q." would only tire out the editor and all his readers.

BUCHANAN AND THEODORE ZUINGER.

Bishop Horne, in his Commentary upon Psalm canii.. involves me in rather a dilemma. He says:

"Theodore Zuinger, of whom some account may be found in Thuanus, when he lay on his death-bed, took his leave of the world, in a paraphrase on the foregoing psalm; giving it the same turn with that given to it above. It may serve as a finished specimen of the noble and exalted use which a Christian may, and ought to, make of the Psalms of David."

And in the note he says:

- "A learned friend has obliged me with a copy of these Latin verses of Zuinger, transcribed from the 303rd page of Vita Germanorum Medicorum, by Melchior Adamus. They are as follow:
 - "O Lux candida, lux mibi Læti conscia transitus ! Pro Christi meritum patet Vitæ porta beatæ.
 - "Me status revocat dies
 Augustam Domini ad domum:
 Jum sacra scherii premam
 Letus limina templi.

III.

" Jam visam Solymæ edita Cœlo culmina, et ædium, Cætus Angelicos, suo et Augustam populo urbem :

" Urbem, quam procul infimis Terræ finibus exciti Petunt Christiadæ, ut Deum Laudent voce perenni:

"Jussam cœlitus oppidis Urbem jus dare cæteris, Et sedem fore Davidis

Cuncta in sæcla beati.

" Mater nobilis urbium! Semper te bona pax amat: Et te semper amantibus Cedunt omnia recte.

VIL.

" Semper pax tua mænia Colit; semper in atriis Tuis copia dextera

Larga munera fundit.

" Dulcis Christiadûm domus, Civem adscribe novitium: Sola comitata Caritas Spesque Fidesque valete."

I need not offer any apology for quoting these beautiful lines, or for referring to Merrick's spirited translation given by Bishop Horne; but I have often thought that Theodore Zuinger only adopted them from Buchanan, and gave them a more Christian turn. I have no opportunity of consulting De Thou, or Melchior Adamus, and know little more of Theodore Zuinger than that his Theatrum Vitæ Humanæ. Basil, 1586, received a severe castigation in the Vatican Index Expurgatorius, Rome, 1608; and that he died in March 1588, aged fifty-four years. Six years before that time, Buchanan had died, in 1582. And I should be obliged to any of your correspondents that will mention any just cause or impediment why Buchanan should not have been the author rather than Zuinger. He shall speak for himself; I copy from a 12mo. edition: Amstelædami, apud Henricum Wetstenium, 1687:

> "O Lux candida, lux mibi Læti conscia nuncii: Jam pleno stata tempora Reddit circulus anno:

"Jam festi revocant dies Augustam Domini ad domum: Jam sacri pedibus premam Letus limina templi,

" Jam visam Solymæ edita Cœ'o culmina, et ædium Moles nobilium, et suo Augustam populo urbem:

IV. " Urbem, quam procul ultimis Terræ finibus exciti, Petunt Isacidæ, ut Deum Placent more parentum.

" Jussam cœlitus oppidis Urbem jus dare cæteris: Et sedem fore Davidis Cuncta in secula proli.

" Mater nobilis urbium, Semper te bona pax amet: Et te semper amantibus Cedant omnia recte.

" Semper pax tua mœnia Colat: semper in ædibus Tuis copia dextera Larga munera fundat.

" Dulcis Isacidum domus, Te pax incola sospitet: Sedes Numinis, omnia Succedant tibi fauste."

Rr.

Warmington.

Minor Bates.

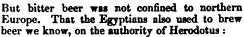
The Word Handbook. - The following is striking instance of the rapidity with which newly coined word becomes adopted as current English, provided it be framed in real accordance with the nature of the language. "Handbook" is years ago that Sir Harris Nicolas, in the prefice to his Chronology of History (Lardner's Cat. Cyclopædia, 1833), regretted that he could not venture to use the term. The fittest title for the work he save "if our largest state of the save state work, he says, "if our language admitted of the expression, would have been the Handbook of History."

Bitter Beer. — The origin and antiquity of bitter beer certainly deserves further elucidation than it has yet received. Beer was the beverage of our German progenitors, Tacitus tells us, in a tone however of contempt, with which the readers of "N. & Q." will certainly not sympathise:

"Potui humor ex hordeo aut frumento in quande similitudinem vini corruptus; proximi ripæ et vinus mercantur."—De Germ. xxiii.

And this ale and mum was, we learn, bittered with hops:

" Lupo salictario germani suam condiunt cervisiam."



Ο Οίνφ δ' ἐκ κριθέων πεποιημένφ διαχρέωνται οὐ γὰρ σφί εἰσι ἐν τῆ χώρἢ ἄμπελοι."

And we have it on Rabbinical tradition, that the Babylonian bitter beer—with the good sallets they had,—like the Stogumber ale, preserved the Jews from the leprosy, which had so much afflicted them:

"In Babylonia non erant ulcerosi quia ibi edebant blitum vel betam, et bibebant siceram veprium, id est, ex Iupulis confectum (de la bière)."—Ketubhot, fol. 77. 2.

What other early evidences have we of the use of hops? and was the "" (sicera) of the Hebrews beer? W. Fraser.

Slaves in Ireland not a Century ago. — The Dublin Mercury, No. 283., Aug. 16, 1768, contains the following matter-of-fact advertisement:

"A next beautiful black Negro girl, just brought from Carolina, aged eleven or twelve years, who understands and speaks English, very fit to wait on a lady, to be disposed of. Application to be made to James Carolan, Carrickmacross, or to Mr. Gavan in Bridge Street, Dublin."

SEVARG.

Kilkenny.

Book Margins.—Let me call attention to a defect which mars most books that issue from our home press, the scantiness of margin, and especially of back margin. The continental press retains far more of that ample margin which enhanced the beauty of early printed books. Now, many valuable works, and from the hands of our best printers, are so cropped as to be hardly readable, even in boards, and absolutely incapable of binding. It is a matter not merely of taste, but of use and comfort; and the ordinary reader, as well as the bibliomaniac, would gladly pay a higher price for a book he could read before and after binding. In a thick volume this often amounts to a serious inconvenience.

Lord Derby or Darby (Vol. v., p. 567.).—
H. W. S. T. does not know that the earl takes his title not from the county of Derby, but the hundred of West Derby in Lancashire, where both place and title are by gentle and simple always pronounced Darby. Why should not Lancashire pe-o-ple say Darby, when Londoners say Marrybun and Pell Mell, and call their river the Tems?

Aueries.

LUNAR OCCULTATIONS.

There is a singular phenomenon, sometimes observed at the time of the occultation of fixed stars

by the moon, of which no satisfactory explanation has yet been given. Though conjectures have been made as to the cause of it, by most of those best qualified to make them, still nothing conclusive has been published or generally received on the subject.

The phenomenon in question is this: when the moon approaches a star, at the time of an occultation, instead of an instant of contact with the limb of the moon, and then the sudden disappearance of the star, the latter is sometimes observed to hang on the edge of the disc, and even to pass on to the disc itself, as if about to cross it, and when fairly on the disc to disappear.

Some ascribe this phenomenon to an atmosphera surrounding the moon, which reflects the sun's light, and appears opaque like the moon's surface, but is sufficiently transparent to allow the stars to appear through it. Others refer it to the eye of the observer, and suppose the impression of the star to remain on the retina after the star itself has disappeared. Sir John Herschel says, "It is barely possible that a star may shine on such occasions through deep fissures in the substance of the moon." A good many letters on the subject appeared in The Times newspaper in March or April, 1845, from Sir James South and others; who suggested a great variety of explanations, but with no satisfactory result.

The solution I am now about to offer appears to me so obvious, and so unlikely on that account to have escaped those better qualified than myself to give an opinion on the subject, that I give it with considerable hesitation. I conceive that this phenomenon is a third proof of the gradual transmission of light: in other words, when the star itself is actually hidden by the moon's limb, I apprehend that the light, which proceeded from it at the moment before actual contact, is still on its way to the earth, and remains visible therefore after the star itself has disappeared. The interval that light occupies in travelling from the moon to the earth is, as near as may be, 1-25 seconds, which, combined with the angular velocity of the moon in her orbit, is amply sufficient to project the star visibly on her disc.

A singular circumstance connected with this phenomenon is, that stars of a red hue exhibit it more generally than others; and the bright star Aldebaran, whose light is reddish, has been much oftener observed to do so than any other. I myself saw the phenomenon for the first time with Aldebaran, on the 15th of April, 1850, very distinctly; and nothing occurred on that occasion but what is satisfactorily and fully met by the preceding explanation.

ing explanation.

The red rays, we know, are at the least refrangible end of the spectrum: can we infer from this peculiar phenomenon that they are also the slowest in transmission?

The explanation which I offer satisfies every one of the various peculiarities observed and recorded with regard to this phenomenon; and moreover it is the only one which will satisfy them all. I shall be thankful to any of your readers who may be able either to confirm it, or to show its fallacy, if such exists.

H. C. K.

---- Rectory, Hereford.

"THE GOOD OLD CAUSE."

It would greatly interest me to ascertain the precise birthplace and early history of that noble watchword, "The good old Cause"—in what watchword, "The good old Cause"—in what speech, or in what book that expression, so full of deep and lofty meaning, and so dear to the lips of Puritan England, made its first appearance. Preachers and pamphleteers are full of "the Cause;" the fighting saints had ever "the Cause" upon their lips; it entered into their battle-cry: "God and the Cause!" were the words that led them to victory at Marston Moor and Naseby. I would fain know the Englishman who so deepened, beautified, and heightened the expression by these two epithets, who elevated "the Cause" into "The good old Cause." The honour, I think, scarcely belongs to Milton. A tolerably intimate and constantly sustained acquaintance with his prose works has not revealed to me the existence of the expression there. I do not recollect it in the letters or speeches of Cromwell. Algernon Sidney, at the end of that noble dying prayer of his, where he makes such tender mention of the Cause, associated therewith one only of the two attendant epithets: "Grant that I may die glorifying Thee for all Thy mercies, and that at the last Thou hast permitted me to be singled out as a witness of Thy truth, and even by the confession of my opposers, for that Old Cause in which I was from my youth engaged, and for which Thou hast often and wonderfully declared Thyself." We may not then congratulate the full expression upon so noble a birthplace as the Sidneian prayer. Perhaps some among the learned contributors to "N. & Q." may assist my search for the speech or book honoured by the first appearance of that noble watchword "The good old Cause."

THOMAS H. GILL.

[We have before us a quarto pamphlet, published February 16, 1658-9, entitled, The Good Old Cause dress'd in its Primitive Ludre, and set forth to the View of all Man; being a Short and Sober Nurrative of the Great Revolutions of Affairs in these Luter Times, by R. Fitz-Brian, an affectionate Lover of his Country, "The good old cause," commended by the writer, is that of the "Commonwealth of England, purged from those dregs and defilements which in time it had contracted." The celebrated John Dunton also published, in 1692, The Good Old Cause; or, the Divine Captain

Characterized, in a Sermon (not preached, nor needfal to be preached, in any place so properly as in a Camp), by Edmund Hickeringill, Rector of the Rectory of All-Saints in Colchester The "good old cause" of this divine is that of monarchy, and "the guard of his Majesty's sacred person, the darling of Heaven as well as of mankind," is set in battle array against "Gebal, and Ammon, and Amalek, with the Philistines also,"

Minor Queries.

Winchfield, Hants.—Can any of your correspondents give me any information respecting this parish? are there any notes respecting it preserved among the MSS. of the British Museum? How can I a certain when the manor passed out of the hands of the abbey of Chertsey (Surrey)? In the list of possessions at the dissolution gives in Dugdale, it is not mentioned. Was the maner possessed at one time by the Kiddwelly family of Hartley, Hants?

Winton.

"Balnea, vina, Venus." — Who is the author of the following epigram? —

" Balnea, vina, Venus corrumpunt corpora nostra: Quid faciunt vitam? balnea, vina, Venus."

R. F. L

"Kicking up Mag's or Meg's Diversion."—What is the meaning of this saying? It may have some connexion with "A roaring Meg." H. Pr.

Shan-dra-dam.-

"Now, landlord, out with the Shan-dra-dam,"-The Moor and the Loch, p. 17.

What is the correct spelling of this word, and whence its etymology? W. R. D. S.

Kentish Fire. — When did the "Kentish Fire' originate? A. A. D.

Incantations at Cross Roads.—Plato, in the Law, while speaking of "incantations" and " poisoning," says:

"It is neither easy to know how they exist in meture, nor, if any one did know, to persuade others. But upon the minds of men, who look with suspicion on each other in things of this kind, it is not worth while to make an attack, if perchance they see representations moulded in wax, either in the house dost, or where three cross roads meet, or on the tombs of their parents; and to exhort those who have no clear notions about them, to hold all things of that kind cheap."—Burges' Trans., book xi. c. 12.

In the apocryphal "First Gospel of the Infancy of Jesus," it is said:

 where roads crossed, and in churchyards, would throw atones at men."

Can any of your correspondents elucidate these allusions to cross roads?

J. P.

Odylic Light.—While reading Gregory's translation of Reichenbach, the following question was suggested to my mind, which perhaps some one among your readers may be able to answer, which will be esteemed by me a favour.

Heat being a constituent of light, and in proportion to its intensity, though light is not in all cases a visible constituent of heat, as may be exemplified by a voltaic battery in darkness, I wish to know, if any substance easy of combustion at a low comparative temperature, as nitrate of silver, or fine carburetted hydrogen, has been tried in the odyllic light?

ÆGROTUS.

Trochilus and Crocodile. — Herodotus (II. 68.) gives the well-known story of the trochilus entering into the mouth of the crocodile to pick from his teeth the bdellæ that adhere to them. The same account is to be found (apparently copied from the above-referred-to passage) in Aristotle, Hist. An. 1x. 6. 6., and Pliny H. N. VIII. 25. I wish to know whether this fact (if it be one) has ever been confirmed by modern writers. What traveller has seen the trochilus perform the part of a living toothpick, and what species of bird is it?

Oxford and Cambridge Club.

Pickigni.—In an old dictionary, which wants title-page and some pages at the end, and of which I therefore can tell nothing, I find the following:

" Pickigni f. a word used (like Shibboleth) to distinguish aliens from the native French, as bread and cheese did the English from the Flemings in Wat Tyler's rebellion."

What is the meaning of this word, and what the truth of the alleged use?

Heywood Arms. — Can any one refer me to an authority for the following arms as borne by a family of the name of Haywood or Heywood: — a chevron between three martlets.

R. W. C.

Mémoires d'une Contemporaine. — Who was the authoress of this work, published some years since? Is she still living? Has it been translated into English?

Uneda.

Philadelphia.

Drawbridge. — If any of your correspondents can refer to a perfect mediæval "drawbridge," it will greatly oblige

ONE WHO WISHES TO BUILD ONE.

Saul's Seven Days. — There appears to me a chronological difficulty, which I cannot solve, in the First Lesson in yesterday's Evening Service. It is clear enough that Saul, at the very beginning

of his reign (1 Sam. x. 1. 8.), was charged by Samuel to go down before him to Gilgal, and "tarry seven days" there, till Samuel himself should come to him. Accordingly, "he tarried seven days, according to the set time that Samuel had appointed" (1 Sam. xiii. 8.). How is the former chronology to be reconciled with verse 1. of this latter chapter, where it is said that Saul "had reigned two years" before the events connected with the seven days? Is the former passage an anticipation of the latter one?

BŒOTICUS.

Edgmond, Salop, July 5. 1852.

Coulray Family.—I should feel obliged by any of your readers furnishing information as to this family, whose name first appears in the Battle Abbey Roll, in Leland's copy probably as "Soucheville Coudrey" or "Coubray" (I am quoting from the lists attached to Lower's Surnames), and in Holinshead's copy as "Couderay." I have not referred to Domesday Book for Hants and Berks; but we find different members of the family mentioned in the Testa de Nevill; also in the four volumes of the Calend. Ing. Post Mort. from Henry III. to Edward IV. After which period I have not been able to find any traces of them, nor at any time of their alliances. In Lipscomb's Bucks there is a slight pedigree drawn from the above sources alone, merely repeating the Christian names of the ladies. They appear to have been a knightly family of some consideration, particularly in Berks, where their principal manor of Padworth is situate, which they held by the service of finding a man to manage the ropes of the ship in which the queen should cross the sea. Fulk de Coudray is mentioned in one of Sir H. Nicolas's "Roll of Arms."

When did the principal line expire; and what

family now represents it?

There is a family still extant in Berks which, under the corrupted name of Cordery, claims to represent the ancient family, and uses the arms.

Is there any evidence of this claim? Any in-

formation respecting the family will be acceptable to W. H. L.

"Oh, go from the window!"—Will any correspondent favour a septuagenarian by informing him where the old song can be found, of which the following words are all that he can recollect:

"Oh, go from the window, my dear, O my dear!

Oh, go from the window, my dear:
For the wind is in the west,
And the cuckoo's in its nest,
And you cannot be lodged here.

The wind and the rain
Hath driven him back again;
But he cannot be lodged here."

The Furneaux Family. - I shall be thankful to any of your readers who will enable me to trace the pedigree of the Furneaux family, either upward or downward, during the fourteenth and fifteenth centuries. I have hitherto succeeded in tracing the line from Forneus, or Furnieueus, of the Battle Abbey Boll, through Sir Alan de Fur-neaux, to whom the manor of Fen-Ottery, Devon, was granted by Henry I. circa 1100, down through six generations, to Sir John de Furneaux, who in 1343 alienated the above manor to his brother Richard, who was dead in 1344. The intermediate links are Sir Galfrede, the son of Sir Alan; then another Sir Alan, then Sir John, Sir Philip, a second Sir John, a third Sir John, who alienated the manor. The last account I can get of the Furneaux, in connexion with Fen-Ottery, is of a Sir John de F., dead in 1413.

The Furneaux now resident in Devon I can trace no further back than to Henry, the son of Matthew Furneaux, baptized at Paignton Church Still the frequent allusions and referin 1560. ences made to them, argue them to be of the same stock. Any information, therefore, connecting the links broken at 1344 and 1560, will oblige

Personators of Edward VI. - Harvey, in his Discoursive Probleme concerning Prophecies, Lond. 1588, writes:

" Alas! what fond and vaine expectation hath a long time rested in the minds, not of one, or two, or a few; but of great multitudes of the simpler sort in England about K. Edward Sixt, as though they were sure either of his arising from death, or his returne from I know not what, Jerusalem or other strange land."

He then goes on to speak of "suborned marchants of base parentage" who have "sithence ranged abroade in the countrie, presuming to terme themselves by the roiale name of K. Ed-ward." Where can I find an account of these T. STERNBERG. impostors?

Barlaam's Commentary on Euclid. - The article in the Penny Cyclopædia, under the word "BAR-LAAM," refers to a work of his in the catalogue of De Thou's library, under the title Arithmetica Demonstratio eorum quæ Euclides Libro II. in lineis demonstravit (no date or place). This work lineis demonstravit (no date or place). was, however, printed by Christian Mylius at Strasburgh in 1564, 16mo., as an appendix to the second book of Euclid's Elements, with a Latin translation by Conrad Dasypodius (=Rauchfuss), with the usual title of Euclid prefixed:

" Έκ τῶν τοῦ Θεῶνος συνουσιῶν. Καὶ Βαρλαὰμ μοναχοῦ άριθμητική ἀπόδειξις των γραμμικώς έν τῷ δευτέρφ των στοιχειών ἀποδειχθέντων."

This is an algebraical* rather than arithmetical

application or proof of the first ten propositions of Euclid's second book; for no numerals are used, but lines and parts of lines having certain ratios and resulting equations: each sporass, proposi-tion, being divided into laters, explanation gives; διορισμός, explanation sought: κατασκενή, delineation α construction : anobeigis, demonstration ; and our conclusion, in the strict form of Euclid. Barles lived in the first half of the fourteenth century, before the introduction of the Arabic numera into Europe. His name was Bernard before be changed it to Barlaam (son of the people) on taking the vows of St. Basil in the Greek church which he deserted for the Latin. He was well known to Boccacio and Petrarch. T. J. Buckras. Bristol Road, Birmingham.

Venice Glasses.—Could you kindly give me some information on the subject of Venice glasses? They appear to have possessed the valuable property of splitting in pieces as soon as poison was put into them, and to have been used as a safeguard almost in modern times? Who invented them? And how did they differ in composition from ordinary glasses?

Warmington.

Styles of Dukes and Marquises .- Have not these peers different styles - Most Noble and Most Honorable? How is it that the style Most Noble is applied to marquises, and even the sons of marquises, in official notices? For instance, in the Gazette on the 18th of June, the Duke of Beaufort's son is announced as the Most Noble Henry Charles Fitzroy Somerset, commonly called Marquis of Worcester, which is only a courtesy title!

2. New Square, Linc. Inn.

Who was Colonel Bodens! - A late Quarter 19 asks this question. A brief account of the habits associates, and career of this once well-know character would be acceptable to more than one of your readers.

" What sent the Messengers?"-

" What sent the messengers to hell, But asking what they knew full well?"

Where the above lines are quoted is forgottes (Query, Redgauntlet?) But that is not the purport of the Query, which is, To what event they refer? Who were the messengers? J. I

Minor Queries Answered.

St. Margaret and the Dragon.—One of the ol churches in Canterbury is dedicated to St. Mar garet, and the parishioners have a confused notion that some legend is attached thereto. They talk of "St. Margaret and the Dragon." Can you help me in my difficulty, and inform me what foundation there is for this legend?

FRANCES S. M.

[The legend of St. Margaret is "singularly wild," says Mrs. Jameson. It appears that the Governor of Antioch was captivated with her beauty: but Margaret rejected his offers with scorn. He endeavoured to subdee her constancy by the keenest torments, and she was dragged to a dungeon, where the devil, in the shape of a terrible dragon, came upon her with his inflamed and hideous mouth, and sought to terrify her: but she held up the cross, and he fled before it. In some of the old illuminations the dragon is seen rent and burst, and St. Margaret stands upon him, or near him, unharmed.]

Montebourg, Abbey of.—Where is any account of the great abbey of Montebourg, near Valognes, now destroyed?

G. R. L.

Lyme Regis.

[Dugdale (vol. vi. p. 1097.) has given two charters of confirmation to it; and a list of thirty-three abbots of this house will be found in Neustria Pia, pp. 674—676.]

Virgilian Lots. — What is the meaning of "The Virgilian lots?"

Johnson, in his "Life of Cowley" (Lives of the Poets, vol. i. p. 17.), says,—

".... But the manners of that time were so tinged with superstition, that I cannot but suspect Cowley of laving consulted on this great occasion the Virgilian lat, and to have given some credit to the answer of his crale."

TECEDE.

[A very curious illustration of Johnson's meaning will be found in Aubrey's Remains of Gentilism and Indiam, from which it has been printed in the volume of Ancedotes and Traditions published by the Camden Society, where we read as follows:—

"In December 1648, King Charles the First, being is great trouble, and prisoner at Caersbroke, or to be brought to London to his triall; Charles, Prince of Wales, being then in Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highnesse asked him whether he would play at cards to divert his sad thoughts; Mr. Cowley replied he did not care to play at cards, but if his Highness Pleased they would use Sortes Virgiliane. Mr. Cowley alwaies had a Virgil in his pocket. The Prince accepted the proposal, and prickt his pin in the fourth booke of the Æneid, at this place (1v. 615. et seq.),

'At bello audacis populi vexatus et armis,' &c.

The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well; and Mr. George Ent (who lived in his house at Chertsey in the great plague, 1665) showed me Mr. Cowley's own handwriting —

By a bold people's stubborn arms opprest, Forced to forsake the land he once possesst, Torn from his dearest Sonne, let him in vain Seeke help, and see his friends unjustly slain. Let him to base unequal termes submit, In hope to save his crown, yet loose both it And life at once, untimely let him dy, And on an open stage unburied ly.'"

Aubrey, who had not at first recovered Cowley's translation, having inserted an extract from Ogilby's Virgil, observes on the last line of the passage he quoted—

" 'But die before his day, the sand his grave.'

Now as to the last part, 'the sand his grave,' I well remember it was frequently and soberly affirmed by officers of the army and grandes, that the body of King Charles the First was privately putt into the sand about Whitehall; and the coffin, which was carried to Windsor, and layd in King Henry VIII.'s vault, was filled with rubbish or brickbatts. Mr. Fabrian Philips, who adventured his life before the king's trial by printing, assures me that the king's coffin did cost but six shillings, a plain deale coffin.— Aubrey, fo. 157 and 158."

On which the editor has this further note:

"A very different account of the incident related by Aubrey is given by Welwood in his Memoirs, pp. 93, 94. ed. 1820, where it is said that it was the King himself who, being at Oxford and viewing the Public Library, was shown a magnificent Virgil, and induced by Lord Falkland to make a trial of his Fortune by the Sortes Virgiliana, and opened the book at the passage just referred to. Weldon adds 'It is said King Charles seemed concerned at this accident, and that the Lord Falkland observing it, would also try his own Fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the King's thoughts from any impression that the other might have made upon him; but the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the King's: being the following expressions of Evander upon the untimely death of his son Pallas, as they are translated by Dryden:

O Pallas! thou hast fail'd thy plighted word To fight with caution, not to tempt the sword; I warn'd thee, but in vain; for well I knew What perils youthful ardour would pursue; That boiling blood would carry thee too far; Young as thou wert in dangers, raw to war! O curst essay of arms, disastrous doom, Prelude of bloody fields and fights to come!"

Newspaper Extracts.—Some years since a volume of Newspaper Extracts—a curious compilation—was published. Can you give me the title, date, and publisher?

[Perhaps the following is the work wanted by our correspondent: More Mornings at Bow Street; a New Collection of Humorous and Entertaining Reports, by John Wight, of the Morning Herald: London, 1824 and 1827.]

Replies.

PORTRAITS OF MARY QUEEN OF SCOTS.

(Vol. vi., p. 36.)

I would meet Mariconda's first Query by another. What reason is there for attributing "fascinating beauty" of face to Mary? No doubt she was a handsome woman; and so all the portraits which I have seen represent her. Is there any description of her face made by, or derived directly from, any one who had seen her, which would lead us to expect anything more? Those which I have happened to meet with do not speak so much of personal beauty, as of charms of another kind, far more potent than personal beauty ever carried with it.

In May, 1568, when she was in her twenty-sixth year, Lord Scrope and Sir F. Knollys reported their first interview with her to Elizabeth:

"We found the Quene of Skottes in her chamber of presence, ready to receive us; where, after salutations made, and our declaration also of your Highness' sor-rowfulness, &c. &c., we found her in her answers to have an eloquent tonge and a discrete head; and it seemeth by her doinges that she hath stout courage and liberall harte adjoined thereunto." - Wright's Elizabeth, vol. i. p. 277.

On the 11th of June, Sir F. Knollys writes to Cecil, -

"And yet this lady and pryncess is a notable woman. She seemeth to regard no ceremonious honor besyde the acknowledging of her estate regalle. She sheweth a disposition to speake much, to be bold, to be pleasant, and to be very famylyar. She sheweth a great desyre to be avenged of her enemyes; she sheweth a readines to expose herselfe to all perylls in hope of victorie; she delyteth much to hear of hardines and valiancye, commending by name all approved hardy men of her cuntrye, altho they be her enemyes; and she commendeth no cowardnes even in her frendes. The thyng she most thirsteth after is victory," &c. — Id. p. 281.

On the 28th of February, 1568-9, Nicholas White reports to Ceeil his impressions upon a first interview with her at Tutbury :-

"But if I, which in the sight of God beare the Queen's majestie a naturall love besyde my bounden dutie, might give advise, there should be very few subjects in this land have accesse to or conference with this lady. For beside that she is a goodly personage, and yet in truth not comparable to our Soverain, she hath withall an alluring grace, a prety Scotishe accente, and a searching wit, clouded with myldness. Fame might move some to relieve her, and glory joyned to gayn might stir others to adventure much for her sake. Then joy [qy. the cy] is a lively infective sense, and carieth many persuasions to the heart, which ruleth all the reste. Myne owne affection, by seeing the Question. Myne owne affection, by seeing the Quene's majestie our Soverain, is doubled, and thereby I guess what sight might worke in others. Her hair of itself is black; and yet Mr. Knollys told me that she wears hair of sundry colors." - Id. p. 311.

Here we have quite enough to account for her extraordinary powers of fascination, without sup-

posing any extraordinary personal beauty.

With regard to that, I should like to see a complete collection of the testimonies of eye-witnesses, especially such as were recorded before her death; for I suspect that, by a comparison of them, the question concerning her portraits would be much simplified. Among the portraits under which her name is written, I seem to recognise two distinct types of face, each handsome in its kind, but of opposite kinds. Most of those which I have seen represent a long face, with a high nose inclining to the Roman. The others represent a short round face, with a nose elegantly shaped, but rather short than long; rather depressed than rising in the middle and the short than long; rising in the middle; and rather swelling than falling towards the end. Now, the only particular description of her face which I remember to have seen (I speak of descriptions made from the life) agrees with the last, and is not compatible with the first. It relates, indeed, to her appearance the day of her execution, when she was turned fortyfive; but it describes such a face as the other never could have grown into.

"The 8th of February being come, at the time and place appointed for the execution, the said Queen of Scots, being of stature tall, of body corpulent, round-shouldered, her face fat and broad, double-chinned, with hazle eyes, ber borrowed hair [qy. her hair borrowed?], her attire on her head, was in this manner," &c. - Strype's Annals, vol. v. p. 558.

An account in the Cotton MSS. (Calig. B. V. 175. b.) of her appearance a few months before at her trial, describes her as "a very tall and bigge woman, being lame, and supported by one arme by one of her gentlemen named Melwin, and by her other her physicon." So these two agree well enough with each other. Is there any other, equally authentic, which contradicts them?

One portrait I have seen which represents precisely such a face as this might have been when in the prime of womanhood. It is an engraving "from an original portrait in the possession of the Hon. William Maule of Panmure," made in February, 1809, for Sir W. Scott's edition of the Sadler Papers. But if this be her true likeness, whence come the others, which represent evidently a different woman? I do not know whether the question has been considered by more competent judges; but my conjecture is, that all the longfaced Maries are in fact portraits, or copies of portraits, of her mother, who, being Mary the wife of the King of Scots, might easily be confounded with Mary Queen of Scots. This solution of the problem occurred to me only the other day, on going up to examine what I took to be an old painting of Mary Stuart, and being told that it was Mary of Guise. The truth of it could be

easily tested, by placing side by side whatever authentic descriptions remain of the mother and daughter; and perhaps some of your readers will refer me to the books where they are to be found. But they must be descriptions drawn from the life. For in the case of Mary Queen of Scots, traditions are of no value. A woman who met with such a fortune and such a fate must have been plain indeed if history did not represent her as beautiful.

A PASSAGE IN "AS YOU LIKE IT."

(Vol. v., pp. 554. 587.)

As A. E. B., in his reply to my "objections," sidremes some questions to me which seem to demand an answer, and lest he should imagine again that what I have left unanswered I therefore think unanswerable, I must beg space for a few further remarks. Your correspondent may imagine, if he pleases, a "physical interpretation" of the passage in As You Like It; but as he admits it to be "a matter of opinion," I am content. As a matter of taste, however, I may say that "bugle eye-balls" are not included in my catalogue of beauty; though it is not improbable that a child of two or three years old might think her doll, which exactly answered the description of Phebe, perfection. Undoubtedly "Rosalind's depreciation of Phebe's beauty was assumed for the purpose of humbling her;" and, if I might offer a suggestion, it would be that it is simply what it was Rosalind's cue to represent her that is in question.

I now come to the more important portion of your correspondent's reply; and in dealing with this, I must first dispose of a question of fact in relation to which he disputes my correctness. If we do say to a messenger "take that to," &c., the words indicate that they accompany the act of transferring the missive, and whoever should not accompany the words with such act would use them improperly. But now comes the grand question: "Do I seriously mean to say that Shakpeare's language is to be scanned by our present dass of correctness?" Seriously, then, I do. Your correspondent's question is simply a repetition of the objection taken by Mr. Halliwell some time ago. It was, however, not so easy to reply to Mr. Halliwell as to your correspondent, at the words instanced by the former were not in very common use. My answer, once for all, is this. The structure of the English language was perfect in Shakspeare's time as in our own; but the conventional sense of words is subject to change. In deciding questions of this kind, therefore, we must consider whether words are simply structural, or whether they are such as are ca-Puble of conventional or accidental meanings. I

deny the indiscriminate use of the passive and active participles, believing that on the form in each case depends the sense; and for the use of such words as this and that, and for the nicest application of the structural rules of the language, I should say that from no writer would you obtain such happy illustrations as from Shakspeare. See, for instance, in the Two Gentlemen of Verona (Act V. Sc. 4.) the following dialogue:

" Pro. Where is that ring, boy?
Jul. Here 'tis! this is it,

Pro. How! let me see: why this is the ring I gave to Julia."

The same fatal objection to A. E. B.'s "demonstrative pronoun that," does not apply to "there is our commission:" the words indicate so clearly the act of presenting it that no direction is needed. Had here been used, it would have been doubtful (so far) whether the duke intended to give it then; and in the passage above extracted from the Two Gentlemen of Verona, it will be evident that Julia merely produces the ring which Proteus takes from her.

I cannot conclude without saying that I feel strongly confirmed in my opinion of a line having been lost, by the concurrence of a gentleman who has himself made valuable contributions to your columns, and who points out that the line —

"But that to your sufficiency, as your worth is able"—
is correct in expression so far as it goes, and quite
Shakspearian; the that, however, being not the
demonstrative pronoun, but the conjunction, and
the words between commas being parenthetical.
The missing line, therefore, should complete the
expression of something to be added "to your
sufficiency," and which together with it should
"work." It would be much more satisfactory to
find the "commission" in this missing line than in
"that;" and though there is nothing more easy
than to conjure up a "magician's wand" to get
over all these difficulties, I think it should be
sparingly used, especially in defence of mistakes put
upon Shakspeare by his commentators. Finally,
let me observe that if the commonest words are
to lose their obvious meanings—on the ground
that Shakspeare could do as he pleased with them—
whenever a gentleman wishes to strain a point,
we shall have no ground to stand upon: we can
only deal with the language as we find it.

LIFTING EXPERIMENT.

SAMUEL HICKSON.

(Vol. vi., p. 8.)

In reference to the observation of your correspondent W. CL. on the experiment of lifting great living weights, that it is essential that the liftee should inhale at the moment the effort is made, but

not essential that the lifters should, I think it right to state that I believe the very reverse to be the truth. I have seen the experiment repeatedly made, but never with such success as to make me believe for a moment that the "two very young and little girls" could with a finger each raise Sir G. Carteret's hig cook.

G. Carteret's big cook.

The inhalation of the lifters the moment the effort is made is doubtless essential, and for this reason:—When we make a great effort, either in pulling or lifting, we always fill the chest with air previous to the effort; and when the inhalation is completed we close the rima glottidis to keep the air in the lungs. The chest being thus kept expanded, the pulling or lifting muscles have received, as it were, a fulcrum round which their power is exerted, and we can thus lift the greatest weight which the muscles are capable of doing. When the chest collapses by the escape of the air, the lifters lose their muscular power. The inhalation of air by the liftee can certainly add nothing to the power of the lifters, or diminish his own weight, which is only increased by the weight of the air which he inhales. Those who are not satisfied with this view of the subject, we must hand over to the Mesmerists.

D. Brewster.

St. Andrews.

Your correspondent W. Cl., will find in the Zoist for January an article entitled, "A Suggestion to explain certain Phenomena of Levity," in which the subject of his Query is discussed. The writer throws out a hint that a clue may be found to the hitherto inexplicable experiment, in the Odic fluid of Baron Reichenbach suspending or neutralising the law of gravitation, in a way similar to that of magnetism in the instance of the iron rod in the electromagnetic helix. The subject is certainly one which, as Sir David Brewster, who testifies to the reality of the fact, remarks, merits a careful investigation.

MONODY ON THE DEATH OF SIR JOHN MOORE.

(Vol. i., pp. 320. 445.; Vol. vi., p. 15.)

The letter of H. Marshall, M.D., was a first-rate

literary hoax.

There was (perhaps still is) in Durham a horsedoctor named Henry Marshall, but he had of course nothing to do with the letter. Benjamin Galley, who is termed esquire in the letter, was a poor Durham idiot; and by the Rev. Dr. Alderson, of Butterby, was meant Hutchinson Alderson, the bellman of Durham.

The paragraph in the Morning Chronicle, to which Doctor Marshall's letter refers, had been inserted by John Sidney Taylor, a bosom-friend of the Rev. Charles Woolf, the author of the

monody. Mr. Taylor replied to the Doctor's letter in an angry philippic; wherein, after allusions to Celsus and Galen, he informs the Doctor he is not ambitious of taking his medicine, and advises him, instead of claiming verses which do not belong to him, to content himself with writing verses on the tombstones of his patients. Mr. Taylor evidently thought he was dealing with the genuine letter of a real M.D., though he insinuates that he was a quack.

It will be seen by the Doctor's letter that he not only claimed the authorship of the "Monody on the Death of Sir John Moore," but also of "The Prisoner's Prayer to Sleep." Professor Wilson, of Edinburgh, thereupon avowed himself the author of the latter poem, and was probably as much deceived by the Doctor's letter as Mr. Taylor had

been.

These particulars are derived from an amusing article entitled "The Wags of Durham," in Richardson's Borderer's Table Book, vii. 199—205.; but in that article the Doctor's letter is stated to have appeared in the Courier of December 30th, 1824; I think it probable, however, that the date given by your correspondent (November 3, 1824) is correct.

The name you print "Deacoll" should, I conceive, be "Deacon," as it appears that the monody had been attributed to Mr. Deacon, the author of

the Innheeper's Album.

May I add that in and about 1824 many hoaxing letters (some displaying much humour) appeared in the Courier: the late Dr. Chaffy, master of Sidney College, and Mr. Goulburn were, if I mistake not, the subjects of some of these letters.

The article on the Durham Wags appears to me defective in not containing any allusion to a once popular parody on the monody, which was probably from the same pen or pens as the Doctor's letter. The subject of this parody was a Doctor picked up drunk in the street: it contained these lines:

"We took him home, and put him to bed, And told his wife and daughter,

To give him next morning a couple of red — Herrings and soda water."

There was also an allusion to his Marshall cloak, whence it is pretty plain that the hero of the parody was Doctor Marshall. C. H. COOPER. Cambridge.

The letter in the Courier was a hoax, which was exposed (I think in the Morning Chronicle), two or three days after its publication, by an authenticated statement that "Dr. Marshall, of South Street, Durham," was a horse-doctor of dissipated rather than literary habits, and not even a graduate of the Veterinary College. Shortly after appeared a clever parody on the monody, ascribed, whether truly or not I cannot say, to Praed. It described

the state of Dr. Marshall on leaving the public-house:

"Not a sou was left, not a guinea or note,
And he look'd exceedingly flurried,
As he bolted away without paying the shot,
And the landlady after him hurried."

His friends found him:

"As he lay like a fairier with drink oppress'd, With his Marshall cloak around him."

The wits of that age indulged in hoaxes. One of the ablest was a letter from Dr. Chaffey, the master of Sidney, to The Times, followed by another declaring it to be a forgery which could hardly require denial, as "everybody must be aware that the Chaffys of Lincolnshire spell their same without the e." Notwithstanding this exquire piece of internal evidence, the second letter was actitious as the first.

II. B. C. U. Club.

The claim of Dr. Marshall to the authorship of this poem was not allowed to pass without notice, as the following clever parody will prove. I copied it several years since, from some defunct periodical whose name I do not remember.

"Parody on 'The Burial of Sir John Moore.'
"Not a sons had he got—not a guinea or note;
And he look'd most confoundedly flurried,
As he bolted away without paying his shot,
And the landlady after him hurried.

"We saw him again at dead of night,
When home from the club returning;
We twigg'd the Doctor beneath the light
Of the gas-lamps brilliantly burning.

All bare and exposed to the midnight dews, Reclin'd in the gutter we found him; And he look'd like a gentleman taking a snooze, With his Murshall clock around him.

And we managed a shutter to borrow;

We rais'd him, and sigh'd at the thought that his head

Would consumedly aclie on the morrow.

"We bore him home, and we put him to bed, And we told his wife and his daughter To give him next morning a couple of red— Herrings and soda-water.

Loudly they talk of his money that's gone,
And his lady began to upbraid him;
But little he reck'd, so they let him snore on,
'Neath the counterpane just as we laid him.

"We tuck'd him in, and had hardly done, When under the window calling, We heard the rough voice of a son of a gun Of a watchman 'one o'clock' bawling.

A letter, genuine or fictitious, which appeared in ne newspapers, signed by a Dr. Marshall, claimed for im the authorship of the original stanzas.

"Slowly and sadly we all walked down
From his room in the uppermost story;
A rush-light we placed on the cold hearth-stone,
And we left him alone in his glory."

T. H. KERSLEY, B.A.

WAY OF INDICATING TIME IN MUSIC.

(Vol. v., p. 507.)

Your correspondent upon this subject is, I presume, no musician, or he would not have written the article inserted in "N. & Q."

The symbols of ancient music which he brings forward relate to three things — Mode, Time, and Prolation. But as the matter is difficult to explain in a brief communication like the present, I beg leave to introduce it by the following very familiar figure, extracted from the 2nd volume of Sir John Hawkins' History of Music (p. 156.):

"A cantus of four parts may be resembled to a tree, and the similitude will hold if we suppose the fundamental, or bass part, to answer to the root, or rather the bole or stem; the tenor to the branches; the contratenor to the lesser ramifications; and the altus to the We must further suppose the bass part to consist of the greater simple measures, which are those called longs, the tenor of breves, the contra-tenor of semibreves, and the altus of minims. In this situation of the parts, the first admeasurement, viz. that which is made by the breaking of the longs into breves, acquires the name of Mode; the second, in which the breves are measured by semibreves, is called Time; and the third, in which the semibreves are broken into minims, is termed Prolation, of which it seems there were two kinds, the greater and the lesser. In the former the division into minims was by three, in the latter by two; answering to perfection and imperfection in the greater measures of the long, the breve, and the semibreve."

As to the Modes themselves, they were of two kinds, the greater and the lesser; in the one the large was measured by longs, in the other the long was measured by breves. The characters invented for distinguishing the modes, such as the circle, the semicircle, &c., are so well explained by old Thomas Morley, that I need not apologise for the following extract from his valuable Plaine and Easie Introduction to Practical Musicke, folio, Peter Short, 1597 (Annotations on Book I.):—

"The auncient Musytians did commonlie sette downe a particular signe for every degree of musycke in the songe; so that they having no more degrees than three, that is, the two modes and time (prolation not being yet invented), set down three signes for them: so that, if the great mode were perfect, it was signified by a whole circle, which is a perfect figure; if it were imperfect, it was marked with a halfe circle. Therefore, wheresoever these signes 0.33 were set before any songe, there was the great mode perfect signified by the circle, the small mode perfect signified by the last figure of three, and time perfect signified by the last figure of three. If the songe were marked thus, C.93,

then was the great mode unperfect, and the small mode and time perfect. But if the first figure were a figure of two, thus C 23, then were both modes unperfect, and But if it were thus, C 22, then were all time perfect. unperfect. But, if in al the songe there were no Large, then did they set downe the signes of such notes as were in the song; so that if the circle or semicircle were set before one onelie cifer, as O 2, then did it signific the lesse mode: and by that reason, that circle now last set downe, with the binarie cifer following it, signified If thus, the lesse mode perfect, and time unperfect. C 3, then was the lesse mode unperfect and time perfect. If thus, C 2, then was both the lesse mood and time unperfect, and so of others. But since the prolution was invented, they have set a pointe in the circle or halfe circle, to show the more prolation, which notwithstanding altereth nothing in the mode nor time.'

Our modern binary and ternary times were formerly reversed. The ancients called the binary measure imperfect, and the ternary perfect time. For this reason they expressed the latter by a circle, as the most perfect of all figures. Binary, as we have seen, was expressed by a demi or imperfect circle, which is our sign for common time. The reason why the ternary or triple time was called *perfect* may perhaps be traced back to very ancient opinions among the Pythagoreans, who held the number three to be perfect, while they considered the number two to be connected with the evil principle, and as the indication of mischief and confusion: hence the second month of the year dedicated to Pluto by the Romans.

The signs thus invented for musical purposes, were afterwards applied to a different use. In all the old dance-books (vide Playford's English Dancing Muster, 1651, &c.), men and women are distinguished by the circle, with the central point, and the demi or half circle. This use of the early musical character was evidently founded upon the ideas of perfection and imperfection above alluded to; the circle, which is a perfect figure, denoting the man, and the semicircle, which is imperfect,

the woman.

Your correspondent's suggestion as to the origin of the crossed C is entirely wrong, as I shall now proceed to show. The "vertical line impaling the two lozenges, with a third lozenge between them, but on one side," which is found in old (not the oldest) church music, relates to the pitch, and has nothing whatever to do with the time. It is the old F clef. -a compound character, formed of three notes, one placed on the line, and two others in the ad-

joining spaces. The vertical line may be added or The C clef was distinguished from the F by the two notes in the spaces. These to the Gregorian music. A full found in Gafurius, Practica 4. b, edit. 1496. The by Lampadius

Allow me to add, in conclusion, that Alsted and Solomon de Caus are no authorities in musical If your correspondent wishes to know more about our early musical symbols, I beg to refer him to Thomas Ravenscroft's Briefe Discourse of the true but neglected use of charactring the Degrees by their Perfection, Imperfection, and Diminution in Measurable Musicke, 4to. Printed by E. Allde, 1614. Edward F. Rimbault.

THE TWO PASSAGES IN "KING LEAR."

(Vol. vi., pp. 6. 42.)

In the passage from Act II. Sc. 1., Mr. SINGER would change and found into unfound; but he makes no remark upon the object of the word dispatch. Mr. Collier, on the other hand, would retain and found, but he understands the object of "dispatch" to be Edgar, who is to be first caught and then dispatched!

In such a dilemma, it is surely excusable, in this case at least, to be a "rigid stickler for the integrity of the old copies." I, and doubtless ninetenths of the readers of Shakspeare, understand

the passage in this way:

"Let him fly far;

Not in this land shall he remain uncaught; And found,—! Dispatch—The noble Duke," &c.

Here there is an expressive pause after found as though the punishment consequent upon Edgar's capture were too terrible and indeterminate for immediate utterance. Dispatch is addressed to Edmond, and simply means, "Get on with your story," which in fact he does at the conclusion of Gloster's speech.

As to the second proposed correction (first line in Act IV.), I protest against it also. It would be injurious to the true sense, which requires the opposition of known (or open) contempt, to coa-

tempt concealed by flattery.

Sir Joshua Reynolds has so well explained this passage that to say anything more would be to A. E. B. repeat him.

Leeds.

AMBER WITCH.

(Vol. v., pp. 510. 569.)

Your inquirer on this subject will find his doubts resolved by referring to a review of the books in question in vol. lxxiv. of the Quarterly; where (p. 223.) it is stated, that in consequence of a controversy respecting its authenticity, which had arisen in the German newspapers, the editor, Dr. Meinhold, published in the Allgemeine Zeiters a letter claiming the authorship; and it appears that his design in practising this deception was to mystify the "school of Strauss and Co.," in which he seems amply to have succeeded.

leinhold, the professed editor of the Witch," is himself the author. Some sy in the German newspapers as to wheas an authentic history or not was put an y a letter from Dr. Meinhold (which apthe Allgemeine Zeitung) distinctly avow-If as the author. I have heard that Dr. , being dissatisfied with the peremptory with which the Tubingen reviewers, and his followers, professed the unerring with which they could discover, from widence, the degree of credulity to be to any narrative whatever, determined to infallibility to the test, by writing the Witch." His success was complete. The Witch." His success was complete. were completely taken in, and pro-in favour of the authenticity of the Witch" with as little hesitation as they ously shown in deciding against the auof great portions of the sacred writings. R. C. C.

SUCCESSION OF THE KINGS OF ENGLAND. (Vol. iii., p. 168.)

liam the Norman conquers England's state; his own forest, Rufus meets his fate; ough elder Robert lives, Henry succeeds; phen usurps the throne, and Albion bleeds; sat Second Henry bows at Beeket's shrine; sive Richard's doom'd in foreign bonds to sine;

fidious John submits his crown to Rome; long and troubled reign's third Henry's loom;

ward the first, her king to Scotland gives; ward the second cruel death receives; o eaptive monarchs grace third Edward's rain;

s grandson Richard is depos'd and slain; mestic foes, fourth Henry's arms engage; unce feels at Agincourt, fifth Henry's rage; e sixth good Henry, realms and son must ose;

nile the fourth Edward love and fame pur-

: o'er his children's heads, the trembling rown

certain hangs, till Richard pulls it down; in'd with their blood, the fell usurper reigns, I the seventh Henry, Bosworth's battle gains, itse the Roses, and dire faction quells; nry the eighth both monks and Pope expels; gland laments sixth Edward's short liv'd soom;

ry's short reign restores the faith of Rome; as forms the church and humbles Spain; a crowns unite in James's peaceful reign; arles, by the axe, his errors must atone; 1649 Cromwell, without the title, mounts the throne;
 1660 False power, false pleasure flatter Charles restor'd;

1685 'Gainst James the second, freedom draws her sword;

1688 The sceptre given to William's patriot hand;
A bloodless revolution saves the land;

William and Mary dead, Anne mounts the throne;

1714 To her, first George succeeds, Sophia's son;
1727 Next George the second wore his father's
crown;

1760 His grandson George now Britain's sceptre sways, Whom God preserve, and bless with length of days.

E. C.

DODO QUERIES.

(Vol. i., p. 261.)

MR. STRICKLAND will find in L'Univers Pittoresque, under the head "Iles de L'Afrique," the question of the discovery of the Mauritius, and adjacent islands, by the Portuguese, ably, and perhaps as fully discussed as can be at present, until the archives containing the hydrographical records of the early Portuguese voyagers are opened to the savans of Europe. A collection of old Portuguese and other charts edited by Eugene de Froberville, and published at Paris a few years ago, are well worthy of the attention of those curious on the subject. They are in the British Museum, may be found under "Africa, East Coasts," and their press or table mark is—

" 69295. T. 20. 700. S. 1."

Froberville, in his account of Rodriguez, in the Iles de L'Afrique (ut suprà), quotes freely from a MS. written by Pingré, which contained "longues descriptions des animaux et des plantes de Rodriguez;" and also states, apparently on the authority of this MS., that the Solitaire was in existence as late as the year 1761.

Mr. Strickland, in his valuable work, The Dodo and its Kindred, speaking of the MS. journal of Sieur D. B., hopes it "will not be allowed to remain much longer unpublished. As Mr. S. ("N. & Q.," Vol. i., p. 411.) again alludes to the MS. of D. B., I beg leave to mention that it was published at Paris, in 1694, under the following title, Les Voyages faits par le Sieur D. B. aux Isles Dauphine, ou Madagascar, & Bourbon, ou Mascarenne, ès années 1669, 70, 71, & 72. The dedication of this work is signed Dubois; and in the Bibliothèque Universelle des Voyages, by Richarderie, Paris, 1808, the author's name is stated to be Dubois.

Ham.

BURIALS.

(Vol. v., pp. 320, 549, 596, 613.)

Will your correspondent ALFRED GATTY kindly point out any authority for his position, p. 613., "that a clergyman would render himself liable to suspension by his bishop, who either allowed interments to take place in the churchyard without the burial service, or, on the other hand, used the service in unconsecrated or unlicensed ground?"

The question of the use of the burial service by a clergyman in unconsecrated ground has become of great local interest in Birmingham, in conse-quence of the rector of St. Martin's having recently attended the funeral of a member of his congregation in the "unconsecrated and unlicensed ground" of a joint-stock cemetery in the town, and there officiated in his canonicals, using the whole Church of England service for the burial of the dead; although there is a Church of England

cemetery, duly consecrated and established at great expense, immediately adjoining.

The irregularity and impropriety of such conduct is indeed very glaring (Vol. v., p. 549.); but I can find neither canon, rubric, nor law of the church that makes it illegal.

The 71st and 72nd appear to be the only canons bearing on the point; the rubrics for the Com-munion of the Sich and the Private Baptism of Children contain a stringent caution as to their use out of church, except in cases of sudden danger or inability to leave home; the Conventicle Act (22 Geo. II. c. 1.) only refers to the "exercise of religion in other manner than according to the Liturgy and practice of the Church of England;" and finally, the statutes of Elizabeth respecting atand many, the statutes of Engapeth respecting attendance at church speak only of "their parish church or chapel accustomed, or upon reasonable let thereof, some usual place of common prayer."

The whole matter, therefore, seems to resolve itself into a question of good taste and consistent churchmanship. It would be a great favour to obtain an early are were accused.

BENBOW.

obtain an early answer.

Birmingham.

DR. CUMMING ON ROMANS VIII.

(Vol. vi., pp. 6, 7.)

On the publication of my remarks, I thought it right to call Dr. Cumming's attention to them, and

right to call Dr. Cumming's attention to them, and in reply I have received a private letter from him, with a request that I would communicate the substance of it to "N. & Q."

1. In speaking of "the poet who is supposed to tread nearest to the inspired," Dr. Cumming did not intend to point to any individual, but to the whole class of poets. The meaning, therefore, is not, as I supposed, "that poet who is generally regarded as approaching nearest to the inspired poets," but "a poet, a writer of that class whose

genius is considered to approach nearer to inspiration than any other human talent or endowment." I have to beg pardon for my mistake, and can only plead in excuse my want of acquaint-ance with the writer's style.

2. As to the quotations from Goethe and Luther,

Dr. Cumming considers that, since they are avow edly quotations, it was needless to mention the work from which they were immediately derived. He states that the chapter on Romans viii. is the only part of his Voices of the Night in which he has made any use of Olshausen, and that in others of his works he has amply acknowledged his obligations to that commentator. He disavows all intention of "parading" the names of other commentators, and states that his acquaintance with the Fathers is derived from their own writings, not from secondary sources. And, generally, he is of opinion that express references are not required in religious books of a popular and practical character.

3. "It is perfectly true," writes Dr. Cumming, "that I did mistake Bettina for a creature of Goethe's imagination, and therefore supposed the noble and beautiful thought to be Goethe's own,

and Bettina merely to be the organ of it."

I am bound to acknowledge the candour and the good temper with which my remarks have been received; and having, as I trust, now fairly stated Dr. Cumming's side of the question, I shall not add any comment on those parts of it as to which I am unable to agree with him.

N.B.—In the sixth line of the poetry, page 7.

from has been printed instead of for.

J. C. ROBERTSON.

ON SOME DISPUTED PASSAGES IN SHAKSPEARE. (Vol. vi., pp. 8. 26.)

After the apology which you have deemed it necessary to make to your readers for the large space occasionally occupied by Shakspearian criticism, I should have scrupled again to trespass in this way, but that I feel called upon to notice MR. COLLIER'S very courteous appeal to me respecting my note on two passages in King Lear (Vol. vi., p. 8.), in which I have unwittingly mis-

represented his reading of one of them.

It is true that the absence of the capital letter at the word "dispatch," and the period after it, escaped my observation; but I must confess that I do not feel satisfied with the view Mr. Collies takes of the passage, "that Gloster intends to say when Edgar is found he should be dispatched." The pointing of the old copies, in which a semicolon occurs after the words "And found," is in my mind decisively against it. It may be that Gloster merely is meant to say, that all possible dispatch shall be used in having the fugitive Edgar pursued.

Being one of those who received with acclaim

the emendation in Coriolanus found in Mr. Colum's second folio, of bisson multitude for bosom
multiplied, perhaps I may be allowed to add a few
words in reply to your correspondent A. E. B.
(Vol. vi., p. 26.), who, as he once designated himself "a charmed listener" to Shakspeare, will not
listen approvingly to annotators "charm they never
so wisely." On this occasion he dissents from
the "general acclaim" with which this excellent
emigectural emendation has been received, in a
very elaborate and ingenious argument, which I
regret to say has failed to convince me. I still
tank that had Mr. Collier's second folio only
afforded this one very happy correction, it would
have done good service to the text of a play in
which the printer's errors are numerous.

To the argument of your excellent correspondent, it seems to me, one fatal objection offers itself: the context requires a plural noun to be in concord with they and their, and therefore "this become multiplied" cannot be right; for dare we say the poet was wrong? Think of the greatest master of language the world ever saw writing

"this bosome multiplied What's like to be their words: 'We did request it:' "&c.

I submit that we may confidently read the passage thus:

"Th' accusation
Which they have often made against the senate,
All cause unborn, could never be the motive
Of our so frank donation. Well, what then?
How shall this bisson-multitude digest
The senate's courtesy? Let deeds express
What's like to be their words: "&c.

Your correspondent will see that I adopt Mason's correction of motive for native, which he, I think unjustly, treats as "meddling." At the risk of being placed in the same category, I will add that in the very next speech of Coriolanus we have another absurd printer's error. The first folio gives us—

"To impe a body with a dangerous physic."

The second folio improves this into jumpe.

I read (meo periculo), To impe a body, i. e. resers or increase its power. This term from fal-

we have all the same object in view, I trust; that is, to restore, as far as it is possible, the text from the fatal injuries inflicted on it by careless printing and imprudent "meddling." I yield to so one in awful reverence for its integrity, but the printers, or the player-editors of the old copy, have infallibly given what Shakspeare wrote, especially when it leads to

boundity or nonsense.

"Oh! mighty poet! Thy works are not as those of either men, simply and merely great works of art; but we also like the phenomena of nature, like the sun and the san, the stars and the flowers,—like frost and

snow, rain and dew, hail-storm and thunder, which are to be studied with entire submission of our own faculties, and in the perfect faith that in them there can be no too much or too little, nothing useless or inert—but that, the farther we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement, where the careless eye had seen nothing but accident."

I conclude with these eloquent words, after the dry bones of our verbal disputes, that the accessory, as Sir Henry Wotton says, may help out the principal, according to the art of stationers, and to leave the reader con la bocca dolce.

S. W. SINGER.

Mickleham,

Replies to Minar Queries.

Milton and Tacitus (Vol. v., p. 606.). — There is an oft-quoted line expressing the same sentiment:

" Ambition is the vice of noble minds."

Who is the proprietor of it?—author one can hardly call him?

A. A. D.

Emaciated Monumental Effigies (Vol. v., p. 497.).

—There is in Lichfield Cathedral an emaciated figure shown as part of the monument of Dean Heywood, who died October 25, 1492. Shaw (Staffordshire, vol. i. p. 249.) quotes the following account of the monument from Dugdale's Visitation in the Herald's College:—

"In a south wall opposite the choir is a very elegant monument of a man in full proportion, with a red gown and white hood, and over that a red one: his hands are elevated as in prayer, and his head reclines upon a blue cushion, and under that is placed a red one. In the bottom of the monument immediately under him is the figure of a corpse laid out in its winding sheet, his arms crossed over his gown. The sheet is tied at the top, and the head is laid upon a blue pillow."

Shaw gives an engraving of it in its complete state taken from Dugdale's Visitation; but I believe the bottom part is all that now remains.

C. II. B.

30. Clarence Street, Islington.

"La Garde meurt" (Vol. v., p. 425.; Vol. vi., p. 11.).—A note to A Voice from Waterloo, one of the most interesting and authentic and carefully compiled accounts of the battle which has yet appeared, written by Serjeant-Major Cotton of the 7th Hussars, who was orderly to Sir Hussey Vivian in the battle, tells us—

"It was Halkett himself who marked out Cambronne, and, having ridden forward at full gallop, was on the point of cutting down the French general, when

* Note "On the Knocking at the Gate in Macbeth," by Mr. De Quincey, in the London Magazine, vol. viii. 1823, p. 356.

the latter cried out for quarter and received it. This fact does not well agree with the words popularly ascribed to Cambronne, 'La garde meurt, et ne se rend pas.' After having surrendered, Cambronne tried to escape from Halkett, whose horse fell wounded to the ground. But, in a few acconds, Halkett overtook his prisoner, and seizing him by the significant, hurried him to the Osnabruckers, and sent him in charge of a sergeant to the Duke of Wellington. Cambronne was subsequently sent to Ostend with Count Lobau and other prisoners. It was only the old guard that wore the aiguillette.

"The words ascribed to Cambronne, 'the guard dies, it never surrenders,' of which we see such numbers of engravings, and which illustrates so many pocket handkerchiefs and ornaments so much of their crockery, &c., have, notwithstanding they were never uttered, made a fortune; all French historians repeat them. I am in possession of a letter, written to me by a friend of Cambronne's, and who asked the general whether it was true that he had uttered the words in question; the reply was (I quote Mr. E. G. Diekson's own words), 'Monsieur, on m'a debité cette réponse.'"

The gallant Sir Colin Halkett, I believe, still survives, and, if he be a reader of "N. & Q.," may perhaps condescend to correct any misstatements that there may be in the above tale. L.

I am surprised that two Numbers have appeared without R. C. B.'s having been apprised of his strange mistake of attributing to Murat the notorious myth which was invented for General Cambronne at Waterloo, and which have been, with true French modesty and veracity, inscribed on a monument erected to him (Cambronne) at Nantes, the fact being that he surrendered without resistance, and was taken to the village of Waterloo. The French, imagining that he was killed, invented this fine saying for him, while he himself was at the Duke of Wellington's quarters, making himself neanly remarkable by endeavouring to intrude himself at the duke's dinner table.

Baxter's "Saints' Rest" (Vol. vi., p. 18.).—MR. Bealby having spoken of the first impression of this work, may perhaps be able to verify the following severe criticism:—

"Mr. Baxter, in the two editions of his Saints' Ererlasting Rest, printed before the year 1660, instead of the kingdom of heaven,' as it is in the Scripture, calls it 'parliament of heaven' (and, if like their own, it must have been a parliament without a hing); and into this parliament he puts some of the regicides, and other like saints, who were then dead. But in the editions after the Restoration, he drops them all out of heaven again, and restores the kingdom of God to its place."—The Scholar armed against the Errors of the Time, vol. ii. pp. 51-2., Lond. 1795.

R. G.

The Bright Lamp that shone in Kildare's holy not find his name in the life Fane (Vol. v., pp. 87. 211.). — This suggests the Query, Who was St. Bridget, or St. Bride? and been employed as a civilian.

was there not an Irish goddess, with the attributes of Vesta, named Bridget, whose pyreum was transformed by Christianity into the fire of St. Bridget? The following account is given by Giraldus (*Topog. Hibera.* p. 729.):—

" In Kildare of Leinster, which the glorious Bridget made illustrious, there are many wonders worthy of mention. Foremost among which is the Fire Bridget, which they call unextinguishable; not that it cannot be extinguished, but because the nuns a holy women so anxiously and accurately cherish and nurse the fire with a supply of fuel, that during as many centuries from the time of the Virgin it has ever remained unextinguished, and the ashes have never accumulated, although in so long a time so vast a pile of wood hath here been consumed. Whereas, in the time of Bridget, twenty nuns here served the La she herself being the twentieth, there have been only nineteen from the time of her glorious departure, a they have not added to their number. But as each nun in her turn tends the fire for one night, when the twentieth night comes, the last virgin having placed the wood ready, saith. Bridget, tend that fire of thise for this is thy night.' And the fire being so left, in the morning they find it unextinguished, and the fuel cos sumed in the usual way. That fire is surrounded by a circular hedge of bushes, within which a male does p enter; and if he should presume to enter, as some rash men have attempted, he does not escape divine vergeance."

W. FRASER

Exterior Stoup (Vol. v., p. 560.).—There is me exterior holy water stoup at the north side of the great western entrance of Walsingham Abbey.

Edw. Hawkim.

Henry, Lord Viscount Dorer (Vol. vi., p 10.)— The following Notes may clear up Mr. D'Altos's doubts as to this peer. The obscurity seems to have arisen from a confusion of titles.

Henry Jermyn, younger brother of Thomas, Lord Jermyn of Bury, was created in 1683 (or 1685) Lord Jermyn of Dorer; and, out of deference to his elder brother's title of Jermyn, be seems to have been called Lord Doven, by which name he was sworn of the English Privy Council in 1686, and next year appointed a Lord of the English Treasury. He seems to have left England with James II., and accompanied him in 1689 to Ireland, where we find him under the title of Let Dorer, a Privy Councillor and Commissioner of the Treasury in Ireland; and some time after he appears as Earl of Dover. (King's Sale of the Protestants.) I presume that he was also created Viscount Dover; but the viscounty and earldoss Irish creations, after the Abdication, are nowhere recognised. This explanation, I think, clears up all Mr. D'Alton's difficulties, except that I do not find his name in the list of officers in King James's Guards, or even army. He seems to have

Government of St. Christopher in 1662 (Vol. v., p. 510.). — The following notices of the Bailiff De Poincy, and his successor the Chevalier De Sales, which we have found recorded in the Chronology of St Christopher, may give URSULA that information he wishes:

"In 1641 De Poincy arrived at St. Christopher as governor from Franc

" In 1651 M. De Poincy buys of the French West India Company their share of the Island of St. Kitts.

"In 1653 the King of France makes a bequest of the Island of St. Kitts to the Knights of the Order of Malta.

"In 1660, April 11th, De Poincy dies, aged seventyseven, and is succeeded by the Chevalier De Sales.

The Grand Master, Nicholas Cotona, on the 5th of May, 1673, made over all the titles of his West India possessions to Monsieur Colbert, the prime minister of France. At the time of this cession the Chevalier De Sales, "nephew of that great saint, Francis De Sales," was governor of St.

Christopher.

Any information with reference to the islands of St. Bartholomew, St. Martin, St. Christopher, and Santa Cruz, when held by the Order of St. John, will be most acceptable. I would like to know for what amount they were purchased by the Knights of Malta, for what period they were held, what tribute was paid, and when and for what sum they were disposed of. The disposal of these islands caused much dissension among the knights, as I have some interesting testamentary evidence to prove.

La Valetta, Malta.

De Sanctâ Cruce (Vol. vi., pp. 9. 61.). — Father Gretser's works were published in seventeen folio volumes, Ratisbon, 1734; the first three treat De Sancta Cruce. Your correspondent may see a fine copy at Nutt's in the Strand. Lipsius has written on the same subject. Martial, a student at Louvain, wrote A Treatise on the Cross, which he dedicated to Queen Elizabeth. Cruciana, by John Holland, Liverpool, 1835, is a useful little work with numerous illustrations. Mr. Alger has drawn largely from it in a work he published last year in America; History of the Cross of Christ, by the Rev. W. Alger, Cambridge and Boston, James Munroe & Co. Mr. Haslam's The Cross and the Serpent, Parker, 1849, is doubtless well known to MARICONDA. your readers.

Hugo is right in his belief that Gretser, the Jesuit, wrote a treatise entitled De Sancta Cruce. The best edition is said to be that in folio, 1616.-See Biog. Univ. J. M.

Oxford.

History of Commerce (Vol. v., pp. 276. 309. 329.).—Your correspondent X. Y. Z., who asked for a work relating to the courses of commerce modern times, will find ample information in the second volume of The Expedition for the Survey of the Rivers Euphrates and Tigris, by Lieut.-Col. Chesney. between Europe and the East, in ancient and

Gower Street.

Physiologus (Vol. ii., p. 205.). — The work of Theobald, called Physiologus, supposed by Sharon Turner to be the same as that so often quoted by Phillippe de Thaun, supplies, according to your correspondent B. F. (Vol. ii., p. 205.), the fable and application of the Lion, with very trifling variations from Philippe de Thaun's fabulous account of the Lion.

count of the Lion.

Mr. Wright*, on the other hand, is of opinion that the Physiologus of Thetbaldus is not the same as that quoted by Philippe de Thaun. I have much pleasure in expressing my concurrence with Mr. Wright's conclusion, on the testimony of Vincent of Beauvais, in whose Speculum Naturale are quoted several passages from Physiologus, which, as will appear from a comparison, are very different from the Latin poem of Thetbaldus, printed among the works of Hildebert, p. 1174.: Paris, 1708, a translation of which appears in Halliwell and Wright's Reliquiæ Antiquæ, vol. i. p. 208., whilst they precisely correspond with Philippe de Thaun's quotations. A ROSICRUCIAN.

"Viewe Bowes" (Vol. vi., p. 10.). — I believe "viewe bowes" to be simply yew bows. In my native town, in South Lancashire, such used to be the vernacular pronunciation of yew, and probably is still. I remember it with particular distinctness in the name of a farm-house, which was called by the "natives" the "View-tree House," with rewith re ference to a remarkable yew, which has withered within my recollection.

The Death-watch (Vol. v., pp. 537. 597.). - I read in the Library of Entertaining Knowledge, Vol. Insect Miscellanies, the following:

"Sir Thomas Browne considered the subject of the death-watch of great importance, and remarks that the man 'who could eradicate this error from the minds of the people, would save from many a cold sweat the meticulous heads of nurses and grandmothers,' as such persons are firm in the belief that

The solemn death-watch clicks the hour of death.

"Swift endeavoured to perform this useful task by means of ridicule. His description, suggested, it would appear, by the old song of 'A cobbler there was, and lived in a stall,' runs thus"—

Then follow the lines already quoted by Mr. H. W. G. Yarrell.

Elgin.

^{*} See Popular Treatises on Science, written during the Middle Ages, published by the Historical Society of Science.

William, Abbot of St. Albans (Vol. v., p. 611.).—
At pp. 213, 214 of Massingberd's History of the English Reformation a solution is offered of the difficulty arising from the hiatus in the list of the Abbots of St. Albans, by supposing that the name of the wicked abbot was erased or omitted from the records of the abbey. It seems probable that the practice of such omissions might be copied from the example of the omission, in St. Matthew's genealogy of our Lord, of those sinful kings, who are passed over as if they had never been, according to the sentence of Him who visits the sins of the fathers unto the third or fourth generation. I believe that there are other instances of similar omissions in other monasteries: such a case was stated at a late meeting of the Lincolnshire Architectural Society, in regard to Thornton Abbey in that county.

that county.

It would be grievous to think that the high character of Ramridge (see Stephens' Supplement, i. 264.), who wrote The Lives of the Abbots, Monks, and Benefactors of St. Albans, and whose noble tomb remains in the Abbey Church, was altogether fictitious: besides that his name was Thomas; and the dates of his election, and of the death of William Wallingford, seem to be equally authentic.

F. C. M.

Lines on Crawford of Kilbirnie, &c. (Vol. v., p. 546.). — These lines are evidently merely an adaptation of the well-known epigram on Austria:

"Bella gerant alii — tu felix Austria nube; Nam quæ Mars aliis dat tibi regna Venus."

But this epigram is again only an adaptation of Helen's exhortation to Paris, in Ovid's Epistles, lines 253-4.:

"Apta magis Veneri, quam sint tua corpora Marti; Bella gerant fortes: tu, Pari, semper ama."

J. R.

Cork.

Can Bishops vacate their Sees? (Vol.v., p. 548.).

—Many examples may be produced from the Church of Rome. So recently as the early years of this century, on establishing the Concordatum between Pius VII. and Bonaparte, several bishops resigned their sees; and a century before, the learned Huet, bishop of Avranches, did so, in exchange for the Abbey of Fontenay, near Caen, in Normandy. I am acquainted with an ex-bishop, returned from the East Indies, now in holy retirement at Dublin, from ill health.

J. R.

Cork.

Lines on Franklin, Vol. v., p. 549., and again at p. 571., where, in explanation of its origin, we read, that it was lately reproduced, having been first cited in the "Correspondance de Grimm et de Diderto" (Diderot), in the Quarterly Review for June 1850, with the addition that it was from the

pen of Turgot, on the authority, I presume, of the Life in the Biographie Universelle, art. "Turgot."

On this I beg leave to observe, that I think I have already addressed you, Mr. Editor, on the subject, though I cannot refer to the time, nor have I preserved a copy of what I wrote; but I may now add, that in the Dublin Review for March 1847, p. 212., I distinctly traced the line from Turgot to the Anti-Lucretius of Cardinal de Polignac, as mentioned by Grimm, who, however, does not quote the book and line of that poem, which I did, viz. lib. i. v. 37.; as I equally did those of Manilius, lib. i. v. 104., where he says of his hero, Epicarus —

"Eripuitque Iovi fulmen, viresque Tonanti."

The Biographie merely notes that, of Turgot, "On connait l'épigraphe qu'il fit pour le portrait de Franklin—'Eripuit,'" &c., without further explanation. It will thus be seen that my article preceded that of the Quarterly by three years; and I may add, that long before I furnished these particulars to the Gentleman's Magazine, though I cannot now go in search of the article, thinking it sufficient to refer to the Dublin Review in claim of priority. I am not in the habit of keeping copies of what I consign to the press, which, I own, is wrong, and am sometimes made to feel it so.

J. R.

Cork.

St. Augustinus "De Musica" (Vol. v., p. 584.) is enumerated as being in vol. i. of the Benedictine edition of his Works: 4to. Bassano, 1807. J. M. Oxford.

Giving the Sack (Vol. v., p. 585.) .-

"Donner à quelqu'un son sac; c'est le congédier brusquement, le mettre dehors, le casser aux gages."— Sec Dictionnaire des Proverbes, par Quitard: 8vo. Paris, 1842.

In the same work it is said that the origin of the phrase was traced by Goropius (who was rather fanciful in his etymologies) to the Confusion of Tongues at Babel, the word sach being the same in all languages: sakhos, Greek; saccus, Latin; sakh, Gothic; sac, Anglo-Saxon; sack, in English, German, Danish, and Dutch; sacço, in Italian; saco, in Spanish; sak, in Hebrew, Chaldee, and Turkish; sac, in Celtic, &c.; and the reason given by Goropius for this uniformity is, that when the workmen dispersed at Babel, none of them forgot, in going away, to take his sack with him.

Oxford.

Royal Arms in Churches (Vol. v., p. 559.).—
As these can hardly be intended to excite devotional feelings, we must imagine them to denote the royal supremacy. The origin may of course be traced to the Roman eagle placed on the Temple at Jerusalem!

A. A. D.

Meaning of Royd (Vol. v., pp. 489. 571. 620.).

Not at all differing with your correspondent Lancastriensis in the meaning to be applied to Royd in Huntroyd, &c., as explained, p. 571., I must express a doubt if "Ormerod" should be referred to "Royd," as the derivative of its last sylable. I apprehend od means old, and is now pronounced oud, in the East Riding dialect. Thus, in the reign of Edward I., two places stood at the mouth of the Humber, spoken of in old charters and deeds respectively as "Ravenser" and "Ravenserod," that is, Old Ravenser. I fancy od, affixed to Ormer, means Old Ormer, and not Ormer in the clearing.

T. Thompson.

Foundation-Stones (Vol. vi., p. 20.). — Foundation of Blackfriar's Bridge, from Noorthouck's History of London, 1773, p. 404.:

"The first stone of the new bridge at Blackfriars wa kid with great ceremony on the last day of October (1760), by the Lord Mayor and Bridge Committee. Several gold, silver, and copper coins of the late King ware deposited under the stone, together with the silver medal given to Mr. Mylne by the Roman Academy. By order of Common Council, a plate with the following inscription on it was placed there likewise, the desical Latinity of which was much burlesqued by the with at the time:—

⁶ Ultimo die Octobris, Anno ab Incarnatione MDCCLX,

Auspicatissimo principe Georgio Tertio Regnum jam ineunte,

Pontis hujus, in Reipublicæ Commodum
Urbisque Majestatem,
(Late tum flagrante Bello)
à S. P. Q. L., suscepti,
Primum Lapidem Posuit

Primum Lapidem Posuit
Thomas Chitry, Miles,
Prætor,
Loberto Mulna, Architect

Roberto Mylne, Architecto. Utque apud posteras extet Monumentum Voluntatis suæ erga Virum, Qui Vigore Ingenii, Animi Constantià, Pobitatis et Virtutis suæ felici quadam Contagione,

(favente Deo faustisque Georgii secundi auspiciis) Imperium Britannicum In

Asia, Africa, et America,
Restituit, auxit, & stabilivit,
Notaon Patrice antiquum Honorem & Auctoritatem
Inter Europes gentes instauravit,
Cives Londinenses, uno Consensu,
Huic Ponti inscribi voluerunt nomen
Gullelmi Pirr."

There is added to the above a translation, which you already have. As there is a great probability that the present bridge will be taken down, the first stone, with the inscription, &c. as above, may perhaps be found.

E. N. W. Southwark.

Meaning of "Whit" (Vol. v., p. 610.; Vol. vi., p. 45.).—Your correspondent J. B. Colman repeats an error I noticed in an Illustrated Almanack a year or two ago. Our forefathers would never have been content with the quantity of ale one of these small earthen bottles contained. They were used for wine. Two exactly alike in form and material are now in the Norwich Museum; one is inscribed "whit, 1648," and the other "Claret, 1648." Another of the same form, but much smaller, has "sack, 1650" upon it. The larger bottles would hold about half a pint, the small one about a quarter.

Plague Stones (Vol. v., p. 571.). — On the three main roads leading out of Beverley, about a mile each from the Minster, are three crosses, each of which, according to the reputation of the country-people, was erected in the time of the plague, as a substitute for the market cross in the town of Beverley; and tradition states that on market days during the plague, the country people brought their goods (marked with the price demanded) and left them at one or other of those crosses: afterwards the townspeople came there, took away the goods and left their money in their place, which afterwards the owners of the goods came and took away; the parties thus never coming into contact.

Finding this tradition current on three different sides of the town, I cannot doubt it being in the main correct; but it is certain those crosses were not erected for any such purpose, for from ancient documents it is well known they are the boundary crosses, showing the limits of the sanctuary for criminals belonging to the Church of St. John of Beverley in ancient times; and no doubt being existing in the times of the plague, formed a very convenient point on each road for the sort of fetch and carry market above alluded to. May not other plague stones also have had their origin (since forgotten) prior to the times of the plague, their latter use only being remembered?

T. Thompson.

Hull.

Custom of Cranes in Storms (Vol. v., p. 582.; Vol. vi., p. 31.). — The crest of "Cranstoun" is a crane, holding a stone in his foot.

W. J. Bernhard Smith.

Temple.

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IOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

RARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." -- Cartain Cuttle.

—No. 144.]

SATURDAY, JULY 31. 1852.

Price Fourpence. Stamped Edition, Ed.

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. - No. 144.

Antes.

THE ELECTRIC TELEGRAPH ANTICIPATED.

On looking over the other day some early numbers of The Spectator, my eye rested on a paper by Addison, in which he introduces, in his excellent and playful manner, a quotation from Strada, a learned Italian Jesuit, in one of his Prolusiones Academicæ; and though, it is true, the story aims at nothing farther than a chimerical supposition of the instantaneous transmission of thoughts and words between two individuals, over an indefinite space, and which, when Strada wrote and Addison quoted, never entered into the minds of either as to its almost ultimate realisation; yet, as perhaps there may be some persons who may not have particularly noticed this apparently prophetic forewarning, I cannot help thinking that the story is worth recording in "N. & Q." for the benefit of those who have never seen or thought on the subject. It should be observed that Strada tells this story about 250 years ago, and Addison relates it 140 years afterwards.

Addison tells us, in the 241st number of The Spectator, that

"Strada, in one of his Prolusions, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it. that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner. He tells us that the two friends being each of them possessed of one of these needles, made a kind of dial plate, inscribing it with the fourand-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial plate. They then fixed one of the needles on each of these plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial plate; if he had a mind to write anything to his friend, he directed his needle to every letter that formed the words which be had occasion for. making a little pause at the end of every word or sentence, to avoid confusion. The friend in the meanwhile saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities, or mountains, seas, or deserts."

Addison goes on to say,

" That in the meanwhile, if ever this invention should be revived or put in practice, I would propose that upon the lover's dial plate there should be written not only the four-and-twenty letters, but several entire words, which have always a place in passionate epistles, as flames, durts, die, language, absence, Cupid, heart, eyes, hang, drown, and the like. This would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of the needle."

Now it appears very probable that so close a prediction, though taken under a playful and falsetto view, might in the darker ages have given the character of a prophet to good Mr. Strada, to say nothing of our friend Addison, who has thus W.R. brought the story before our eyes.

Surbiton.

NOTES ON BOOKS AND BINDINGS.

(A Card to suspend in the Library.)

1. Never cut up a book with your finger, or divide a printed sheet if it be ill folded, or one page will rob the other of margin.

2. Never lend a book without some acknowledgment from the borrower; as "I O U. - L. S. D. - 'Ten Thousand a Year' - L. L. D."

3. Never bind a book wet from the press, as it cannot with certainty be made solid without risking the transfer of ink from one page to the other.

4. Never compress a book of plates in binding, as it injures the texture of the "impressions."

5. Never brand books in unseemly places, or deface them with inappropriate stamps; for to mar the beautiful is to rob after generations.

6. Never destroy an antique binding, if it be in moderate condition; for no other dress will so well suit its complexion. To rebind a rare book, for any other purpose than its preservation, is a con-When an old binding has been characteristic, ceit. let the new one be a restoration. Never put

modern books in antique jackets, or vice versâ.

7. Never destroy old writings or autographs upon fly-leaves, or otherwise, unless trivial; nor cast away the book-plates of a former owner, for they become matters of history, often in themselves extremely curious. It is a graceful act on the part of a second possessor, in re-binding, to remove the arms of the first to the end board of the volume, that it may pass down to after ages with their own. In destroying old covers take care to examine their linings, for on some ancient boards are pasted rare leaves, woodcuts, and other matters, of little value in their day, but worthy of preservation now.

8. Never allow the binder (as he is wont) to remove the "bastard," or half-title; for it is a part of the book.

9. Never permit him to place oblong plates in ordinary books other than that the inscriptions beneath them read from the bottom of the page to

the top, face they odd or even numbers 10. Never bind a large map with a little volume for it will most likely tear away: it also injures the solidity of the book. Maps are better separate, both for reference and preservation. When a m is the size of two pages, it may be guarded at the back, so as to form two leaves of the book. Mass and plans may be thrown quite out of the volu by affixing them to blank leaves at the end; the student having the whole plan before him dering

reading.

11. Never allow sheets to be pierced sideways at the back; serials and pamphlets are much damaged by this method: and if a plate be turned in binding, the holes appear at the fore-edge.

12. Never bind up twelve volumes in one; it is bad taste: nor tether a giant quarto to a dwaf duodecimo, as they are sure to fall out.

13. Never permit a volume to be cut down at the edges, as it injures its proportion and deteriorates its value.

14. Never have a book "finished" without the date at the tail on the back; as it will save the student much trouble, and the book wear in and out of the shelves.

15. Never have registers or strings in your books of reference, as they are apt to tear the leaves. Single slips of paper are the best registers, if too many be not inserted.

16. Never destroy all the covers of a serial work: if it contain an engraving not to be found in the book, bind one in at the end. It will show the method of publication, and prove of interest.

17. Never in binding patronise "shams"-15 imitation bands and false headbands, spurious russia or mock morocco — if you desire durability and truth.

18. Never allow books to be near damp, ever so little, for they mildew very soon.

19. Never permit books to be very long in swarm, dry place, as they decay in time from that cause. Gas affects bindings, and russia leather (erroneously supposed to be the strongest) in particular. Morocco is the most durable leather.

20. Never stand books with roughly cut tops upon dusty shelves, as dirt falling upon their 🚥 insinuates there. Gilt edges are the most safe, dust may be removed from the metal without injury.

21. Never put books with clasps or carved sides into the shelves; or they are apt to damage their neighbours. Books with raised sides may be kept in the drawers of the library table with glass tops, the volumes being visible. Reading cushions pre-Reading cushions prevent wear and tear of bands.

22. Never, in reading, fold down the corners of the leaves, or wet your fingers; but pass the fore-finger of the right hand from the top of the page to

the bottom in turning over. 23. Never permit foreign substances, as crumbs, snuff, &c., to intrude into the backs of your books; nor make them a receptacle for botanical specimens, cards, or a spectacle case, as it is like to injure them.

24. Never pin torn sheets together, or sew them, as a little paste and care will join severed edges.

25. Never leave a book face downwards, on pretext of keeping the place; for if it continue long in that position, it will ever after be disposed to open at the same page, whether you desire it or not.

26. Never stand a book long on the fore-edge, or the beautiful bevel at the front may sink in.

27. Never wrench a book open, if the back be stiff, or the edges will resemble steps ever after; but open it gently, a few pages at a time.

28. Never lift tomes by the boards, but entire,

or they may fail in the joints.

29. Never pull books out of the shelves by the headbands, nor toast them over the fire, or sit upon them; for "Books are kind friends, we benefit by their advice, and they exact no confessions.

LUKE LIMNER.

METEOROLOGICAL OBSERVATIONS IN GREECE.

Meteorological observations taken at the Observatory of Athens (Greece) on the Hill of the Nymphs, west of the Acropolis, and at an elevation of 120 French metres above the surface of the sea.

Mean Temperature during the Month of

January, 18	351	-	•	+ 6° R	aumur.
£2	••	•	-	+ 70.6	,,
Manch	99	-	-	+ 80.8	22
April	19	-	-	+ 120-9	"
Man	,,	•	-	+170.6	"
June	99	-	-	+190.9	27
Tanlas	99	•	•	+ 21°·1	"
August	10		•	+ 200.8	79
C-ma-mb-m	17	-	-	+ 180.4	"
Octobur	,,	-	-	+ 140.3	27
November	**	-	-	+ 9°.5	"
December	••	-	-	+ 70.1	••

Mean temperature throughout the year +13°.7 Resumur.

During winter, Reaumur's thermometer rarely falls below -3° ; and during the period of the greatest heats of summer, it rises to $+29^{\circ}$ in the shade; and to $+45^{\circ}$ in the sun.

The mean state of the barometer (at a temperature of 0° of the mercury) is 758.02 (thousandth parts of a metre). The highest and lowest ex-

tremes observed, are respectively 765.00, and 744.02.

Mean degree of humidity 66.67 F.

The prevailing winds are southerly, northeasterly, and north. The latter known as the "Etesian winds," during the months of June, July, and August, come in gusts, and are very hot. The rains generally fall in heavy showers (i.e. torrents), but they rarely last long. Rain in summer, and snow in winter, are seldom known. Thunder and lightning: loud wirid but un-

Thunder and lightning; loud, vivid, but un-

frequent.

The sky is generally without clouds; and in winter, very bright.

La Valetta, Malta.

A NOTE UPON SOME RECENT CORRUPTIONS OF THE ENGLISH LANGUAGE.

Different to. - Things which are unlike were formerly considered to differ from each other: some recent living authors make them differ to each other. Here are some examples of this incorrect mode of writing:

"Who, she foresaw, would regard Mr. Pen's marriage in a manner very different to that simple, romantic, honest, and utterly absurd way."—Pendennie, chap. vii.

" Helen Pendennis was a country-bred woman; and the book of life, as she interpreted it, told her a different story to that page which is read in cities."chap. vii.

"How different to Lady Rockingham, who is always saying ill-natured things." — The Three Paths, vol. i.

p. 66.
"In a different sense to that in which our Saviour applied it."-Ibid. vol. i. p. 144.

"Appearing under such very different auspices to her Jane."—Ibid. vol. i. p. 173.

Directly.-This word, and its synonym immediately, are often used in the sense of as soon as:

"And directly the doctor was gone, Louisa ordered fires to be lighted in Mr. Arthur's room." - Pendennis, chap. xxii.

Had the writer written "directly after the doctor was gone," his sentence would have been good

The Comparative and Superlative Degrees of short Adjectives .- Many living writers form these by using more and most, instead of the terminations er and est; for instance:

"Above all, pray for God's grace, and you will find it much more easy to bear what is unpleasant." — The Two Paths, vol. i. p. 88.

Easier is good English; more easy is not. ONEDA

Philadelphia, Pa., June 15. 1852.

INSCRIPTION ON THE SURINE OF EDWARD THE CONFESSOR.

Being in Westminster Abbey last week, in company with two ladies, I-or rather, we (for I know not which of us was foremost in the discovery) - noticed a circumstance of such extreme interest, that I shall trouble you with the particulars of it.

All round the four sides of the shrine of Edward the Confessor, at the height of about seven feet from the floor, there runs - or rather, there ran till lately - a modern inscription in gilt letters, on a black ground. On the eastern side this inscription has been almost entirely removed, and the hard bed of cement beneath has been brought to light, indented, as it seems, with the marks of the Byzantine mosaic which may have once adorned that part of the shrine. But, besides these traces, I noticed other indentations, of quite a different character,-letters made, as it seemed to me, with a flat tool; and perhaps (indeed, probably) without any external inscription to correspond. The letters are easily decypherable, when once attention has been called to them, and are as follows:

.. VXIT : IN : ACTVM : ROMANVS CIVIS HO . . .

A small quantity of modern plaster conceals the first letter, and the last two or three of the inscription. But the first letter can only be a "D." that we do but desiderate the end of the last word, in order to know who the "Romanus civis" was, who in the year 1269 "duxit in actum" the shrine of Edward the Confessor.

Between the first " I" and " T" comes an architectural ornament; which recurs between the last "S" and the initial "H" of the last word. There are also two stops, of a lozenge shape, which separate the first, second, third, and fourth words

of the legend.

If you will take the trouble to go and examine this inscription — which I pointed out, by the way, to the wondering verger, and which he kept on describing "with a difference," in heraldic phrase, to every one he met — you will easily convince yourself that it certainly does not begin on the south side of the shrine. Nor, if I am correct in supposing that "HO" are the first two letters of a proper name, is it likely that it extends any further, but is contained entirely on the eastern J. W. B.

Houghton Conquest.

[Some notices of this inscription will be found in Walpole's Anecdotes of Painting, vol. i. p. 31., edit. 1826; Gough's Sepulchral Monuments, vol. i. p. 5.; and Neale's Westminster Abbey, vol. ii. p. 69. It is thought by some writers that the artist was Pietro Cavallini.] FOLK LORE.

Superstitions of the Higher Classes (Vol. vi., p. 6.).— As your correspondent W. H. K. suggests the insertion in "N. & Q." of superstitions notions and practices among the higher classes, I beg leave to mention a very superstitious practice which I have frequently submitted to when what is commonly called a stye in the eye first makes its appearance; viz. drawing a wedding-ring nine times across the part affected. This is supposed to prevent all further irritation, &c. of the organ in question, and, "wonderful to relate," has generally proved efficacious.

I have often wondered why and when this absurd custom was introduced, when receiving the mysterious nine strokes from the maternal ring.

Springs and Wells (Vol. vi., p. 28.). — On this part of the coast of Pembrokeshire, between Tenby and the entrance to Milford Haven, is a small bay, steep in its sides, and so lashed by surf as rarely to permit a boat to land. Here is the hermitage (or chapel) of St. Gawen, or Goven, in which there is a well, the water of which, and the clay near, is used for sore eyes. Besides this, a little below the chapel, is another well, with steps leading down to it, which is visited by persons from distant parts of the principality, for the cure of scrofula, paralysis, dropsy, and other complaints. Nor is it the poor alone who make this pilgrimage: a case came more immediately under my notice, where a lady, a person of some fortune, having been for some time a sufferer from a severe attack of paralysis, which prevented her putting her hand in her pocket, took up her quarters at a farm-house near the well, and after visiting it for some weeks daily, returned home perfectly cured. From the cliff the descent to the chapel is by fifty-two steps. which are said never to appear the same number in the ascent; which might very easily be traced to their broken character. The building itself is old, about sixteen feet long by eleven wide, has three doors, and a primitive stone altar, under which the saint is said to be buried. The roof is rudely vaulted, and there is a small belfry, where, as tradition says, there was once a silver bell; and there is a legend attached, that some Danish or French pirates came by night, and having stelen the bell from its place, in carrying it down to their boat, rested it for a moment on a stone, which immediately opened and received it. This stone is still shown, and emits a metallic sound when struck by a stone or other hard substance. One of the doors out of the chapel leads by a flight of six steps to a recess in the rock, open at the top, on one side of which is the Wishing Corner, a fissure in the limestone rock, with indentations believed to resemble the marks which the ribs of a man forced into this nook would make, if the rock were

clay. To this crevice many of the country people say our Saviour fled from the persecutions of the Jews. Others deem it more likely that St. Gawen, influenced by religious mortifications, squeezed bimself daily into it, as a penance for his transgressons, until at length the print of the ribs became impressed on the rock. Here the pilgrim, standing upon a stone rendered smooth by the operation of the feet, is to turn round nine times and wish according to his fancy. If the saint be propitious, the wish will be duly gratified within a year, a month, and a day. Another marvellous quality of the fissure is, that it will receive the largest man, and be only just of sufficient size to receive the smallest. This may be accounted for by its peculier shape. list shape. Perhaps you may deem the above worthy of insertion in "N. & Q.," and it may interest your correspondent Mr. Robert Rawlin-ROBERT J. ALLEN.

Bosherston, Pembroke.

SURNAMES ASSUMED.

Surely in a country like this, where such regard is paid to male descent, and where the use and strange of hereditary names has been so long taderstood, the custom of assuming, and leaving paterity with, the name of a family extinct in the male line is a great mistake, and leads to much the same and confusion: much greater is that of confusing the name of a family from whom the maner does not even descend in the female line?

If Burke's Peerage is correct, perhaps no greater issuace can be pointed out than the name of Wellcaley; for though at foot of his account of Mornington he calls this family "the Marquis's saternal family," yet, from the pedigree, it is clear that he does not descend from them.

Now, if I do not misunderstand Burke, and if (as I presume will be the case) Alison's History of Europe will be the study of future ages, what will readers believe from the following (chap. xlix. 1.)?

"The Wellesleys were an old Saxon family long stilled in Sussex, and the ancestor of the Irish branch and come over with Hen. II. in 1172, &c. Wellington's elder brother, &c. &c. So that one smily enjoyed the rare felicity of giving birth, &c."

The natural desire of preserving an old name and old arms, might easily be gratified, without fying false colours. Thus, in the case noticed, lichard Colley, instead of assuming "Wesley," could have called himself "Richard Wesley Colley;" and his descendants have become "Wesley Colley." So the Pagets should be "Paget Bayly;" the Pakington's "Pakington Russell." One of ay noted instances appears under "Fountaine:" here an heiress marries a Clent, their heiress marries a Price, their heir assumes surname and arms of Fountaine. Now, according to my suggestion (and common sense), the latter, if desirous of pre-

serving the old name, should have handed down the name of Fountaine, Clent, Price, or Fountaine Price. In every county, the natives generally believe that such families are of the old male blood.

I am not aware whether the Americans ever adopt this false system (probably not); but they some years since passed an admirable law that no firm should trade with the name of extinct partners. Different families having taken the same title, is much less confusing; though many readers probably imagine every Earl of Northumberland to have been a Percy, and would be surprised to hear that the present Duke is not a male Percy.

A. C

Minor Dates.

Chronogram at Winchester Cathedral (Vol. v., p. 585.). — Your correspondent W. A. J. may be gratified by becoming acquainted with another chronogram existing in Winchester Cathedral, being an adaptation of a well-known and beautiful passage of Scripture, recording the date and circumstances of the construction of the roof on which it is inscribed, viz. that which conceals the old lantern tower from the choir. It is to this effect:—

"PI REGES NVTRITI REGINÆ NVTRICES PIÆ S NT DOMVS HVIVS."

And gives the date 1635 thus:

G. H.

Cardinals in England. — "Master Hugh Latimer" observes in his second sermon before King Edward VI., in reference to Cardinal Beaufort, "These Romish hats never brought good into England." W. H. L.

Robin Hood.—In Latimer's sixth sermon before Edward VI., Latimer tells a story about wishing to preach at a country church, when he found the door locked, and the people gone abroad to gather for Robin Hood. Ile then adds, "Under the pretence of gathering for Robin Hood, a traitor and a thief, to put out a preacher." This may corroborate Mr. Hunter's view of that renowned personage.

W. H. L.

Queries.

A RIDDLE.

Having on a former occasion received in your pages a satisfactory solution of a Query I forwarded to you, I am induced to send you the following:

I have in my library a folio copy of the Historie of the Church, by "the famous and worthy Preacher of God's word, Master Patrick Symson, late Minister of Stirling in Scotland, 1634." This book has formerly been possessed by two individuals who have read it with great care, as is evident from the numerous annotations with which the margin and blank pages are filled. The writers of these notes seem, from the character of the handwriting, to have lived, the former about 1650, the other a hundred years later. The notes themselves, though generally short, display a very competent knowledge of classical learning; quotations from Virgil, Horace, Juvenal, &c. being frequent: but they are chiefly remarkable for their anti-papistical and anti-prelatical spirit, which would satisfy the most devoted adherent of Exeter Hall theology. But among all this abuse of Popes and Bishops there occurs, singularly enough, the following "Riddle," copied, as I conceive, from some well-known work then in vogue. The Riddle bears the date "Sept. ye 30. 1744:"

"Before creating Nature will'd That attoms into form should jar, The boundless space by me was fill'd, On me was built ye first made star. For me a Saint will break his word, By ye proud Atheist I am rever'd, At me the Coward draws his sword, And by the Hero I am fear'd. Than Wisdom's sacred self I'm wiser, And yet by every blockhead known, I'm freely given by yo Miser, Kept by yo Prodigal alone. Scorn'd by yo meek and humble mind, But often by yo vain possest, Heard by yo deaf, seen by yo blind, And to the troubled Conscience rest. The King, God bless him, as 'tis said, Is seldom with me in a passion, Tho' him I often can persuade To act against his inclination. Deform'd as vice, as virtue fair,
The Courtier's loss, the Patriot's gains, The Poet's purse, the Coxcomb's care, Read, you'll have me for your pains."

The answer, which is plain enough, is then given in Greek thus, outly. My Query is, who is the author of the foregoing? I am strongly impressed that I have seen the riddle before, for its language seems familiar to my mind, but I cannot recall where. Perhaps some of your correspondents will kindly inform me. R. Bn.

Ashington Rectory, Sussex.

WAS DANTE EVER AT OXFORD?

anni di Serravalle, prince and bishop of says, in his Latin version of the *Divina lia*, that Dante went also to Oxford, to

pursue his studies in that celebrated school. A MS. copy of this version (which has never been printed), with a commentary, is in the Vatican Library. As Serravalle lived in the Vatican Library. century in which Dante died, he might have heard from some contemporary that Dante had been at Oxford; and in fact, Tiraboschi says it was at the request of Cardinal Amadeo di Saluzzo, and two English bishops, Nicholas Bubwich, bishop of Bath, and Robert Halm, bishop of Salisbury, who were at the Council of Constance with Serravalle, that he undertook the translation, and afterwards wrote a commentary upon Dante. It is not improbable that these English bishops knew that Dante had studied at Oxford, and communicated the fact to their fellow-bishop at the Council. Boccaccio, in the Latin poem which he sent to Petrarch, when he presented that poet with a copy of the Divina Commedia, states that Dante visited Tiraboschi mentions the statement of Serravalle, as deserving of being recorded, but seems to doubt the sufficiency of his evidence. Dante certainly studied at Paris; and to a mind so eager in the pursuit of all the divine and human knowledge of his time, it seems natural that he should have been desirous of visiting the great rival of Paris, the University of Oxford, then so renowned through the fame of Roger Bacon and Duns Scotus, not to mention a host of other names, of lesser but enduring celebrity.

COACHES.

At what period was a regular system of travelling by public vehicles first established between London and the provinces? when did such vehicles first obtain the popular denomination of stage-coach? and when did the practice of placing the luggage on the roof, instead of in a basket fastened behind, commence? The inconvenience and delay of the latter system gave rise to a well-known saying: "If the coach starts at six, when starts the basket?"

Beckman's History of Inventions, vol. i. p. 81.,

Beckman's History of Inventions, vol. i. p. 81., edition 1846, gives a detailed history of hackney carriages, fiacres, berlins, and cabriolets; but his work has no particulars relative to the establishment of public vehicles between the metropolis and

the country.

The term coach appears to be of modern date. In the Hereford Journal of January, 1775, I find two advertisements from which it appears that stages were then known as machines, which did not ply, but fly on their journeys. If we consider the state of the roads, the size of the vehicles, and the pace at which they travelled, the word flying (lucus a non lucendo) seems singularly inappropriate. When travelling by coaches had reached a state of perfection, proprietors modestly announced their vehicles to run.

1775, Jan. 12:

" HEREFORD MACHINE,

In a day and half, twice a week, continues flying from the Swan and Falcon in Hereford, Monday and Thursday mornings, and from the Bolt in Tun, Monday and Thursday evenings. — Fare 19 shillings: outsides, half"

1776, Jan. 5:

"For the conveniency of sending presents at this sesson of the year, and for the quick conveyance of Passengers to and from London,

PRUEN'S MACHINE will begin flying as follows:

HEREFORD MACHINE,

Is a day and half, twice a week, sets out from the Redstreak-tree Inn in Hereford, Tuesday and Thursday mornings at 7 o'clock; and from the Swan with Two Necks, Lad Lane, London, every Monday and Wednesday evenings. Insides, £1; outsides, half price."

In 1778 a similar vehicle is styled the diligence:

"HEREFORD DILIGENCE

S times a week,

Leaves at 7 in the morning; reaches London next day to dinner time.

Fares: £1 12s., with 10 lbs. of luggage."

W. H. C.

Minor Queries.

Rev. Thomas Watson, of St. Stephen's, Walbrook, London. — The advertisement to the edition of the Body of Divinity of this divine (London, printed far Thomas Parkhurst, at the Bible and Three Crowns, Cheapside, near Mercers' Chapel, 1692), occurs the following passage:

"There are many single sermons on a variety of occasions, as at fasts, thanksgivings, sacrament discourses, besides several subjects handled in many sermons on each text of Scripture, left under Mr. Thomas Watton's own handwriting: if these find acceptance, is due time (after their being perused by some learned divine) they may be published."

Can any of the readers of "N. & Q." inform me if these MSS. be still in existence? and, if so, where are they? or if any of them have been printed? Also, where can copies be seen, if not purchased, of the treatises by this divine enumerated among the "Books Wanted" of No. 143. NORTHMAN.

Was West the first pre-Raphaelite?—Can any of your contributors inform me whether there is any truth in the story, that Benjamin West plucked up a pre-Raphaelitish spirit, and determined to paint one of his historical pictures (I have heard, the Death of Wolfe) with the figures in their proper costume, and not as ancient Romans, and that he was the first heretic in this direction of the English painters?

C. G. SMALT.

Dictionary of Proper Names. — I should much desire to obtain through your columns some information as to whether or not there are any dictionaries exclusively of proper names. R. C. B.

Inscription on a Bell.—Will any of your readers give me the literal reading of the following inscription, which I copied from an old bell some years ago?

"Henrick*TER*Horst*Me*Fecit*Daveatice*1654."

D. H. E.

Benjamin Lincoln of Massachusetts. — Possibly some of the American correspondents of "N. & Q." can inform me if Benjamin Lincoln, of Massachusetts, who was appointed a Major-General in the American army in 1777, was descended from a family named Lincoln, which was resident in North Lincolnshire as early as 1461, and as late as 1651.

Edward Peacock, Jun.

Bottesford Moors, Kirton in Lindsey.

Gregorian Chants.—Can any of your correspondents give a real satisfactory answer to the question, What is a Gregorian chant? Now-a-days we are pepetually hearing them talked off, played, chanted, but no one seems to know what they are, or whence they come. The most definite idea any one seems to have is, that they formed portions of the liturgy of Gregory the Great: but did he compose them? or did he only arrange them? Is there any ground for thinking they were known to the Jews, and that they are amongst the good things we have inherited from them? or is "the glorious and heavenly beauty" of their harmonies "the gift of God" to the Christian Church?

What were the seven tones which are said to be

original number?

If I am asking too many questions, or such as would require too long an answer for your pages, and there exists any book which would satisfy me, I should be glad to hear of it; for what I want is to know all there is known about them, their origin, their history, their laws.

Papworth St. Agnes.

Dress of the Clergy.—Pray, what was the usual dress of our clergy (before the Reformation), when they preached, and in their ordinary occupations? From Erasmus we learn that Dr. Colet wore black gowns, though clergy of his rank generally wore purpura, which probably means scarlet; and in Rome the preachers always wear black, which evidently did not come from Geneva.

J. BEATELEY.

Arrangement of Shahspeare's Plays. — Is there any reason why the plays of Shakspeare are arranged as they appear to have been, ever since the publication of the first folio? The division then adopted, into comedies, histories, and tra-

gedies, is well to be understood; but it is the order in which the several plays are arranged under those heads which I cannot understand. For instance, the comedies begin with the Tempest, which was the last play written by him, namely in 1612; while among the tragedies nearly the last is Titus Andronicus, his first, 1588 (if his at all). I have examined all the five first folios (including the two-thirds), and find the order in each the same, except that the first does not contain Troilus and Cressida, which in the second comes in between Henry the Eighth and Coriolanus.

E. N. W.

Southwark.

"Sic transit gloria mundi."—Can any one tell me from whence this phrase is derived? R. H.

"Jack."—It has probably occurred to many of your readers that the nickname of Jack, as applied to John, is peculiarly inappropriate; the term of course is an abbreviation of the French Jaques. Can any one inform me at what period, and for what reasons, the name of Jack was transferred from James to John? ORILLENNIS.

Celebrated Trees .-

"Henry VIII. went out with his hounds, and breakfasted under a greattree in Epping Forest the very day his once-loved wife (Anne Boleyn) was to perish in the Tower,"—Fisher's Companion to History of England.

Is this tree known to exist at the present time? F. B. Relton.

Wickliffe MSS.—Dugdale says that Francis, fourth Earl of Bedford, bequeathed to the "Lord Burleigh, high treasurer of England, all his ancient MSS. of Wickliffe's works." Are these MSS. in existence?

Moroni's Portrait of Mary Queen of Scots.—Can any of your correspondents inform me what is become of the beautiful full-length portrait of Mary Queen of Scots, painted by Moroni just previous to her marriage with the Dauphin? As Moroni was a friend of Titian's, and as that great artist was in the habit of sending his supernumerary sitters to him, it is probably a very superior work of art. About thirty years since I believe it was in Paris, and was said to have been stolen, during the Revolution, from the Trianon.

ÆGROTUS.

Hugh Lupus, Earl of Chester, 1070—1101.—
This earl is called nephew of William I. (by whom he was created earl), and his sister Maude de Abrincis, who married Ralf de Mischines, was mother to Ranulph, afterwards Earl of Chester, 1119—28. I wish to ascertain who Ralf de Meschines was, and also through what sister Hugh and Maud were nephew and niece to the Conqueror. The exact relationship is not given in any work I have had access to; and the only sister recorded is

Adeliza, married to Odo, Earl of Champagne (who was created Earl of Albemarle by his brother-in-law-uterine, and died 1096), and she, with her brothers, Robert, Earl of Mortaigne, and Odo, the celebrated Bishop of Bayeux, I have always considered the sole issue of the Conqueror's mother, Arlotta of Falaise, by her husband Odo de Conteville, a Norman knight. William I. was only child, and that illegitimate, of Duke Robert of Normandy, consequently this other sister, with her descendants, Earls of Chester, has always puzzled me, and as unfortunately I have not Dugdale, or similar works to refer to here, I now throw myself on your mercy, and trust that some of your antiquarian subscribers may enlighten my ignorance.

Wazzeerabad.

English Bishops deprived by Queen Elizabeth, in June, 1559. — Can any of your ecclesiastica readers furnish me with the date and place of death, also age if known, and any other brief notices, of the following prelates, who were deprived of their sees for refusing to take the " wath of supremacy" to Queen Elizabeth: viz. John White, Bishop of Winchester; Owen Oglethorpe, Bishop of Carlisle; Cuthbert Scott, Bishop of Cheter; James Turberville, Bishop of Exeter; Thomas Reynolds, Bishop elect of Hereford; Ralph Bayas, Bishop of Lichfield and Coventry; Francis Malle, Bishop elect of Salisbury; Thomas Goldwell, Bishop elect of Salisbury; Thomas Goldwell, Bishop of St. Asaph; Henry Morgan, Bishop of St. Davids; and Richard Pate, Bishop of Worcester?

Of the following I possess some scanty notifial but should like to obtain further information as to their place of death, age, and exact date (of month even): of Archbishop Heath of York, and Bishops Bourne of Bath and Wells, Pole of Peterborough and Watson of Lincoln. Regarding the last, I have both 1582 and 1584 as date of death, the place Wisbech Castle, Cambridgeshire, and he is called "the last of the diocesan Catholic bishops in England;" yet I find Bishop Thomos Goldwell of St. Asaph mentioned in 1584 as being then alive at Rome, and "Suffragan to Cardinal Savelli-Vicegerent of Rome," under Pope Gregory XIII. Perhaps both these bishops, Watson and Goldwell, died in the same year, 1584. The latter is also mentioned as having been present at the Council of Trent, among the "Bishops of Pope Paul IV." and in the records of that council he is styled, "Th. Goduellus: anglus: epise: Asaphen," being the only English prelate present there, with the exception of Cardinal Reginald Pole.

Wazzeerahad.

English Bishops deprived, Feb. 1. 1691. — Similar information regarding Bishops Ken of Bath and Wells, Turner of Ely, Frampton of Gloncester, Lloyd of Norwich, and White of Peterborough?

This is doubtless information easily procurable; but I fear that respecting the Marian Bishops, my Queries will not be all answered fully, if indeed at all.

Wazzeerabad.

William Stafford. — Perhaps some of your genealogical readers may be able to supply information respecting William Stafford, Esq., who marned Elizabeth, daughter of Sir Richard Guldeford, K.G., of Kent, and widow of Thomas Isley, Esq., of the same county. The third husband of this lady was Sir Richard Shirley, of Sussex. Thomas laley died 8th February, 1518, but when Stafford and Shirley, I am unable to say.

There was a William Stafford, Esq., who on the 25th September, I Henry VII. 1485, was appointed by patent keeper of the exchange within the

by patent keeper of the exchange within the Tower of London, keeper of the coinage of gold and silver within the said Tower, and elsewhere within the realm of England. (Vide Harl. MS.

698. f. 70.)

Agnes, daughter of the above Thomas and Elizabeth Isley, married to her second husband Sir Francis Sydney, Lieutenant of the Tower, and a younger son of Nicholas Sydney, Esq., ancestor of the Sydneys of Penshurst. Can any one inform G. Steinman Steinman. when he died?

Sinking Fund .-

"Hence the sinking fund has been a costly, as well as a most delusive, piece of quackery. The loss it estailed on the country during the war has been esti-meted, apparently on reasonable grounds, at above 600,000."—M'Culloch, Brit. Empire, ii. 427.

"In 1813 it was producing more than half the interest of the debt, and, if it had been let alone, would we extinguished the whole debt existing at the end of the war, before the year 1840."—Alison's History of Europe, chap. xxxvi. 93.

Will some correspondent inform me which of these stated facts is true? A. C

Minor Queries Answered.

"The Boil'd Pig."-Was the poem called "The Boild Pig" ever printed, and who was the author of it? It used to be recited as a speech at Harrow School, half a century ago.

[This poem, we believe, was privately printed about thirty years ago, by Thomas Jonathan Wooler, the chieve of the Black Dwarf, in a small collection of Poems for distribution among his friends.]

Stone Coffins.—Where can I obtain information as to the history of stone coffins? Is there any J. LARCOMBE. work on the subject?

I [Consult Gough's Sepulchral Monuments in Great sin, Part I.; also the Indices to the Archaeologia, for various papers on this subject.]

" Conspicit urbem." — Can any of your correspondents inform me who is the author of the following quotation?

" Conspicit urbem, Divitiis, opibus, et festa pace revirens; Vixque tenet lacrymas, quia nil lacrymabile videt."

I give it as it was very happily quoted in a colo-nial legislature, by a well read man*, who was, however, ignorant where it came from. It cannot be quite correct, as the prosody is faulty.

The passage occurs in Ovid, Metamorph., lib. ii. v. 794. :

" Conspicit arcem, Ingeniis, opibusque, et festa pace virentem Vixque tenet lacrymas: quia nil lacrymabile cernit."]

Old English Names of Flowers.—Is there any book on natural history from which I could make myself acquainted with the old familiar English names of plants and wild flowers? C. G. S.

[The names will be found in any of the old Herbals: but, perhaps, the best to consult is, The Herbal of William Turner, in Three Parts, lately gathered, and now set oute with the names of the Herbes, in Greek, Latin, English, Dutch, French, and in the Apothecaries and Herbaries Latin, with the Properties, Degrees, and habitual Places of the same. Collen, 1568. fol.]

Meaning of Slype. - I shall be glad if any of your correspondents can inform me of the meaning of the term slype, applied to a passage pierced through the buttress at the S. W. corner of the south aisle of Winchester Cathedral; and also of the real purport of an inscription on one of the walls of the "slype" to this effect:

CESSIT COMMUNI PROPRIVM JAM PERGITE QVA FAS. 1632.

B CH ACR 8 ORO 17 ERV IST Œ

The popular account refers it to a time antecedent to the piercing of the buttress, when the road to the market-place lay through the nave of the cathedral. The difficulty consists in its application to such a state of things. Could it be referred to the same date as the cutting of the "slype, would be more intelligible.

[Britton, in his Architectural Dictionary, says, "A Slyp is a passage between two walls," Milner states, that "in 1632, when Curle was bishop of Winchester, it being judged indecent that the church should be left open as a common thoroughfare into the close and the southern suburbs of the city, the passage called the Slype was opened, where certain houses had stood, and

^{*} Sir H. E. F. Young, now Governor of South Australia.

also under the south wall of the cathedral, not, however, without perforating the great buttress on that side." This event is commemorated by the anagram quoted above, and in "N. & Q.," Vol. v., p. 150. — See Milner's Survey of Winchester, vol. ii. p. 89.]

Hunchback styled "My Lord."-Why is a hunchback called "My Lord." J. BEATELEY.

[Grose states that "in the British Apollo it is said, that the title of 'Lord' was first given to deformed persons in the reign of Richard III., from several persons labouring under that misfortune being created peers by him; but it is more probably derived from the Greek word hopses, crooked." - Classical Dictionary of the Vulgar Tongue.]

Boscovich. — What is the title of the work in which this philosopher impugned the doctrine of matter and substituted that of forces, or points of repulsion? This is not meant for a correct account of his philosophy, but merely an inquiry after the book.

[Philosophiæ Naturalis Theoria, 4to, 1759. For an account of the system developed in this work, see the article "Physics" in the Encyclopedia Britannica.]

Replies.

BALLAD OF "THE THREE SISTERS."

(Vol. v., pp. 316. 591.)

The following Lancashire ballad, although quite different in its termination and story from those given by your correspondents, has not only similar circumstances, but begins in very nearly the same words. I suspect it to be the oldest of the several versions. It is supposed to be sung by the second sister:

There was a King of the north countree, Bow down, bow down, bow down! There was a King of the north countree, And he had daughters one, two, three.

I'll be true to my love, and my love 'll be true to me!

To the eldest he gave a beavor hat, Bow down, &c.

To the eldest, &c.

And the youngest she thought much of that. Ill be true, &c.

To the youngest he gave a gay gold chain, Bow down, &c.

To the youngest, &c.

And the cldest she thought much of the same. I'll be true, &c.

These sisters were walking on the bryn [shore], Bow down, &c. These sisters, &c.

e elder pushed the younger in. I'll be true, &c.

Oh, sister! oh, sister! oh, lend me your hand! Bow down, &c.

Ob, sister! &c.

And I will give you both houses and land.
I'll be true, &c.

I'll neither give you my hand nor glove, Bow down, &c.

I'll neither, &c.

Unless you give me your true love.
I'll be true, &c.

Away she sank, away she swam, Bow down, &c.

Away, &c. Until she came to a miller's dam.

I'll be true, &c.

The miller and daughter stood at the door,

Bow down, &c. The miller, &c.

And watched her floating down the shore.

I'll be true, &c. Oh, father! oh, father! I see a white swan, Bow down, &c.

Oh, father! &c.

Or else it is a fair wo-man.

I'll be true, &c.

The miller he took up his long crook,

Bow down, &c. The miller, &c.

And the maiden up from the stream he took.

I'll be true, &c. Ill give to thee this gay gold chain,

Bow down, &c.

I'll give to thee, &c. If you'll take me back to my father again.

I'll be true, &c. The miller he took the gay gold chain,

Bow down, &c.

The miller he took, &c.

And he pushed her into the water again. I'll be true, &c.

The miller was hanged on his high gate, Bow down, &c.

The miller was hanged, &c.

For drowning our poor sister Kate.
I'll be true, &c.

The cat's behind the buttery shelf,

Bow down, &c. The cat's behind the buttery shelf;

If you want any more, you may sing it yourself!

I'll be true to my love, and my love 'll be

It will be remembered that Mr. HALLIWELL gives a nursery rhyme, -

"John Cook had a little grey mare," &c.

Which ends, -

" The bridle and saddle were laid on the shelf. He, haw, hum.

If you want any more, you may sing it yourself, He, haw, hum."

SPIRICHE

LAMBERT THE "ARCH-REBELL," (Vol. iv., p. 339.)

Myles Halhead, as member of the Society of Friends, being at Plymouth in the year 1673, conceived that it was his duty to pay a visit to Lambert, who was then a prisoner on the island of St. Nicholas in Plymouth Sound. Myles' own account of this visit and of his conversation with Lambert may interest the readers of "N. & Q., not only inasmuch as it illustrates the valuable Note made by Mr. RICHARD JOHN KING, but also because it places the character of the unfortunate old general in a favorable light. The account runs thus :

"So I went to a Friend to desire him to procure a resel that I might pass over to a little island near the King's great fort in Plymouth, that I might speak to John Lambert, who was a prisoner in that island, and avessel we procured and passed to the island the same day, and there we found a strong guard of soldiers. A lieutenant asked me, What was my business to the island? I said I desire to speak to John Lambert: and then he asked me, If I was ever a captain under his command? And I said, No. The soldiers were very quiet and moderate: I desired the lieutenant to bring me to John Lambert; and so he did; and when I came before him I said, Friend, is thy name John Lambert? And he said, Yen: then said I unto him, Friend, I pray thee hear what the servant of the Lord both to say to thee.

" Friend, the Lord God made use of thee and others for the deliverance of His people; and when you cryed w Him He delivered you in your distresses, as at Dunbar and other places, and gave you an opportunity into your hands to do good, and you promised what great things you would do for the Lord's people; but truly John Lambert you soon forget your promises you made to the Lord in that day and time of your great distress, and turned the edge of your sword against the Lord's servants and hand-maids whom He sent forth to declare His eternal truth; and made laws, and conunted to laws, and suffered and permitted laws to be

made against the Lord's people.

Then John Lambert answered and said, Friend, I would have you to know, that some of us never made nor nsented to laws to persecute you nor none of your friends,

In persecution we ever were against.

"I answered and mid, John Lambert, it may be so; but the Scripture of truth is fulfilled by the best of you; for although that thee and some others have not given your consent to make laws against the Lord's People, yet ye suffered and permitted it to be made and done by others; and when power and authority was in your hands, you might but have spoken the word and the servants and hand-maids of the Lord might have been delivered out of the devourer's hands; but none was found amongst you that would be seen to plead the cause of the innocent; so the Lord God of life was grieved with you, because you sleighted the Lord and His servants, and began to set up your self-interest, and key field to field, and house to house, and make your names great in the earth; then the Lord took

away your power and authority, your manhood and your boldness, and caused you to flee before your enemies, and your hearts fainted for fear, and some ended their days in grief and sorrow, and some lie in holes and caves to this day; so the Lord God of Heaven and Earth will give a just reward to every one according to his works: so my dear Friend, prize the great love of God to thee, who hath not given thy life into the hands of the devourers, but hath given thee thy life for a prey, and time to prepare thyself, that thou mayst end thy days in peace

Glory and honour, and living eternal praises be given and returned to the Lord God and the Lamb for ever.

" So when I had cleared myself, he desired me to sit down, and so I did; and he called for beer, and gave me to drink; and when he had done, he said to me, Friend, I do believe thou speakest to me in love, and so I take it. Then he asked me, If I was at Dunbar fight? I answered, No. Then he said to me, How do you know what great danger we were in at that time? I answered, A little time after the fight I came that way and laid me down on the side of the mountain for the space of two hours, and viewed the town of Dunbar and the ground about it, where the English army lay; how the great ocean sea was on the one hand of them, and the hills and mountains on the other hand, and the great Scotch army before and behind them: then I took it into a serious consideration the great danger the English were in, and thought within myself, how greatly Englishmen were engaged to the great Lord of life for their deliverance, to serve Him in truth and uprightness of heart all the days of their appointed time. Truly, John, I never saw thy face before that I knew thee, although I have been brought before many of our English commanders in the time of Oliver Cromwell.

"Then John said, I pray you what commanders did you know? I knew Fleetwood, and have been before him when he was deputy in Ireland, and I knew General Disborrow, and have often been before him; and I knew Collonel Phenick, and hath been before him when he was governour of Edenbrough and the town of Leeth, in Scotland, and many more.

"John Lambert said, I knew the most of these men to be very moderate, and ever were against persecution. " And I said, Indeed they were very moderate, and

would not be much seen to persecute or be severe with the Lord's people: but truly John, they could suffer and permit others to do it, and took little notice of the suffering of the people of God; so none were found to plead our cause, but the Lord God of life and love. Glory be given and returned to His name for evermore.

"Then Lambert answered and said, Altho' you and your friends suffered persecution, and some hardship in that time, your cause therein is never the worse for that. I answered and said, That was very true, but let me tell thee John, in the plainness of my heart, that's no thank to you, but glory to the Lord for ever.

"So he, and his wife, and two of his daughters, and myself, and a Friend of Plimouth, discoursed two hours or more in love and plainness of heart; for my heart was full of love to him, his wife, and children; and when I was free, I took my leave of them, and parted

with them in love." - Sufferings and Passages of Myles Halhead, 1690.

It is not easy to understand Myles' assertion that "none was found amongst you that would be seen to plead the cause of the innocent:" for it must be acknowledged to the credit of the parliamentarians, that several of their leading men did sometimes interfere openly and successfully to restrain the persecution which the early "Friends" continually drew upon themselves by their bold and frequent denunciations of a hireling clergy, sometimes uttered in the market-place, sometimes in the very parish church.
William Penn gratefully records —

"the tender and singular indulgence of Judge Bradshaw and Judge Fell especially Judge Fell, who was not only a check to their [the clergy's] rage in the course of legal proceedings, but otherwise upon occasion, and finally countenanced this people; for his wife receiving the truth with the first, it had that influence upon his spirit, being a just and wise man, and seeing in his own wife and family a full confutation to all the popular clamours against the way of truth, that he covered them what he could, and freely opened his doors and gave up his house to his wife and her Friends."

George Fox also mentions that -

"the said Judge Fell was very serviceable in his day and time, to stop the rage of the priests, justices, and rude multitude."

And he relates further that, upon one occasion in the year 1652, when -

"Many priests appeared against me and Friends; Judge Fell, and Justice West, stood up nobly for us and the truth; and our adversaries were confounded; so that he was as a wall for God's people against them. And afterwards he came to see beyond the priests, and at his latter end seldom went to hear them in that [Ulverston] parish."

Moreover the Protector himself, on being informed in the year 1656 that George Fox, and others, were ill-used in Cornwall, sent down an order to the governour of Pendennis Castle to examine the matter; and Fox says:

"This was of great service in the country: for afterwards Friends might have spoken in any market-place or steeple-house thereabouts, and none would meddle with them."

To this may be added, that after the deaths of the lord president Bradshaw, Judge Fell, and Oliver Cromwell, the soldiers being rude and troublesome at Friends' meetings, General Monk gave forth an order, dated 9th March, 1659, requiring

"All officers and soldiers to forbear to disturb the peaceable meetings of the Quakers, they doing nothing prejudicial to the parliament or commonwealth."

J. LEWELYN CURTIS.

EARLY MANUSCRIPT EMENDATIONS OF THE TEXT OF SHAKSPEARE.

(Vol. vi., p. 59.)

In my turn I am rather surprised at the surprise expressed by your Leeds correspondent, A. E. B., expressed by your Leeds correspondent, A. E. B., that I have not yet answered "Mr. Lettsom's question," addressed "directly" to me in the Athenaum of the 17th April last. I find no question addressed "directly" to me there, but merely a speculative inquiry in this form: "If Mr. Collier's copy reads guiled, the different copies of the second folio vary among themselves; if it reads guilded, not merely Mr. Halliwell's argument falls to the ground, but we have an additional reason." &c. Owing to an accident. I did not see reason," &c. Owing to an accident, I did not see Mr. Lettsom's paper on Mr. Walker's emendations until some time after it was published, and I certainly did not understand him to put any direct question to me, whether my copy of the folio 1632 read guiled or guilded, in the place referred to in read guited or guitated, in the place referred to in The Merchant of Venice, more especially as I had said in my letter in the Athenæum, on the passage regarding "an Indian beauty," that in the folio 1623 the word was guiled, and in the folio 1632 guilded. Moreover, I said that in my folio, 1632, guilded was altered to guiling, a circumstance that by no means satisfies me (as I stated) that Shakspeare's word was not guiled, as we find it in the speare's word was not guiled, as we find it in the folio 1623. At the same time, guiling, in the sense of beguiling, appears to me preferable in some points of view to guiled, and it might seem so, par-ticularly to more modern ears than those our great dramatist addressed.

Your correspondent A. E. B. will see, therefore, that I gave no hint that my copy of the folio, 1632 read, unlike others, guiled instead of guilded, and all the copies of that edition I have ever seen have uniformly guilded and not guiled. If I have been guilty of any want of courtesy in not taking Mr. Lettsom's language to mean a direct question, I assure him and A. E. B. that I never meant it. In my copy of the folio 1632, guilded is altered in manuscript to guiling, by striking out the three last letters and inserting three others in the margin. Whether this change make for or against the supposition that other emendations in my folio 1632 are conjectural, I do not pretend to decide; I dare say there are many such: some that I could readily point out, and that will be found pointed out in my forthcoming volume, bear that aspect; others confirm in a remarkable manner the spe-culative proposals of Theobald, Pope, &c., but the great majority are not only entirely new, but, as I think, self-evident. It is astonishing that during the last century and a half (to go no farther back) these plays should have passed through so many hands, not a few of them the most acute critics of any age, and yet the strangest blunders remain undetected. If the corrections in the copy of the folio 1632, now lying before me, be the result of mere guess-work, the person who made them has displayed a degree of sagacity superior to that of all the commentators put together.

Although I am so far anticipating my book, I cannot refrain from taking an instance from a page of my folio, 1632, that happens to lie open. The play is *Coriolanus*, and in Act I. Sc. 4. the hero thus addresses the cowardly Romans who had been beaten back to their trenches; I quote from the Variorum edition, from which my own does not differ, excepting in a letter and a point:

All the contagion of the south light on you, You shames of Rome! you herd of —— boils and plagues

Plaster you o'er; that you may be abhorr'd Farther than seen, and one infect another Against the wind a mile."

Here the difficulty has arisen out of the words,

"You herd of —— boils and plagues Plaster you o'er;"

And it is to be observed that in the first and second folios the spelling is "You Heard of Byles and Plagues," without any line between "of" and "byles," which line was introduced by Malone, in order to show that the sentence was broken and interrupted by the impetuosity of the speaker. "This passage (says Malone), like almost every other abrupt sentence in these plays, was rendered unintelligible in the old copy by inaccurate punctuation." Thence he proceeds to attempt to establish that the poet applies the word "herd" to the soldiery; in fact, from the first this passage has been a stumbling-block, although Rowe represented "herd" as applying to "boils and plagues," printing it, however, in the plural. Now, see how easily and naturally the old corrector of my folio 1632 makes the passage run, by remedying a comparatively small misprint:

"All the contagion of the south light on you, You shames of Rome! unheard of boils and plagues Plaster you o'er," &c.

This must be right: how the egregious error of the press came to be committed, or in what way the corrector arrived at the knowledge of it, whether by guess or otherwise, we are without information, and must remain so, being content that the strange blunder has been detected, and that the text of Shakspeare will not hereafter be thus disfigured. As we are not yet able to authenticate the new readings in any other way than by the evidence they themselves carry about them, it seems to me that the setting right of such comparatively small, but still highly important, errors, as that above pointed out, warrants us in giving considerable credence to more extensive changes and additions which are elsewhere contained in my volume.

I have an inquiry to make respecting real or

supposed variations between different copies of the folio 1632, because I have discovered that mine, in two not unimportant passages, is unlike others that I have seen. This inquiry I will reserve until next week. Everybody is aware that copies of the folio 1623 in particular places vary materially, and it may be the same with copies of the folio 1632.

J. PANNE COLLIER.

July 25, 1852.

ETYMOLOGY OF THE WORD "DEVIL."

(Vol. v., pp. 508. 595.; Vol. vi., p. 59.)

As you have allowed Mr. LITTLEDALE to expatiate so largely on his most absurd (as I think it) speculation on this point, and as you have also allowed him to say that I had been so disrespectful to you and your readers, as to have attempted "to answer what I had not so much as read," I trust you will allow me to state my share of this question.

MR. LITTLEDALE chose to assert that the "usual etymology of Devil, from Διάβολος, could not be accurate; because the Hebrew word translated Διάβολος, meant adversarius, an adversary:" to which I replied that "I thought the Hebrew words representing both Διάβολος and adversarius, was rather a confirmation of the old derivation. Had MR. LITTLEDALE forgotten that 'the adversary' is often technically used for 'the Devil.'"

To this remark Mr. LITTLEDALE makes no other answer, than that "I had not read his arguments;" and he does not, in the three columns of his rejoinders, make the slightest allusion to his original thesis—that is, his original blunder—about "the adversary." It appears then that I had not only read his argument, but demolished it; for he has dropped it altogether, and galloped off in another direction; discharging upon us, as a Parthian shaft, a repetition of the question "what is the etymology of the word Devil?" to which I shall only reply by the old phrase, "Aut Diabolus, aut—;" leaving Mr. LITTLEDALE, when he gets back to his books, to make a better guess at filling the blank than such "fancy etymology" as he is now puzzling himself with.

The Devil and Mr. Littledale. — Perhaps your correspondent may not have met with the following speculations on a subject to which he appears to have devoted no ordinary research?

"Appel, abel, afel, is common to the Saxon, Danish, and other northern languages, and by universal consent hath been appropriated to particularise the forbidden fruit. Abel, or as the Hebrews soften it, avel, signifies sorrow, mourning, and woe; and it is exactly agreeable to the figurativeness of that language to transfer the word to the fruit. Our English-Saxon word evil seems to spring from the same source, and a doer of evil is contracted into devil. Malum, to signify an

apple, may possibly have been received into the Latin tongue from the like cause."—Nicholson and Burn's Westmoreland, quoted in Southey's Commonplace Book, vol. ii.

This appears an uncommonly original view of the apple; I trust Mr. Littledale will endeavour to swallow and digest it!

A. A. D.

NUMEROUS FAMILIES.

(Vol. v., pp. 357. 548. &c.)

In the Gentleman's Magazine for December, 1837, is a letter from Dr. Bathurst, Bishop of Norwich, in which he says:

"My father was the youngest brother of the first Lord Bathurst: he had thirty-six children, of whom I was the twenty-fifth."

C. DE D.

I latterly made a Note of the following paragraph:

"At the back of the cellar of Lincoln Cathedral lies the body of Michael Honeywood, one of 367 persons, whom Mary, wife of the late Robert Honeywood of Kent, ancestor of the late M. P. for the county, lived to see lawfully descended from her, viz.: 16 of her own body, 114 grandchildren, 228 greatgrandchildren. In all, 367 persons; 313 of whom followed her to the grave."

Can any of your correspondents supply any information respecting this statement, for, singularly enough, a similar case is mentioned in a late Paris paper (Siècle of May 11. 1852), wherein the numbers mentioned are exactly the same as those above alluded to; indeed, they are more correct, for, "according to Cocker," the three numbers 16, 114, and 228 do not make up the total of 367; it requires the nine great-great-grandchildren to complete it. The French paragraph runs thus:

"L'extrait suivant d'une épitaphe que l'on peut lire dans le cimetière de C—— constate un fait assez rare pour devenir l'objet d'un souvenir particulier :

"Ci-git Dame, &c.
(Suivent les noms & qualités.)
Elle avait à sa mort,
Trois cent soixante-sept enfans,
Provenant de son légitime mariage
Avec Monsieur X—, &c.
Elle était mère de - 16 enfans.
Grandmère de - 114 "
Bisaïeule de - 228 "
Trisaïeule de - 9 "

Lignée égale - 367 enfans,"

Unfortunately, the names of the place and of the persons themselves are not here given.

PHILIP S. KING.

SURNAMES.

(Vol. v., passim.)

Many observations have been made about surnames in "N. & Q." lately, but I have not seen any doubt expressed as to which of a man's names the word applies to. Contrary, however, to the use of the word which prevails elsewhere, I find Bishop Nicholson, in his Exposition of the Catechism, takes it to be the same as the Christian name. He says (p. 8., Angl. Cath. edit.):—

"Every Christian bearing two names; the one of nature, which is the name of his house, family, or kindred, and this he brings into the world with him; the other of grace, of favour, being his sirname, that is over and above added unto him."

On this the editor has a note, in which he quotes Skinner as saying,

"Surname, q.d. supernomen, i.e. nomen addititium, scilicet respectu nominis baptismo inditi."

But this agrees with common usage; so also, in the folio Johnson's *Dictionary*, "surname" is defined to be—

"The name of the family; the name which one has over and above the Christian name."

I shall be obliged to any of your correspondents who will explain Nicholson's peculiar use of the word.

Every one is aware of the whimsical causes of many surnames. They frequently were due to some striking circumstance in the lives of the first bearers of them, but still much more often to personal or habitual peculiarities; and this was at no period so common as between the age of Charlemagne and the Crusades. In the history of France we find, "Charlemagne avait donne l'Aquitaine, avec le titre de roi, à son fils Louis, sous la tutelle de Guillaume au Court Nez, duc de Voulcuse." Now, who knows but that the great French family of the Courtenays, the Greek emperors of that name, and the illustrious Courtenays of Devonshire, may owe their name to this deficiency of nose in William of Toulouse? Though he does not pretend to get at the root, Gibbon only traces the family to 1020, when it was established at Courtenay: but the sobriquet was given about 790, and might have conferred a name upon the castle William inhabited, and from that the country round it.

ON A PASSAGE IN "THE MERCHANT OF VENICE,"
ACT III. Sc. 2.

(Vol. v., p. 605.)

There are two points in Mr. Singer's remarks on the above-named passage that call for some notice, and to which, with your permission, I will briefly refer. First, I should like to ask him if, on consideration, he thinks that "gided shore"

gives any meaning whatever? In asking this question, I know that he will not plead the bold sweep of the master's hand, or the magician's wand, to make sense of nonsense, or to justify bad logic. He thinks with me that Shakspeare "needs no defence," and therefore I appeal to him with confidence. "Gilded" then is not an epithet in any way applicable to "shore:" the sense clearly required is deceitful; "in a word, the seeming truth which cannaing times put on to entrap the wisest;" all showing that guile was meant, whether expressed or not. Observe, too, that this passage is but an illustration; and an illustration must be true in itself, or you can draw no just comparison. The gilding of the casket might deceive Bassanio; a gilded shore was not likely to deceive any one: and admitting the expression to be allowable, the illustration would be weaker than the subject illustrated.

In the second place, I should ask Mr. Singer with some confidence if, supposing the word in place of "beauty" to be correctly "gipsy," and the word in doubt had been the epithet, he would have adopted the suggestion of Indian as one at all appropriate, adding forcs to the subject (in which case only would an epithet be allowable), or at all likely to have been used by Shakspeare. The term gipsy is not applied depreciatingly to Cleopatra. Indian, on the other hand, was much less susceptible of association with beauty than now. Indeed I think A. E. B.'s remarks are so just that they must go far to decide the question in favour of the oldest reading; "beauty," as he so clearly points out, implying sex, and the expression meaning simply, "a woman who would be considered a beauty among Indians."

I quite agree with Mr. Singre in the substitution of "stale" for "pale;" and I will take the occasion to remark that as, in his opinion, there are in Shakspeare at least two instances of this particular error, I think it strengthens the case in favour of the unintelligible word "prenzie" being also a misprint for a word beginning with the letter "s."

SAMUEL HICKSON.

Replies to Minor Queries.

Experto crede Roberto (Vol. iii., p. 353.). — Dr. John Prideaux, Rector of Exeter College (1612—1642), appears during these years to have lost three sons. On the gravestone of the second, in the chapel of the college, was inscribed the following epitaph:

"Quam subito, quam certo, experto crede, Roberto Padoxaux, fratri Matthiæ minori, qui veneno infeliciter comesto, intra decem horas misere expiravit, Sept. 14. 1867."

Is it possible that the words experto crede Roberto (especially when connected with the unhappy death of the poor boy above-mentioned) became a familiar phrase with the Oxford men of that generation, and has thus been transmitted to the present day?

When Dr. Prideaux, afterwards Regius Professor of Divinity, and Bishop of Worcester, was a very young man, he was a candidate, being of humble origin, for the place of parish clerk of the church of Ugborow, near Hereford; but which he lost, as he says, to "his very great grief and trouble." The reflection which he afterwards made, "If I could have been clerk of Ugborow, I had never been Bishop of Worcester," may be no useless lesson to those who are disposed to repine under early disappointments.

J. H. M.

Phelps's Gloucestershire Collections (Vol. v., p. 346.).—The Gloucestershire Collections of the late John Delafield Phelps, Esq., which form the subject of Delta's inquiry, I believe descended to his nephew, William Phelps, Esq., of Dursley, and remain in his possession. The catalogue is entitled Collectanea Glocestriensia, by John Delafield Phelps, Esq.: London printed a printed by the printed of the printed by the p Esq.: London, privately printed by Wm. Nicol, 1842, royal 8vo., pp. 284. It is in the library of the Athenseum Club; but, from some inadvertency in the Club Catalogue, Mr. Phelps's name has been wholly omitted, and it simply appears under the name of Delafield. It is to be regretted that no other than the most succinct biography of this gentleman (which was given in the Gentleman's Magazine for February 1843, p. 219.) is to be found. He was of a very old Gloucestershire family, was lord of the manor of Dursley, and his father was also lord of the manor of Rangeworthy; and the property of the old family of the Fields of Pagan Hill, near Stroudwater, had descended to them. His contribution to the Roxburghe Club was a reprint in 1817 of The Glutton's Fcaver, by Thomas Bancroft. Mr. Phelps died at Chavenage House, Tetbury, on Dec. 19, 1842, aged seventy-eight years. Mr. Phelps was a barrister, but having a good private fortune, I believe he did not practise latterly; he was a man of much charity and amiable disposition. A Subscriber.

Andrew Murvel (Vol. v., p. 597.). — Jos. A. Kidd only half corrects the mistake often made when he says that Andrew Marvel was not born in Hull; he should have proceeded to state, as the fact is, that he was born at Winestead in Holderness, where the Rev. Andrew Marvel, his father, resided, prior to coming to reside at Hull: his baptismal register exists there in the parish books. There are several families in the neighbourhood of Hull still, which are descended from the Rev. Andrew Marvel, viz. the present generation of Peases of Hesslewood, through their mother; the Haworths of Hull Bank; the Popples of Wetton, and my own family; also the Blaydes, late of Paul.

. повямонТ.Т

Hull

Mexican Grammar (Vol. v., p. 585,). — The only person likely to have grammars of South American languages for sale is the well-known bookseller Asher (Berlin, under den Linden). Should, however, the prices at which Asher generally offers such very scarce books appear to W. B. D. too exorbitant, he will get any of those Mexican &c. grammars, which in Jülg's edition of Vater's Grammatiken, &c., are marked with an asterisk, cheaply transcribed for him from the original copies in the royal public library of Berlin. Otherwise W. B. D. must take the chance to wait till the great work on the American languages, begun many years ago by the late W. Von Humboldt, and long since completed by Prof. Buschmann, will at last come out.

R. R.

Canterbury.

Burial without Service (Vol. v., p. 613.). — This, whether legal or not, is with respect to Roman Catholics continually practised, at least in Lancashire, where the common sense of both parties easily gets over the difficulty. The priest knows he cannot celebrate his service in the church, and therefore performs it ere the body leaves the house. The clergyman knows the English service would not be acceptable, and does not offer to perform it. The bell tells as usual, and the coffin being taken straight to the grave, is buried by the sexton and his attendants. It (as is often the case with the Roman Catholic gentry) the family vault is inside the church, the organist sometimes plays solemn music during the interment. If the Protestant clergyman desires to show respect to the character or station of the deceased, he either joins the procession, or awaits it (without surplice) in the church. There is no secret made of the matter, and until the last ten or fifteen years it was usual to ring a merry peal on the bells as the mourners were leaving the churchyard.

The True Maiden-hair Fern (Vol. vi., p. 30.).

— Allow me to add to Eimonnach's list of the localities of the lovely Adiantum (Capillus Veneris), that of Ilfracombe, Devon, in England, where, though rare, it exhibits the greatest luxuriance of growth; but I have never seen its beauty so conspicuous as in Italy. It flourishes at Massa and at Carrara; but the extremity of the Grotto of Egeria, near the Eternal City, is adorned with a curtain of its beautiful fronds, which will not be easily forgotten by those who have even but once visited the haunts of the fair inspirer of Numa.

W. J. BERNHARD SMITH.

Temple

Royal Arms in Churches (Vol. v., p. 559.).—
In the accounts of the churchwardens of Mellis, printed in the Proceedings of the Bury and West Manual Archaeological Institute, there is a charge in painting the King's arms, and for making

a frame for them, upon which the Rev. Mr. Creed. the contributor of the paper to the Institute, remarks that it does not clearly appear that the setting up of the king's arms in churches was done by any express law or injunction, and submits that it was probably ordered by episcopal or archidiaconal authority. He mentions, however, one or two instances prior to the Reformation, of the arms of the sovereign being placed in churches. In reference to this subject, Mr. King, York Herald, in his interesting remarks on a series of the royal arms existing in Yarmouth Church (vide vol. ii. of Norfolk Archæology, published by the Norfolk and Norwich Archæological Society), states that the practice of placing the arms of the sovereign and his family in churches, appears in the Middle Ages to have been in a great measure uniform in architectural and other decoration and suggests that the modern exhibition of the arms of the sovereign had its origin in that practice. Both suggestions are entitled to respect, and as the custom may have originated from a combination of both causes, I have placed them in juxtaposition, trusting, through your justly increasing and unassuming periodical, to elicit something more decisive upon these points.

Z. Z. Z.

I have seen the royal arms, carred, affixed in some conspicuous place in several churches—commonly, I think, over the western door: but I have also seen large hatchments of the royal arms in country churches; for instance, those of George I. and II.; but I have always suspected that they were only given to churches near royal residences, or where there was some royal property. The Lord Chamberlain's office (the records of which are I believe very curious) might explain this point.

Governor of St. Christopher in 1662 (Vol. v., p. 510.).—At the period referred to the Island of St. Christopher was formed into two divisions, one of which belonged to the English, the other to the French. This partition took place in 1627, and continued till the Peace of Utrecht in 1713. The governors of the principal islands in 1662 were as follows:—

Jamaica - Lord Windsor.
Barbadoes - Lord Willoughby.
Grenada - Count de Cerillac.
St. Christopher
St. Lucia - The Chevalier de Sales.
Tobago - M. Bonnard.
Tobago - M. Hubert de Beveren.

Tobago - M. Hubert de Beveren.
Guadaloupe - M. Houel.
Martinique - M. de Vaudroque.

Dominica and St. Vincent were then in the possession of the Caribs; while the islands of St. Bartholomew, St. Croix. and St. Martin were under the proprietary rule of the Knights of Malta. I have not been able to ascertain the name of the English governor of St. Christopher

in 1662, nor of the governor of St. Martin's, who is alleged to have "reduced to slavery the crew and passengers of an English ship." From the character of the inhabitants of the latter island (at that period little better than a handful of free-booters), and their avowed hostility to the British, such a circumstance is barely possible; but no account of it occurs in any history of these islands that I have had an opportunity of consulting.

HENRY H. BREEN.

Reverence to the Altar (Vol. vi., p. 33.). — The sountry folks in this part of Pembrokeshire bow to the clergyman as they go to their seats from the aisle, in the same way as those in Huntingdon-ahire.

R. J. A.

Docking Horses' Tails (Vol. vi., p. 43.).—The practice of docking the tails of horses is of an earlier date than F.B.—w supposes, as the following extract from Markham's Masterpiece, tenth edition, 1668, will show:

" Of the making of Curtals, or cutting off of the Tails of Horses.

"The curtailing of horses is used in no nation whatsever, so much as in this kingdom of ours, by reason of much carriage, and heavy burthens which our horses continually are exercised and imployed withall; and the rather, sith, we are strongly opinionated, that the taking away of those joynts doth make the horses chine we back a great deal stronger, and more able to suppert a burthen, as in truth it doth; and we daily find it by continual experience."—P. 539.

Edward Peacock, Jun.

Bottesford Moors, Messingham, Kirton Lindsey.

Apple-pie Order (Vol. iii., pp. 330. 468. 485.).—There is a children's story beginning, "A was an apple-pie; B bit it; C cut it; D divided it; F fought for it; G got it; H had it," &c., to the end of the alphabet. Some years since I met with the assertion that this was the origin of the expression "apple-pie order," reference being had to the regular order in which the letters follow each other.

UNEDA.

Philadelphia, Pa., June 15. 1852.

Seth's Pillars (Vol. v., p. 609.).—In reply to the Query of Anon., I beg to inform him that this is a well-known oriental tradition, noticed by many writers. I may, in the first instance, refer him to Josephus's Jewish Antiq., bk. i. ch. ii. 3.

Mention is also made of these pillars in some of

Mention is also made of these pillars in some of the extracts from oriental writers contained in the sppendix to the second volume of Colonel Vyse's valuable work on the *Pyramids of Egypt*.

In two ancient MSS. in the British Museum

In two ancient MSS. in the British Museum (Lansd. 98. No. 48., and Harl. 1942.), purporting to be a history of The Beginning and Foundation of the worthy Craft of Masonry, an account

of the legend connected with these pillars will be found.

I possess a copy of the latter of these documents, written in a hand of the last century, but refrain from trespassing upon your valuable space with any lengthy extracts. It may be sufficient to state that the erection of the pillars (which Josephus attributes to the children of Seth) is here ascribed to the four children of Lamech, viz. Jabal, Jubal, Tubal-Cain, and Naamah. It then proceeds:

"These children knew well that God would take vengeance for sin, either by fire or water; wherefore they wrote their sciences that they had found out on two pillars, that they might be found after Noah's flood.

"One of the pillars was marble, which will not burn with any fire, and the other pillar or stone was called Laternes [in the other MS. Laters], which will not drown in any water."

The discovery of one of the pillars by Hermes Trismegistus after the Deluge is then narrated, together with an account of his supposed inventions.

Your correspondent will also find the contents of this MS. noticed in the preface to Mr. Halliwell's curious work on The Early History of Freemasonry in England.

Allow me to conclude with a Query.—What is the meaning and derivation of the word latres or laternes, of which material one of the pillars is said to have been formed?

Leicestriensis.

Paget Family (Vol. iv., p. 133.; Vol. v. pp. 66. 280. 327. 381.).—The following extract from Harl. MSS., 1476, p. 178., may be interesting to your correspondents CRANMORE and EDWARD FOSS:—

"Godfrye Maydwell = Anne, d. of James of Londo., 3 son, | Paget, one of the Barons of the Excheq.

Katherine. Anne Mary."

Katherine. Anne Mary."

The above is "Under the hand of W. Camden,
Clar. King of Armes."

TEE BEE.

Dictionnaire Bibliographique (Vol. vi., p. 35.).—
The authorship of the Dictionnaire Bibliographique, ou Nouveau Manuel du Libraire et de l'Amateur de Livres, par M. P * * * * *, printed at Paris in 1824, is assigned by Brunet (in his Manuel du Libraire, tom. v. p. 686., Paris, 1844) to M. Psaume.

Dublin.

Blindman's Holiday (Vol. v., p. 587.).—Has not Dr. Pegge made a mountain of a molchill? At "the hour when one can no longer see "every one is pro temp. a blind man, and keeps holiday accordingly.

A. A. D

"De Laudibus Sanctæ Crucis" (Vol. vi., pp. 9. 61.).—P. B. is correct in his answer to Hugo concerning this work, but seems not to be acquainted

with the last reprint of it. Rhabanus Maurus was archbishop of Mayence in 847. The editions of his work De Laudibus Sanctæ Crucis of 1503 and 1606 are mentioned by P. B.: a third edition of the archbishop's poem may be found in his complete works, in folio, published at Cologne, A.D. 1626, vol. i. pp. 273—337. The latest edition of the poem is one that has just issued from the press of Pönicke and Son, of Leipsic, under the editorship of Adolphus Henze. It is now on sale by Franz Thium, New Bond Street.

by Franz Thinm, New Bond Street.

The work consists of a series of anagrams, acrostics, and other literary puzzles of most intricate character, forming the shape of the cross in every possible variety of pattern, wrought, without injury to the sense, into the framework of a number of poems. The work is a curiosity of literary ingenuity and typographical excellence; so much so, that no one can appreciate the difficulty of the task without an examination of the work.

CEYERP

The Woodruff (Vol. v., p. 469.). — The "small Woodruff" here alluded to, and called Asperula cynanchica, must be the sweet Woodruff, Asperula odurata. The former has no particular smell, and the flowers and leaves are both so very diminutive, that it would be of no use in adorning churches. The English name is not Woodruff, but "Quinsywort."

Hydrophobia (Vol. v., p. 10.). - Your correspondent INDAGATOR is not the only boy who has been horrified at the accounts related of the smothering of hydrophobic patients. Is there such a disease clearly deducible from the bite of a dog? We know that lock-jaw following wounds in the tendons is not uncommon, and I think it probable that may have been mistaken for it. Be it as it may, I spent 1810-12 at Guy's Hospital, and never heard the disease of hydrophobia mentioned. Drs. Babington and James Curry never alluded to it in their lectures; nor was there even a report during that period of the admission of any patient so suffering. I have been since forty years in practice; I have never seen nor heard of a case, nor, in spite of persevering inquiry, have I found any person who could adduce an instance of it. I have long looked at it as a fabulous tale. In the convulsions consequent upon traumatic tetanus it is possible that, in the restraint to which patients may have been subjected, smothering has occurred. I have met with no case of deliberate suffocation in my medical reading. JAMES CORNISH.

Battle of Alfred the Great with the Danes (Vol. vi, p. 10.). — If your correspondent J. S. will refer to Lingard (History of England, vol. i. p. 249.), he will find that this battle did not take Hampshire, but at Icglea ("grata salicis 1xta silvam," St. Neof's Life, p. 335.),

supposed to be Leigh, not far from Westbury, Wilts, or, as the position was afterwards changed, on the eminence of Ethandune, supposed to be Bratton Hill, near Eddingdon, in the same county.

Bosherston, Pembroke.

Mummies of Ecclesiastics (Vol. vi., p. 53.).—
These mummies are to be seen in the church at
Kreutzberg, about a mile and a half from Bonn, on
the Rhine. The church was formerly
to a convent of Servites.

VIATOR.

There are some forty or fifty dry bodies, such as A. A. refers to, under the church of St. Michael at Bordeaux. (See Murray's Handbook for France.)

B. R. L.

Can a Man baptize himself? (Vol. vi., p. 36.).
— Surely the obvious reply to this question is, that he cannot do so. Not being in Christian fellowship before baptism, he would not be in a condition to administer a Christian sacrament.

The habit of altering the words when the minister receives the bread and wine at the sacrament of the Lord's Supper from his own hands, is not universal, nor practised, perhaps, by those of the clergy whose example would be most looked to. There would not seem to be any authority for such alteration.

ALFRED GATTE.

Eton Montem (Vol. vi., p. 63.).—I agree with Dr. RIMBAULT, that the Eton Montem may have been derived from the ceremony of the Boy-Bishop; but we possess no certain data as to their Perhaps some of your readers may be able to throw more light on the subject; and I would suggest the expediency of a reference to the indices of Cole's MSS. in the British Museum, and Cambridge University libraries, it being highly probable that from his long connexion with Eton and King's Colleges, he may have recorded some particulars as to the origin of these celebrities. Meanwhile, I am enabled to fix the exact date of the alteration of the time for holding the Montem from the winter to the summer season. The change took place on Whit Tuesday, 1758; and is pointedly alluded to in a copy of Latin verses preserved in the *Musæ Etonenses*, vol. i. p. 60., edition 1795, and written by Benjamin Heath, afterwards Fellow of the College. As captain of the school, he was entitled to the proceeds of the Montem, or the salt, as it was called; he was also expected to produce an exercise, the subject of which has always been "Pro More et Monte." The following lines will be sufficient to prove my assertion, but the whole poem is well worth perusal.

"Ut mihi more novo Montis celebrare triumphum, Fas sit, et optato figere signa jugo, Te supplex to rite colo, quo præside nostra, Lætior æstico tempore pompa nitet."

BRAYBROOKE.

Haberdasher (Vol. vi., p. 17.). — Minshew derives it from Habt ihr das, Teut. Possibly the real derivation is berdash, an old English neck-dress, whence a seller of this article was called a berdasher or huberdasher.

R. J. A.

Burials in Woollen (Vol. v., pp. 414. 542., Vol. vi., p. 58.). — H. W.'s quotation of Pope's distich,—

"Odious! in woollen! 'twould a saint provoke, Were the last words which poor Narcissa spoke,"

seems to require the addition of the date. Narcissa (Mrs. Oldfield the actress), died in 1731, and Pope's Essay was published in 1734. Mrs. Oldfield escaped the "woollen," and was really "buried in Westminster Abbey in a Brussels lace head-dress; a Holland shift with tucker, and double ruffles of the same lace; and a pair of new kid gloves."—Gent. Mag., March, 1731.

In reference to this subject, the parish register of Bretforton, Worcestershire, has the following entry:

"Here begins the register book of all and every person that have been buried in the parish of Bretforton, according to act of parliament entitled 'An Act for burying in woollen only since the 1st of August, 1678.'"

I have seen many of the parochial registers in this county, but none of them contain the affidavits alluded to.

J. NOAKE

Worcester.

Slums (Vol. iii., pp. 224. 284.). — Your correspondent D. Q. is certainly in error in supposing that slums is an Americanism. I never heard the word used in this country, either in the Atlantic or the Western States. Not one American in ten thousand could form any idea what back slums meant, were he to hear it in conversation. We occasionally meet with the expression in English books, but know not what it means.

Philadelphia, Pa., June 15. 1852.

Fairfax Family Mansion (Vol. v., p. 490.).—
There is probably no family reason for the disuse of the strait old-fashioned entrance. I have seen the same practice in twenty other places. When the strait avenue went out of fashion, a winding, and, as it was thought, more natural and park-like line of approach was adopted. Sometimes the old gates were removed altogether; sometimes they remained, but were never opened. I think this style of strait avenues and iron gates is rather coming in again, with the terraces and parterres. C.

Gospel Trees (Vol. v., pp. 157. 209. 306. 444. 570.).—I have a venerable silver fir-tree (west coast of Argyleshire), which, although not called a "Gospel tree," was, before the existence of the parish church, hallowed by having its large bole used as a pulpit for the minister, and its extensive

shade, as a canopy under which the people listened to the preaching of the Gospel. There is nothing apocryphal about this: it was done in my father's time. On wet Sundays the people assembled in the mansion house.

I may mention that tradition assigns a less holy ancient (possibly apocryphal) history to this tree, whose shape, by the way, is exquisitely adapted to the alleged purpose. The lairds, so it is said, were wont to suspend their refractory vassals on the branches. Hence it is affectionately called "the Lairds' tree." You are no doubt aware, that, in the glorious feudal times, the lairds exercised the power of life and death over their own people, as well as over all others under their ban, and within their reach: a noble privilege which, alas! has long ago yielded to the baying of the many-mouthed novarum rerum cupidi. W. C.

Maturin Laurent (Vol. vi., p. 11.).—The anonymous but too well-known author of the Compère Mathieu, and several other publications of the same loose class, was Henry Joseph, Abbé du Laurens—of whom, and of his works, the less said the better.

Flemish Clothiers in Wales (Vol. v., p. 36).—Your correspondent may wish to learn, that the Flemish Clothiers, or such traces as are left, are to be found in Pembrokeshire:—a colony of Flemings landed there in the reign of Henry I., and brought over their woollen manufactures;—that the Castle of Haverford West is said to have been inhabited by them; there is also a road called the "Flemish Way," yet existing;—that here as well as in the neighbourhood of Milford Haven, and throughout a great part of this county (Pembroke), traces of the manners and appearances yet remain: both sexes wore a short cloak called by them a "Gawr Wittle," similar to that worn by the early Flemings;—that the customs of some of these Welsh to the Flemish, is also noticed in a work entitled Barber's Tour through South Wales, 8vo. 1803.

Paddington.

Curious Mistranslation (Vol. vi., p. 51.).—P. T. misses the point of Mr. Dickens's humour. The Frenchman is designedly made to mistranslate "sabots."

Seal of Mary Queen of Scots (Vol. vi., p. 36.).— E. A. S. is mistaken in supposing his seal "the original," I have one answering his description in a box with a printed label, "Queen Mary's Signet Ring, from the Collection of the late Earl of Buchan." Device, quarterly, the arms of England, France, Ireland, and Scotland; the shield surmounted by a crown, and between the initials M. R. Surely the original (judging from arms and initials) belonged to Mary of Modena, wife of James II. Transmutation of Species (Vol. vi., p. 7.). — On ground where sheep have been folded in Australia, a shrubby plant, unknown elsewhere in the country, as far as my observation and inquiries have extended, springs up luxuriantly. I have also remarked that in a gum-tree (Eucalyptus) forest, after a severe bush fire, mimosas appear in abundance where there were none before. On a Scotch moor, too, after a fire sufficiently strong to destroy the roots of the heather, clover invariably

appears.

Transmutation of species, if it be a fact as recorded by Mansfield Ingleby in "N. & Q.," or some analogous principle, might account for these

changes.

I wish to know if it would be possible to place seeds in the earth sufficiently near the surface to be acted upon by manure in the way I have alluded to, so that they shall neither germinate nor W.C. die.

Trochilus and Crocodile (Vol. vi., p. 75.) — In reply to the Query of S. L. P., I beg to quote the following extract from a very interesting little work, the Book of Zoology, by James H. Fennell (1839):

"The tongue of the crocodile is not sufficiently moveable to allow of its removing anything which may stick against the roof of its mouth; and its front legs are too stiff, and much too short, to be used for that At St. Domingo, and in Egypt, the crocodile is greatly annoyed by swarms of muskitoes, or gnats, which enter its mouth in such numbers that the roof of it, which is of a bright yellow throughout, is covered with them, arranged side by side. All these sucking insects thrust their trunks into the orifices of the numerous glands in its mouth, and torment it so much that it would die in consequence, if God had not ordained that another creature should assist it. crocodile opens its immense mouth, and a little bird of the plover kind, very common by the water side, hops fearlessly into it, and devours the insects sticking to its roof. The crocodile is grateful for the services of the bird, and is careful to do it no barm. Herodotus, more than two thousand years ago, and Pliny, about seven-teen hundred years ago, mentioned this singular fact, which in modern times has been observed by Hassel-quist and Descourtils."

STEPHEN BEAUCHAMP.

Harefield.

"Salt as Fire" (Vol. vi., p. 53.). - Probably from the Roman custom of throwing meal and salt (the mola) into the fire at sacrifices:

" Cum farre pio et saliente micâ."

Dutch Chronicle of the World (Vol. v., p. 58.). I possess the work referred to by Mr. John FENTON, which is not Dutch, but German. The engravings are very spirited. The engraved title is, Joh. Lud. Gottfridi Historische Chronica der Vier Monarchien von Erschaffung der Welt biss uff unsere Zeiten, mitt Kupfferstücker gezieret durch Matthæum Merianum. It is printed at Frankfort, 1632. W. G.

Aldress (Vol. v., p. 582.). — In Hedon Church, Yorkshire, is an inscription announcing that a particular scat is set apart for the alderwomen. W.G.

Oh! go from the Window (Vol. vi., p. 75.). If your correspondent, a septuagenarian, will refer to Dyce's edition of Beaumont and Fletcher, vol. ii. p. 193., "The Knight of the Burning Pestle," Act III. Scene 5., he will probably learn as much on the subject of his inquiry, as from any other source, though the information will perhaps be deemed very unsatisfactory. F. B-w.

Heywood Arms (Vol. vi., p. 75.).—R. W. C. inquires what authority there is for attributing to the family of Heywood the following coat: a chevion between three martlets. He should have given the blazoning, which would have admitted of a more positive answer; as it is, however, I can inform him that, of the numerous coats belonging to that name, not one bears the remotest resemblance to that given above; but az. a chevron engrailed between three martlets or belongs to the name of Holywood. 11. C. K.

Curfew (Vol. vi., p. 53.). — In your last, Mr. SANSOM quotes from my Worcester in Olden Times, a passage to the effect that the institution of the curfew did not originate with the Con-queror; and thereupon inquires: "What historical notices are there of a curfew prior to the Conquest;" and "At what places on the continent, besides Vienna, has the custom been ascertained

to prevail?"

There is no evidence to show that the custom originated with the Conqueror; but that it was not a badge of infamy is clear from the fact that the law was of equal obligation upon the foreign nobles of the court as upon the Saxon serfs. Henry, in his *History of Britain*, says there is sufficient evidence that the custom prevailed in most of the countries of Europe at the time of the Conquest, the intent being merely to prevent the great number of fires which were constantly occurring when the houses were built of wood. (Sec also Bohn's edition of Brand, vol. ii., p. 220.) J. NOAKE.

Worcester.

Burial on the North Side of Churches (Vol. iv. passim). — Should not the alleged custom of avoiding burial on the north side of a church be rather attributed to the dislike to lie alone in death; to the wish to sleep near the accustomed path to church; to rest where the eyes of those who have been loved in life shall fall upon our tombs as they move to their accustomed seats in the house of prayer?

In small churches, where there is but one entrance, we usually, though by no means invaria-bly, find the door in the south side; and thus the

north becomes the "back of the church," a portion of the sacred ground which is rarely visited, and which is therefore shunned. In the church of Oystermouth, in Gower, the entrance is in the north side, and on that side the graves lie thickly gathered. A very few besprinkle the ground to the east and west, and on the south there is not one. In the chapel-of-ease of Taliaris, in the porish of Llandilo Vawr, in Carmarthenshire, the greater number of the graves are on the west side and north sides, a few lie to the south, but not one is on the eastern side. I could name similar cases, but prefer not speaking from memory where I cannot be certain that there are not any graves on the side without an entrance.

In town churches we very usually find several entrances, and I cannot think that the tombs found on every side of such churches are to be entirely attributed to the greater demand for room.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Rev. T. K. Arnold has added another to the many excellent educational works for which he has carned the gratitude both of teachers and learners. The Anticleptic Gradus, founded on Quicherat's Thesurus Poeticus Lingue Latine, has for its main object the giving the pupil all the help, and more than the help, that the old Gradus afforded him; but to supply this help in the form of materials to be worked up by kinself, not in the concrete state of ready made lines and portions of lines, but in the shape of various expressions and phrases from the best authors; which, requiring the student to exercise his taste and add to his stock of poetical ideas, oblige him at the same time to use his own powers more or less upon the matter presented to him. It is in this that the anticleptic (or cati-pilfering) character of this new Gradus consists. The old one is a regular crib, to use a well-known term. We may add, that while the careful selection which has been made by the editor, not only of words, which though not really synonymous, are so nearly related in meaning that one may occasionally be used for the other, but also of epithets, the judicious use of which is so great a feature in Latin poetry, makes the Antichptic Gradus one of peculiar value, the separate notice which is given in it of each meaning of the word treated, makes the work a sufficient Latin Dictionary for the best Latin poets.

The Artificial Production of Fish, by Piscarius, narrates in twenty-four pages the remarkable success which has attended the endeavours of two humble fishermen, named Gehin and Remy, of an obscure village called La Bresse, in the Department of the Vosges in France. in stocking the rivers of that country with millions of trouts. When we remember how many of our own rivers have been thinned of fish, and see how simple are the means necessary to refill them, and so supply abundance of wholesome food, we cannot too strongly recommend this little tract to general attention.

The Gold Colonies of Australia, comprising their History, Territorial Divisions, Produce, and Capabilities; also ample Notices of the Gold Mines, and how to get to them, with every Advice to Emigrants, by G. Butler Earp.
With a Map. What wonder it is that with the present excitement on the subject of the Gold Fields, the pub. lisher of this useful little volume is enabled to announce the fact of sixteen thousand copies having been sold within ten days of publication

Amis et Amiles und Jourdains de Blaivies, Zeoei alt-französische H-ldengedichte des Kerkingischen Sagenkreises. Nuch der Pariser Hundschrift zum ersten Male herausgegeben von Dr. Conrad Hofmann. Such of our readers as are interested in the History of Fiction, or of the Literature of the Middle Ages, will thank us for calling their attention to this very ably edited work. The story of Amis and Amiles is one of the most popular of its class, and exists in almost all the languages of Europe. The English version is preserved in Weber, and the entire French text is here presented to us 'or the first time. The Chanson of Jourdains de Blaivies, which Dr. Hofmann regards as a work of higher poetical character, is printed by him from the same MS.

We have received from Messrs, Williams and Norga'e a prospectus of the long looked for work of the late M. Langlois on the Danses des Morts. The work. which was left unfinished by this accomplished artist and antiquary, has been completed by the labours of MM. André Pottier and A. Baudry, and is rendered still more valuable by a letter upon the subject from M. C. Leber, and another by Depping.

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L. M., who inquires about As throng as Throp's Wife, will find something of her history in our 1st Vol., p. 435. We shall be glad of any further illustration of it.

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One Priving (for the first time) of short Manuscripts in Anglo-Saxon, Anglo-Norman, and
Early English, preserved in the British Mussum, the Bodieian, and other Public Libraries; and another Division will be open to
Correspondence on I liverary Subjects. Communications or Sugressions may be addressed
to the Editor, to the care of Y. R. SMUTH
36. Soho Square, London. RETROSPECTIVE RE-

On second fly-leaf Coleridge has noted, "Vol. v. p. 217., a fine stanza."

The following is the stanza referred to:

"Whilst Talbot (whose fresh Ardor having got A marvellous Advantage of his Years), Carries his unfelt Age as if forgot,

Whirling about where any Need appears. His Hand, his Eye, his Wits all present, wrought The Function of the Glorious Part he bears: Now urging here, now cheering there, he flies: Unlocks the thickest Troops, where most Force lies."

And to it Coleridge has appended the following

"What is there in description superior even in Shakspeare? Only that Shakspeare would have given one of his Glows to the first line, and flattered the mountain Top with his surer Eye-intead of that poor-

" A marvellous advantage of his years."

But this, however, is Daniel — and he must not be read piecemeal. Even by leaving off, and looking at a stanza by itself, I find the loss.

"S. T. COLERIDGE."

"O Charles! I am very, very ill. Vixi."

"Second Letter-five hours after the first.

" Dear Charles,

"You must read over these 'Civil Wars' again. We both know what a mood is. And the genial mood will, it shall, come for my sober-minded Daniel. He was a Tutor and a sort of Steward in a noble Family in which Form was religiously observed, and Religion formally; and yet there was such warm blood and mighty muscle of substance within, that the moulding Irons did not dispel, tho' they stiffened the vital man within. Daniel caught and recommunicated the Spirit of the great Countess of Pembroke, the glory of the North; he formed her mind, and her mind inspirited him. Gravely sober in all ordinary affairs, and not easily excited by any—yet there is one, on which his Blood boils—whenever he speaks of English valour exerted against a foreign Enemy. Do read over but some evening when we are quite comfortable at your fire-side — and oh! where shall I ever be, if I am not so there - that is the last Altar on the horns of which my old Feelings hang, but alas! listen and tremble. Nonsense!—well! I will read it to You and Mary. The 205, 206, and 207th page; and above all, that 93rd stanza; and in a different style the 98th stanza, p. 208.; and what an image in 107, p. 211. Thousands even of educated men would become more sensible, fitter to be members of Parliament or ministers, by reading Daniel — and even those few who, quoad intellectum, only gain refreshment of notions al-ready their own, must become better Englishmen. O, if it be not too late, write a kind note S. T. COLERIDGE. about him.

On the fourth fly-leaf he has written, -

"Is it from any hobby-horsical love of our old writers (and of such a passion respecting Chaucer, Spenser, and Ben Jonson, I have occasionally seen glaring proofs in one the string of whose shoe I am not worthy to unloose), or is it a real Beauty, the interspersion I mean (in stanza poems) of rhymes from polysyllables—such as Eminence. Obedience, Reverence. To my ear they convey not only a relief from variety, but a sweetness as of repose—and the Understanding they gratify by reconciling Verse with the whole wide extent of good Sense. Without being distinctly conscious of such a notion, having it rather than reflecting it, (for one may think in the same way as one may see and hear), I seem to be made to know that I need have no fear; that there is nothing excellent in itself which the Poet cannot express accurately and naturally, nay no good word."

SHROPSHIRE BALLAD.

In no collection of ballads to which I have access does the following appear. It exists in my memory only in a mutilated state. I forward it with the hope that some one among your numerous readers may be able to supply the missing part, which is evidently the commencement of it.

The hero is supposed to have been a journey: on his return the following scene occurs:

I went into the stable, To see what I could see ; I saw three gentlemen's horses, By one, by two, by three; I called to my loving wife, Coming, sir, says she. What meaneth these three horses here. Without the leave of me? ' You old fool! you blind fool! Can't you - won't you see? They are three milking-cows, that My mother sent to me. 'Odds bobs! here's fun! Milking-cows with saddles on! The likes I never see : I cannot go a mile from home. But a cuckold I must be !'

" I went into the parlour, To see what I could see: I saw there three gentlemen, By one, by two, by three; I called to my loving wife, Coming, sir,' said she.

What bringeth these three gentlemen here, Without the leave of me?

'You old fool! you blind fool! Can't you—won't you see?

They are three milking-maids, that My mother sent to me.'
'Odds bobs! here's fun! Milking-maids with breeches on! The likes I never see. I cannot go a mile from home, But a cuckold I must be!'"

The unhappy husband next wanders into the lary, and discovers "three pairs of hunting-

" Milking-churns, which
My mother sent to me."
Odds bobs! here's fun!
Milking-churns with spurs on!
The likes I never see.
I cannot go a mile from home,
But a cuckold I must be!"

The gentlemen's coats, discovered in the kitchen, a next disposed of; but here my memory fails? I have a dim recollection of a winding-up me, in which the "Milking-cows with saddles," the "Milking-maids with breeches on," and the other bones of contention mentioned in the lad, are figured. I should feel obliged by a resease to where this ancient ballad may be found. Is any collection of Shropshire songs and ballads a been printed? Many are the curious "tales warlike deeds" shrined in verse, with which the maights are whiled away in this county. A harvest yet remains to be gathered, particularly on Folk Lore. I may, perhaps, send you only extracts from my "Note Book" upon this bject.

R. C. Warder. Kidderminster.

COWLEY AND GRAY, NO. IV. (Vol. iv., pp. 204. 252. 465.)

The three former communications received from the on the subject of "Gray and Cowley" were ritten in complete unconsciousness of the amount flearned labour and research ably and judiciously the terefore most gladly withdraw any remarks I say have made as to the necessity of another lition, with parallel passages; for I do not think the have a better and more satisfactorily executed blume in our language than Mr. Pickering's ldine edition of Gray. And I must also thank our correspondent K. S. for reminding me of the ton edition, which I will get as speedily as posble. However, as the few unconnected remarks have already made, or am now about to make, do appear to have been anticipated, I will still the still mable on in my own incoherent way, and not had myself responsible for anything that the araing and diligence of others may have colected. Indeed, I set out with the intention of the still of the sti

have entered upon the wide field of Gray's similarities to other poets in *general*, within the narrow and otherwise well-occupied columns of the "N. & Q."

Disraeli, in his Curiosities of Literature, "Poetical Imitations and Similarities," vol. ii., London, 1824, seems to think the connexion between the sublime and the ridiculous to be so close, that Gray borrowed his description of the hair and beard of his bard from the memorable description of Hudibras:

"This hairy meteor did denounce
The fall of sceptres and of crowns," &c.
Part i, cant, i. 247.

Butler used the same comparison again in the Cobler and Vicar of Bray, to which the learned notes of Dr. Zachary Grey's edition refer me:

"A grisly meteor on his face," &c.

I do not know whether any one has ever suggested Thomas Tickell's "Imitation of the Prophecy of Nereus," from Horace, as something not quite unknown to Gray:

"On Perth's bleak hills he chane'd to spy
An aged wizard six foot high,
With bristled hair and visage blighted,
Wall-eyed, bare-haunched, and second-sighted.
The grisly sage, in thought profound,
Beheld the chief with back so round,
Then roll'd his eye-balls to and fro
O'er his paternal hills of snow,
And into these tremendous speeches
Broke forth the prophet without breeches," &c.

However, I feel quite justified in my former assertion, that Gray was alluding to hair, and not to a standard, and in having given a reference or two which any one who doubted the fact of such an allusion being common might investigate for himself. The occurrence of the word loose in the couplet of Gray, and also in that of Cowley, seems at least singular, if Gray knew nothing of Cowley's description.

The same idea is found in a passage of Nonnus (Dionysiachs, lib. ii. p. 43., Antverpiæ, 1569), but it is too long to give at full length; and we must not forget the seventh book of Tasso's Jerusalem Delivered, even as translated by Hoole, line 581:

"As shaking terrors from his blazing hair,
A sanguine comet gleams through dusky air
To ruin states and dire diseases spread,
And baleful light on purple tyrants shed.
So flam'd the chief in arms, and sparkling ire
He roll'd his eyes, suffus'd with blood and fire."

I will now only add the Poet-Bishop to a list which might be indefinitely multiplied, by referring from one book to another:

"The stars shall be rent into threds of light,
And scatter'd like the beards of comets."

J. Taylor, Sermon 1., Christ's Advent to Judgment.

"The first regular production of Gray's muse" was a Sapphic ode addressed to Mr. West. The Sapphics were followed in the same letter by some Latin prose and an Alcaic stanza.

We will pass over the Sapphics, for they bear a faint resemblance to some passages already referred to, and extract part of the prose from Mason's

edition, vol. i. 134:

" Quicquid enim nugarum ἐπὶ σχολής inter ambulandum in palimpsesto scriptitavi, bisce te maxume impertiri visum est, quippe quem probare, quod meum est, aut certe ignoscere solitum probe novi."

A very natural idea, which Cowley had very naturally expressed:

"To him my muse made haste with every strain, Whilst it was new, and warm yet from the brain. He lov'd my worthless rhymes, and, like a friend, Would find out something to commend."

On the Death of Mr. W. Hervey.

Indeed, any one who will read our Cowley's lines on Crashaw and Harvey, will unite with me in the firm conviction that Gray reproduced them both, either in his poems to Mr. West or upon him.

The Alcaic stanza contains the words "Fons lacrymarum," which reminds us of "the sacred source of sympathetic tears" in The Progress of Poesy, and which Mr. Wakefield adduces from some imaginary πηγή δακρύων in Æschylus. Mr. Mitford more correctly refers to Sophocles, Antiq. Mitord more correctly refers to Sopnocies, Anaq. 803.; but at Jeremiah ix. 1. we have, in the Greek, Latin, and English respectively, "πηγή δακρύων," "Fons lacrymarum," and "Fountains of tears." Æschylus uses "κλαυμάτων πηγαλ," Agam. 861.; and Nonnus, "πίδακα δακρυδεσσαν," Dionysiachs, lib. xlvi. ad finem. The idea is common in English poetry. Gray also speaks of "The soft springs of pity" in his Agrippina.

Let us now wander in another direction; and

in quoting from Cowley's Latin Poems I use Bishop Sprat's edition, London, 1688, 8vo., mentioning the pages, as the lines are not marked:

"The bloom of young desire, and purple light of love."

The Progress of Poesy.

Mr. Mitford has adduced some really beautiful parallels. I shall only venture upon one or two:

"Per me purpurei formosum lumen honoris Et niveam illustrat gratia viva cutem." Cowley, p. 10.

Again:

" Dat vegetum membris habitum, floremque venustat Purpureum majestatis, dat dulcia cordi Lumina lætitiæ."—Id., p. 300.

Human passions. — Gray, Ode on the Installation. Humana mollitie. — Cowley, Plantarum, p. 42. Humanos mores. - Ditto, p. 48. Humana pietatis. — Ditto, p. 216. Humani laboris. — Ditto, p. 337.

"Felices animæ gens jam defuncta pericli Humanis." — Vida's Christiad, lib. vi. 5

"The laughing flowers that round them blo Drink life and fragrance as they flow." Ode on the Progress of Po

It seems almost a pity to dissect these m lously beautiful lines. "Laughing flow "Quid faciat latas segetes." — Virg. Georgi "The valleys shall stand so thick with corthey shall laugh and sing."—Psalm lxv. 14. trum, quo segetes gauderunt frugibus."-Virg ix. 48.

> " Auram nectaream undequaque fundens, Nullam præposuisse fertur olim, Ridenti mihi dulce, dulce olenti." Cowley, Plantarum, p.

" Drink life and fragrance as they flow."
" Quæ Fontes Fluviosque bibunt."

Cowley, p

" Dulcia Flumina libo." - Id. p. 12.

" Perpetuumque bibunt folia insatiata liquore

" Deque venenato flumine vita bibit." - Id. p.

" In quibus ipse animus vitam animamque bibi

Also in the very bold figure:

"O ver! O pulchræ ductor pulcherrime gent O Florum Xerxes innumerabilium?

Quos ego (nam gens est non aversata liquore Epotare etiam Flumina posse reor."

"So does a thirsty land drink all the dew of he that wets its face." - Bp. J. Taylor, Sermon vi. Return of Prayers, Part. III.

"The earth which drinketh in the rain that co oft upon it." - Hebr. vi. 7.

I cannot refrain from quoting Anacreon:

" Ή γη μέλαινα πίνει, Πίνει δὲ δένδρε' αὐτην, Πίνει δὲ θάλασσα δ' αύρας, 'Ο δ' ήλιος θάλασσαν. Τον δ' ήλιον σελήνη." — Ode xix.

Which is thus translated by Buchanan:

"Et terra sicea potat, Terrasque silva, et aura Sylvas, et æquor auras, Et sol repotat æquor, Et luna solem."

Epigramm., lib. i. ad cale

Barnes, in his Life of Anacreon, adduct following from Maximilianus Virentius, I lib. iv. :

"Terra parens venis sitientibus imbibit imbres;
Tellurem atque imbres arbor alumna bibit;
Oceanus salso sparsos bibit æquore ventos;
Sol avido oceanum flammeus ore bibit.
Solis inardentis radios bibit ebria luna;
Rursus et hanc euri, terra, salumque bibunt:
Cuncta bibunt sursum spirantia, sive deorsum;
Dis Styga, Dii pleno nectar ab ore bibunt."
Prefixed to Barnes' edit. of Anac. p. lx.: Lond. 1754.

Nonnus too, in his *Dionysiacks*, has a passage site to our purpose:

«Ήδη γάρ ζεφύροιο προάγγελος δγγυος δρη σχιζομόνου καλύκων δροσερούς άμθυσεν άήτας καλύκων δροσερούς άμθυσεν κάρτας τηθρων δατον άμερσε λάλος τρύξιοιο καλύπτρης εκφυαίας άγ έλα σε λελούμενον άνθος δέρσαις ζωογόνοις."— Lib. iii. 10.

Let us now come to Gray's "Ode on the Spring," which will abundantly occupy our time for the greent:

"Lo! where the rosy bosom'd Hours,
Fair Venus' train, appear,
Disclose the long-expecting flowers,
And wake the purple year!
The Attick warbler pours her throat,
Responsive to the cuekoo's note,
The untaught harmony of spring;
While, whisp'ring pleasure as they fly,
Cool zephyrs through the clear blue sky
Their gather'd fragrance fling."

À hymn by Orpheus thus describes the Hours:

""Ωραι θυγάτερες Θέμιδος και Ζηνός ἄνακτος,
Εὐοριάη τε, Δίκη τε, και Εἰρήνη πολύολδε,
Εἰεροκί, λειμωνιάδες, πολυάνδεμοι, ἀγναί,
Παιτόχροοι, πολύοδμοι, ἐν ἀνθεμοείδεσι πνοιαῖς
"Ωραι ἀειθαλέες, περικικλάδες, ἡδυπρόσωποι"
Πέπλους ἀντύμεναι δροσερούς ἄνθων πολυθρέπτων."

In representing the Hours as "Venus' train," Gray had, most probably, the "Homeric Hymn to Aphrodite" in mind (Hymn E.). It was they who had received Venus as she issued from the foam of the sea, and had introduced her to the immortal gods. Indeed, these graceful beings were her constant attendants; and Theocritus represents them as bringing Adonis also to her. (See Id. IV. 102.; and the notes in Ringwood's charming edition: Dublin, 1846.)

In the same passage Theocritus also calls them "palazafredes Hou," and describes them in a manner which will exactly illustrate the "long expecting" flowers of Gray:

"Βάρδι**σται μακάρων, "**Ωραι φίλαι, άλλα ποθειναί "Ερχ**ονται, πάντοσ**σι βροτοῖς alel τι φέροισαι."

Where Mr. Ringwood gives us this comfortable acte:

"The impatience of expectation explains the epithet 'Mallorau' in the text, as the 'nox longs,' 'dies lents,' and 'piger annus' of Hor. 1. epist. 1. 20, 21."

So in Romeo and Juliet, Act III. Sc. 2.;

"So tedious is this day,
As is the night before some festival

As is the night before some festival

To an impatient child, that hath new robes,
And may not wear them,"

Compare, too, "tardis.... mensibus," Virg. Georg., i. 32. It cannot be wrong also to compare with this first part of Gray's "Ode" some verses in the most beautiful of all pastorals, the "Song of Solomon:"

"Lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land," &c. — Chap. ii. v. 11.

And again:

"Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out."

— Chap. iv. v. 16.

Nonnus calls the Hours podánides spai, lib. xi. p. 210.: Antverpiæ, 1569. But I suppose Gray's epithet is borrowed from Milton. (See Mr. Mitford's note.) Anacreon asks,—

"Τί δ' Ενευ βόδου γένοιτ' Εν; 'Ροδοδάκτυλος μέν 'Ηὼς, 'Ροδοπήχεές τε Νύμφαι, 'Ροδόχρους τε κ' 'Αφροδίτη Παρά τῶν σοφῶν καλεῖται."

Ode 53. In Rosam.

Cowley is still closer to the point:

"Quicquid hoc mundo superoque pulchrum est Optat et gaudet Roseum vocari, Hæc puellarum prope summa laus est, Summa dearum.

Me colit princeps orientis alti Memnonis mater, similesque nobis Vel sibi tantum digitos habere

Ducit honori,
Cum dies portu bipatente cœli,
Prodit aurato nitidus triumpho,
Cærulam nimbis Roseis plateam
Molliter Horæ

Divites spargunt." - Cowley, p. 185-6.

" Avertens Rosca cervice refulsit."

Æneid, i. 406.

Cum tu, Lydia, Telephi Cervicem Roseam," &c.

Hor. Carm. lib. i. 13.

- "Now morn her Rosy steps in the eastern clime Advancing, sowed the earth with orient pearl." Par. Lost, iv. 1.
- "To whom the angel with a smile that glow'd Celestial Rosy red love's proper hue."

 Id. viii. 618.
- " Crinibus et Rossis tenebras aurora fugarat,"
 Virgil, Culex, 43.
- "Pulchræ Cypridi sacra Rosa."
 Milton's Elegy on Bishop Andrews, \. 20.

" Roseam posthabitam Cypron."

Milton's Eleg. i. 84.

" As those smiling things, Those Rosal blushes which her portal strew." Beaumont's Psyche, cant. viii. 154.

We might accumulate similar references ad infinitum

In Buchanan's Majæ Calendæ, which may very well be compared with Gray's "Ode on the Spring, we find.

"Hunc jocus, hunc tenera mensem cum matre Cupido Vendicat: hunc risus, et sine felle sales: Hunc hilaris genius, genii et germana voluptas, Et pellucentes gratia picta sinus." — Eleg., lib. L

Wakefield has some very appropriate remarks and parallels in support of Gray's conformity to ancient mythology in employing Venus, the source of creation and beauty, at the commencement of the spring. I need only refer to his volume, and the spring. I need only refer to his volume, and also to a noble *fragment* attributed to Sophocles, which is quite too long to transcribe in full, but

Cowley also has many of the same thoughts in his grand exordium to the second book of the *Davideis*.

The expression "Attick warbler" has been traced The expression "Attick warder has been traced to its source by Mr. Mitford, for so is "Attick aedon" exactly translated. Milton similarly calls the nightingale "chauntress;" and Nonnus "Αττθις ληδών." — Dionysiacks, lib. xlvii. ad init.

"Pours her throat" belongs to Pope's "Essay on Man" A Dionalis and Man Man Man State of the state of the

may be found in the editions of his collected works.

As Disraeli and Mr. Mitford observe, the word "throat," for the song of a bird, is quite

common.

" And heedless, while they strain Their tuneful throats.

Philips's Cider, lib. ii.

The nightingale and cuckoo are likewise connected together in Milton's beautiful "Sonnet to the Nightingale," which Wakefield gives in part; and yet, strange to say, while he culogises the fifth verse in particular as "exquisitely beautiful," he omits said verse altogether, and jumps from the fourth to the sixth. It is this:

" Thy liquid notes that close the eye of day."

The word "untaught" belongs to Cowley, as I before remarked in my first letter:

"You curious chanters of the wood, That warble forth Dame Nature's lays." Sir H. Wotton On the Queen of Bohemia.

" While, whisp'ring pleasure as they fly," &c.

Wakefield quotes Milton's glorious description :

" Now gentle gales, Fanning their odoriferous wings, dispense Native perfumes," &c.

Par. Lost, iv. 156., &c.

but does not point out that Milton was indebted

to the opening of the Homeric Hymn to Ceres. Indeed.

"Cheered with the grateful smell old Ocean smiles,"

is not far removed from-" Κηώδει δ' όδμή πᾶς τ' ούρανος εύρος υπαρθεν Taid te mas

ιά τε πασ' έγέλασσε και άλμυρου οίδμα θαλάσσης." " What, though the spicy breezes

Blow soft o'er Ceylon's iale?"

Bp. Heber.

I must particularly refer to Milton's "Elegy on the Death of Bishop Andrewes," line 40, and to a famous collection of illustrations given in Warton's Notes. We must also remember the old fable of the "Loves of Zephyrus and Flora or Chloris," to which Milton so often alludes. And Cowley:

" Nupsit odorato Chloris formosa marito, Nupsit, et ex illo tempore facta Dea est. Tunc et Terra ferax, et Cœlum, et Pontus, et Ali, Publica lætitiæ signa dedere suæ. Nulla erat in toto nubes circumvaga calo, Vel si forsan erat, picta decenter erat. Nullus composito spirabat in aère ventus, Aut hilares flatu solicitabat aquas. Vel si forsan erat, dulces spirabat odores, Mulcebatque hilares officiosus aquas. Plantarum, lib. iii. pp. 137-8.

The passage with which I conclude rather reminds me of the first and third verses of this delightful "Ode to Spring:

"So have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their inclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance auchile in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer." Bp. J. Taylor, Sermon xxv., The Duties of Tongue.

Warmington.

QUAINT LINES BY ALAIN CHARTIER.

Some years ago the Athenœum printed, if I remember correctly, the following French doggered:

> " Quand un cordier cordant Veut corder une corde, Trois cordons accordant A sa corde il accorde; Si l'un des trois cordons De la corde décorde, Le cordon décordant Fait décorder la corde."

In reading, a few weeks ago, the works of Alain Chartier, I found out the same curious jeu d'esprit

) or three minor differences. Here you

« Quant ung cordant
Veult corder une corde,
En cordant trois cordons
En une corde accorde.
Et si lung des cordons
De la corde descorde,
Le cordon qui descorde
Fait descorder la corde,"

ader who would refer to Alain Chartier's ions, will find the above lines in the ediialliot du Tré, 1529, small 8vo., fo. 340. Gustave Masson.

PARALLEL PASSAGES.

L

and many an ante-natal tomb
are butterflies dream of the life to come."
Shelley's Sensitive Plant.

ense of flying in our sleep might, he thought, be the anticipation or forefeeling of an unower, like an Aurelia's dream of butterfly—Southey, The Doctor, vi. 158.

II.

"E'en from out thy slime monsters of the deep are form'd." made.
Byron (to the Ocean), Childe Harold.
nonsters from thy large increase we find, ander'd in the slime thou leav'st behind."

Dryden, The Medal.

ш

are like roses, and her mouth much the same, lish of fresh strawberries smother'd in cream." "The Boys of Kilkenny," Songs of Ireland. Duffy, 1846.

mulberry covered with meal."

Quoted (as far as the quoter could recollect)
from Mrs. H. Gray's Etruria,

I٧.

not to be trusted:

"A bright sky,
A smiling master,
The cry of a dog,
A harlot's sorrow."

owitt's Literature and Romance of Northern Europe.

Grant I may never be so fond
To trust man in his oath or bond,
Or a harlot for her weeping.
Or a dog that seems a-sleeping."
Apemantus' Grace. Timon of Athens.

cation of dogs and harlots in both pas-

emarkable.

ou must either soar or stoop, Il or triumph, stand or droop; Thou must either serve or govern,
Must be slave or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil or be sledge."

Extracted from a Magazine (Fraser's?) before 1838.

"In this world a man must be either anvil or hammer."

Longfellow's Hyperica, b. iv. c. vi.

HARRY LEROY TEMPLE.

FOLK LORE.

Hertfordshire Folk Lore.—Hertfordshire, notwithstanding its proximity to the metropolis, still contains some localities where as yet the schoolmaster is known by tradition only. Consequently, whilst there may be much ignorance to deplore, there is also in those sequestered nooks as trusting a belief in many harmless scientific heresies as Primate Cullen himself could well desire.

For instance; from as true an example of unsophisticated humanity as one might hope to meet with in this prosaic age, a good-natured, garrulous old Benedick, I gathered a fact not perhaps known to every gardener. I was admiring what seemed to me to be a very fine specimen of a herb, with which I was cockney enough not to be very familiar. "That be rosemary, sir," said the worthy cottager; "and they do say that it only grows where the missis is master, and it do grow here like wildfire."

Strolling in the garden of another villager, I saw a mouse, not one of the little devouring animals so abhorred by clean and careful housewives, but a pretty taper-snouted out-door resident, quite as destructive in his habits, lying dead upon one of the paths. No marks of violence were visible upon it, and I was carnestly assured that these mice, whenever they attempt to cross a footpath, always die in the effort. Putting a credulous face upon this piece of information, I was met by the reply, "Ah! you Lunnuners doant know everything; why I've found 'em dead upon the paths scores o' times, and I know they can't get across alive."

During a short visit on Easter Sunday in last year at the house of an aged relative, a widow farmer, close upon her eightieth year, the rain fell copiously for some hours; remarking upon which, the old dame exclaimed, "They do say in these parts

"'A good deal of rain on Easter-day Gives a crop of good grass, but little good hay;' and I'm much afear'd it'll be so to-year."

Parallels to the above may have a place in the recollection of some of your correspondents in other parts of England.

HENRY CAMPKIN.

Reform Club.

Minor Dates.

Curious Epitaph.—Of the many absurd epitaphs that a person curious in such matters may meet with, the following is not among the least:

"To the Memory of James Barker, Who died January the 22nd, 1781, Aged 30 Years:

"O, cruel Death, how cou'd you be so unkind,
To take him before, and leave me behind;
You should have taken both of us if either,
Which would have been more pleasing to the survivor."

St. Philip's churchyard, Birmingham, is the happy place that boasts the possession of this gem of an inscription.

T. H. Kersley, B.A.

Verses written on the first Leaf of Lady Meath's Bible by Sir Compton Domville:—

"My Lady's too wise to study this Libel,
Or lose all the day in reading the Bible,
But dull hours to pass, when my lord drinks his fill,
She Comedys reads, or plays at Quadrille;
And, if censur'd by us, she may lawfully say,
She is taught to live thus by the Vicar of Bray,"*

J.F.F.

Dublin.

"Blue Bells of Scotland."—It is not generally known that this beautiful melody was composed by Mrs. Jordan. I have now before me an original printed copy with the following title:

"The Blue Bell of Scotland, a Favorite Ballad as composed and sung by Mrs. Jordan, at the Theatre Royal, Drury Lanc. Printed for Rd. Birchall, at his Musical Circulating Library, 140. New Bond Street."

It has no date, but from other sources I find that it may be correctly assigned to the year 1801. The words, which are very nonsensical, relate to the Marquis of Huntly's departure for Holland with the British forces under the command of the gallant Sir Ralph Abercrombie in 1799. In The New Whim of the Night, or the Town and Country Songster for 1801, London, C. Sheppard, occurs, p. 74., "Blue Bell of Scotland, sung by Mrs. Jordan," and p. 75., a parody upon it called "Blue Bell of Tothill Fields," whose hero is a convict "gone to Botany Bay." Ritson, in his North-Country Chorister, 1803, p. 12., prints a version entitled "The New Highland Lad," with this note:

"This song has been lately introduced upon the stage by Mrs. Jordan, who knew neither the words nor the tune!"

What can we now think of Ritson's criticism?

EDWARD F. RIMBAULT.

Ancient Mark of Emphasis. - The following note, extracted from The English Churchman of

* Mr. John Bushe, 1730.

Sept. 19, 1851, may not inappropriately be transferred to the "N. & Q.":

"In a toll case, tried at Bedford, Mr. Devon, who was brought from the Record Office to produce some translations from Domesday Book, stated in his evidence the singular fact, that in many old manuscripts, when particular emphasis was given to a word, it was customary, instead of underlining it as at the present day, to run the pen completely across the word, in the same manner as we now erase them."

X.P.M.

A Suggestion to Publishers. — I beg to suggest to those who publish reprints of books, that it would add very much to their use if the pagination of the standard editions were retained in the margins of the reprints. If a reader meets with a reference to the volume and page of a work originally published in several volumes, it costs sometimes much time and trouble to hunt out the same in a one-volumed edition. E. STEANE JACKSON.

Queries.

DR. COSIN AND FULLER.

A letter was originally published in the Appendix of Dr. Peter Heylin's Examen Historicum, wherein Dr. Cosin defends himself from certain charges brought against him by Fuller in his Church History.

In this letter (dated "Paris, April 6, 1658") Cosin thanks his friends in England for their intention to "vindicate him from the injury done," by Mr. Fuller, "no less to truth than to himself,"

by the passage in his History:

"Which," Cosin adds, "I believe he inserted there, as he doth many things besides, upon the false reports and informations of other men; . . . whereof he is so sensible already himself, that by his own letter directed to me (more than a year since) he offered to make me amends in the next book he writes; but he hath not done it yet. Having never been acquainted with him more than by his books, which have many petulant, light, and indiscreet passages in them, I koom not how to trust him; and therefore, if the authors of the intended Animadversions, which you mention, will be pleased to do me right, you may assure them there is nothing but truth in this ensuing relation," &c.

Heylin, in his preface to Cosin's letter, takes notice of a rumour, to the effect that the Church historian had a review of his work in hand, "in which he was resolved to make some fair amends to truth, to correct the errors of his pen, and to make reparation to the injured clergy;" but he adds, that these reports were "thought at last to have somewhat in them of design or artifice, to stave off the business" of the Animadversions.

It seems not only due to Cosin, but also desirable for Fuller's credit, that it should be better known than I suppose it to be, that in a subsequent book (though not, as Heylin had been led to expect, in a revised edition of the *Church History*), Fuller did actually retract what he had so injuriously said of Dr. Cosin.

In his Worthies of England (ed. Lond. 1652, p. 265.) Fuller writes of Cosin, then Bishop of Durham, as follows:

"I must not pass over his constancy in his religion, which rendereth him amiable in the eyes, not of good men only, but with that God with whom there is no uriableness nor shadow of changing. It must be conassed that a sort of fond people surmised as if he had see been declining to the Popish persuasion. e dim-sighted complain of the darkness of the room, then, alas! the fault is in their own eyes; and the me of the unevenness of the floor, when indeed it eth in their unsound legs. Such were the silly folk their understandings, the eyes of their mind, being urkened, and their affections, the feet of their soul, make lame by prejudice), who have thus falsely concited of this worthy Doctor. However, if anything that I delivered in my Church History (relating therein a charge drawn up against him for urging of some eremonies, without inserting his purgation, which he effectually made, clearing himself from the least im-Putation of any fault), hath any way augmented this pinion, I humbly crave pardon of him for the same. Sure I am, were his enemies now his judges (had they the least spark of ingenuity), they must acquit him, if ing, disputing."

Fuller then goes on to say how Cosin, while he remained in France, was the "Atlas" of the Church of England, "supporting her doctrines" with his pety and learning, confirming the wavering therein, yea, daily adding proselytes (not of the meanest tank) thereunto, &c.

Has this retractation of Fuller's been noticed in my recent edition of the Church History?

J. Sansom.

[This retractation has been noticed in an edition of Faller's Church History, published in 1837, and edited by Mr. James Nichols, author of Arminianism and Calvinism Compared; who has also subjoined Fuller's structation to Bishop Cosin's letter in the new edition of The Appeal of Injured Innocence; at the end of which Mr. Nichols adds, "One might have expected a more ample apology than this from such a candid and upright mind as Fuller's: but when it is recollected that his History of the Worthies of England was a posthumous work, and that his death was somewhat sudden, we shall cease to blame the worthy old historian."—
En.]

FIGLISH CATHOLIC VICARS APOSTOLIC, 1625—1689.

Any information as to age, family, or education, with dates, if known, of consecration and death; also names of consecrators and place of consecration, with place of death or burial, of the following: Richard Smith, Bishop of Chalcis; John

Leyburn, V. S. D., Bishop of Adrumetum; Bonaventure Giffard, Bishop of Madaura; James Smith, Bishop of Callipolis; and Fr. Philip Ellis, V. S. B., Bishop of Aureliopolis. The names of what districts in England the three latter, Bishops Giffard, Smith, and Ellis, presided over, also solicited. may mention that my notitia contain the following scanty data: — "R. Smith, appointed Bishop of Chalcis, and V. A. of England, by brief of Feb. 4, 1625, banished the realm 1629, and died 1658 in France, where he had taken refuge (probably at Douay College). Bishop Leyburn, nominated V. A. for all the kingdom of England, and consecrated 1685, subsequently appointed to London District, 1688, and sent to Newgate in December of that year. Bishop Giffard, nominated V. A. 30th January, 1688, installed President of Magdalen College, Oxford, on death of Bishop Samuel Parker, also sent to Newgate at Revolution, but afterwards liberated, and survived till beginning of 1734, when he died, upwards of ninety years of age, at Hammersmith, and his heart was, according to his directions, sent to Douay College, where he had received his education: he was a Doctor of the Sorbonne, and consecrated in the banquetinghouse at Whitehall, probably by Bishop Leyburn."
"Father Ellis, Monk of the Holy Order of St. Benedict, and of the English Congregation, was also consecrated, as well as Bishop J. Smith (of whom, however, I have no particulars), in the year 1688, and sent to Newgate with Bishop Leyburn in December, 1688; he was brother to Welbore Ellis, who died Bishop of Meath in Ireland, 1733 (having been previously Bishop of Kildare, 1705—1731), and also to Sir William Ellis, Knt., who went to Ireland as secretary to Richard, Earl of Tyrconnel, Lord-Lieutenant, in 1686, having been previously a puisne judge of the Court of Common Pleas in 1672, afterwards removed, but re-ap-pointed 1679. The family of Ellis had been scated for centuries at Kiddall in Yorkshire. believe Philip Ellis is mentioned in Wood's Athen. Oxon., but I have not that work to refer to.

What vicars apostolic were nominated after the above four mentioned, or till the year 1750? since when a list of them is given in the "General Clerical Obituary," published in the Catholic Annual Register, for the year ended June 30, 1850, of Dolman, London.

A. S. A.

Wuzzeerabad.

MORELL'S BOOK-PLATE.

(Vol. v., p. 604.)

5.

Your correspondent Mr. Hooper gives an interesting account of his acquisition of a copy of Eschylus, once the property of Dr. Thomas Morell, and having his book-plate and autograph.

Allow me, as a fellow book-collector, to convey

to him my hearty congratulations as well on his prize as on the price at which he secured it:

" Non equidem invideo, miror magis."

It is not my purpose to observe on the important critica supellex furnished by the annotated margins of the copy which Mr. II. possesses; but, taking humbling ground, to call attention to the book-plate. I my possess an impression of the plate, and have been struck with the great superiority of its execution over similar works of ordinary engravers. Now, I have somewhere seen or heard it stated that Hogarth, in one instance, condescended to engrave a book-plate for a friend; and the impression on my mind has been, ever since I saw that of Dr. Morell, that he might be that favoured friend, and his the single book-plate. Will Mr. H. so far oblige your readers in general, and myself in particular, as to examine, or submit to the examintion of those competent judges, with whom his residence in the metropolis must place him in communication, that impression of the plate contained in his Æschylus, in order to ascertain whether it shall be pronounced worthy of the burin of our great national artist?

I have no doubt that Mr. H. will feel, if it should prove to be the case, that his acquisition, already so precious, has been invested with some additional value, if it shall be determined that it contains an impression — necessarily extremely rare — of an engraving by Hogarth. Certain it is that Hogarth did engrave the portrait of Morell prefixed to the first edition of his Thesaurus, and that his armorial bearings are given in the upper BALLIOLENSIS.

corner of the print.

CONUNDRUMS.

I shall be much obliged to any reader of " N. & Q." who will tell me how to designate a species of conundrum, or play on words, which consists in dividing a word in some manner contrary to its composition, or syllabic formation, or in adding or subtracting certain letters. I subjoin a specimen of the former description which may illustrate my Query:

"Let's look more closely at it—'tis a very ugly word:

One that should make men shudder whenever it is heard.

It mayn't be always wicked, but it must be always bad, And tell of sin and suffering enough to make

one sad.

Let's see if we can't mend it—'tis possible we may,

If only we divide it in some new-fashioned way. very true:

And then they decompound it, which of course they're free to do.

But why, of its twelve letters, should they take the first three,

And leave the nine remaining as bad as they can

(For while they seem to make it less, in fact they make it more,

And bring the brute creation in, who were shat out before).

You'd think 'twould make no difference - # least none very great —
Suppose, instead of three and nine, they made is

four and eight.

Yet only see the consequence — that's all the need be done

To change this mass of sadness to unmitigated

It clears off swords and pistols, prescription, bowie knives,

And all the horrid implements by which me lose their lives.

The spell has waken'd Nature's voice, and chessif 'tis heard,

The native tongue of merriment compressed into that word.

Yes, 4 and 8's the way, my friend - msy that be yours and mine,

Though tigers, turks, and termagants rejoice in 3 and 9." Rurus.

PAGAN OBSERVANCE ON THE WEST COAST OF IRELAND.

About nineteen years ago I spent some time with a connexion by marriage at a lodge which he had built at Lahinch, a small village at the bottom of the Bay of Liscannor, and while there, on two separate occasions, I was witness to the following most extraordinary proceeding. I must premie that the house was situated on the very verge of sea, within reach of the spray at high tides, and that, in accordance with the primitive manners of the natives, the bathing-place for all females was under the windows, while the men's bathing place was not ten yards distant. And now to my tale: About the time of high water, one fine hot day, I was sitting in the window, when I heard a co derable bustle, and the sound of many voice talking loudly in the vernacular approaching. On looking out I saw a crowd of men and boys coming along towards the sea, not directly from the village, which lay behind my friend's house, but down the road which ran along the bay. At their hea walked two middle-aged men, holding each by cos of his hands a lad of about nineteen years of age perfectly naked; while immediately behind h walked an elderly man (either his father or uncle, Folks tell us it's a compound word, and that is as I afterwards found out), holding a hatchet and a saw. They walked along, attended by the crowd,

by the row of villas that fronted the bay, and, I heard afterwards, had come about a mile along the med that runs round the southern angle of the bay. On reaching the usual bathing-place, a circle was armed, and the principal performers were enclosed in it. After a time the young man was led out by another, who had undressed himself, and bathed in the sea; after which they were again received into the circle, and in a few moments a loud shout proclaimed that the "mystery" was proceeding successfully; and as soon as the man who had bathed the boy was dressed, the crowd set forward into the village with loud shouts, the two men leading the naked youth as before, and the man with the saw and hatchet following. I mdeavoured to find out what was the meaning of han extraordinary exhibition, but in vain: all that I could discover was, that it was in some way seaacted with the worship of Priapus, while I was strictly cautioned not to ask questions about it. A sort of horror seemed to hang over everything matil the bathing ceremony was completed; and every one, particularly the women, appeared exicus to keep out of the line of procession, till the shouts announced that all was well, when all the "rabble rout," both male and female, of the village seemed flocking about them, and for some time the shouts of the mob could be heard as they passed up the village street. About two years afterwards I witnessed a precisely similar performance; and when I anxiously inquired into the meaning of it, was refused all information, and entioned most earnestly not to inquire. the boy was received into the circle, after his bath, same ceremony was gone through, in which the batchet and saw were used; but this was strictly and the same ceremony was gone of the "nryfane" arded from the observation of the "profane. Have any of your readers witnessed a similar ocemrence, and can any one give more information fout it? Geraint MAB Erbin.

Minor Queries.

"Nobilis antiquo veniens," grc. — Who is the suther of —

"Nobilis antiquo veniens de germine patrum, Sed magis in Christo nobilior merito?"

I think it is part of an epitaph.

K. P. D. E.

Volume of French Poetry.—Many years since I san, in the possession of a distinguished miniature painter, a duodecimo volume of French poetry, in which were vignettes. One of them represented the "Infant Academy," attributed to Sir Joshua Reynolds. As the date of the book was long anterior to the exhibition of that picture, I should be chliged to any of your correspondents to inform me of the title and date of the book; and if there are any varietiess in the composition.

Egrovus.

St. Mary Overy's painted Windows. — Can any of your readers inform me what has become of the three painted windows which were at the east end of St. Mary Overy's church, or St. Saviour's, before the restoration of it?

A Subscriber.

The Host. — Having no access to an anonymous work entitled Histoire des Hosties Miracul, i, I should feel favoured by information to the earliest instance alleged of a consecrated wafer shedding blood. My question includes the earliest date at which it is stated to have so happened, and also the earliest date of an author so stating it.

Epigram on the Monastic Orders. — Who is the author of the following distich:

"O garachi, vestri stomachi sunt amphora Bacchi; Vos estis, Deus est testis, teterrima pestis"?

It is of the species called "Leonine," of which some samples have already appeared in "N. & Q."

HENRY H. BREEN.

St. Lucia.

Greville's Ode to Indifference. — The readers of "N. & Q." are familiar with the lines in Mrs. Greville's Ode to Indifference:

"Nor peace nor ease that heart can know Which, like the needle true,
Turns at the touch of joy or woe,
But turning trembles too,"

Archbishop Leighton, in his Twelfth Sermon, The Believer a Hero, when speaking of our "rejoicing with trembling," adds:

"The heart, touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with holy fear."

The poetess is, probably, not to be accused of plagiarism, as in this case the remark in the Critic may be applicable, that "two people have happened to hit on the same thought:" Leighton may have made use of it first. Some of your correspondents can tell me whether any carlier writer than the archbishop may not also have employed this beautiful simile?

J. H. M.

Clock Motto. — In the market-town of Tetbury, about forty years ago, there was a very ancient market-house, in front of which there was a clock with a very curious and elaborately carved oaken dial plate, with this motto:

"PRESTANT ETERNA CADUCIS."

I shall be very much obliged to any reader of the "N. & Q." who can inform me in what author I can find the sentence. I expected to have found it in Prudentius, but have not succeeded.

Does the Furze Bush grow in Scandinavia? — This Query is submitted from the fact that "whins" and "furze bushes" are repeatedly mentioned in Mr. Hamilton's entertaining narrative of A Visit to the Danish Isles; while one cannot but recollect the anecdote which attributes to Linnæus the enthusiastic act of falling on his face and thanking God, who had permitted him to see so glorious a sight as a plot of "yellow-blossomed" furze in England. The question is this, Does the Scandinavian Flora present such a difference on the soil on either side of the Sound, that the Ulex Europæus abounds in Denmark, while it is unknown in Sweden, the native country of the celebrated botanist above named?

Duke of Orleans (Vol. vi., p. 57.). — Like King John, the Duke of Orleans appears to have been confined in several places. In addition to those named in Nicolas' Agincourt, Pontefract is named by Henry V. (History of England and France, "House of Lancaster," 1852.) Nicolas has, "It is said that Sir R. Waller took him prisoner;" but whence comes the statement in Lower's Curiosities of Heraldry, p. 173., of the twenty-nine years' captivity at Groombridge, arms at Speldhurst, &c.?

Ferdinando Conde D'Adda. — Señ. D'Adda, as he was generally styled, was accredited to the Court of England as Papal Nuncio, and publicly received as such by King James II. at Windsor, July 3, 1687, and had been consecrated Archbishop of Amasia, in partibus, in May preceding, in the chapel at St. James's Palace, by Bishop Leyburn, assisted by two Irish prelates. Query, Who were they? Count Adda made his escape from England on the breaking out of the revolution in December of the following year, in the train of the Duke of Savoy's ambassador, and I possess no further information about him. I wish therefore to ascertain the period and place of his decease, with any particulars of his previous and subsequent history.

Wuzzeerabad.

Constables of France. — Who succeeded in this office Annas de Montmorency, killed in the battle of St. Denis, 1567; or was the dignity then abolished? I am aware that Henri, Duc d'Anjou, was appointed lieutenant-general of the kingdom of France, after Montmorency's death, but I have

of France, after Montmorency's death, but I have somewhere met with a Lèsdiguières, Governor of Dauphiné, called Constable, temp. Henry IV. A.S. A.

Wuzzeerabad,

Lady Mary Grey and Thomas Keyes, 1568—1571.— Who was the first wife of Thomas Keyes, who by his second marriage became allied to the blood-royal of England? On his death in September 1571, his widow, Mary Keyes, or the Lady Mary Grey, asked for Queen Elizabeth's permission "to keep and bring up his children," of whom it appears that Mr. Keyes had several by his

former wife. Is it known what became of them afterwards, or of what family Keyes himself was? Burgon's Life and Times of Sir T. Gresham has shown that his name was Thomas, and not Martin, as all previous writers had stated.

A. S. A.

Wuzzeerabad.

Frances, Duchess of Suffolk, and Adrian Stokes.—Another obscure marriage of a royally descended lady requires elucidation. Who was Stokes, when and where did this mésalliance occur, and is the period of his death recorded, or indeed any particulars of him or his origin, family, &c.?

Wuzzeerabad.

Queen Marie de Conci, Widow of Alexander II. King of Scots. — This lady is stated to have married secondly John of Acre, son of the King of Jerusalem. Is the date of this marriage recorded, or what became subsequently of her and her husband, and whether they had any family? Was this John, son of John de Brienne, King of Jerusalem, 1210, and Emperor of Constantinople, 1228, till his death, 1237? For if so, why did not he, and not his sister Violante, inherit the claims to the titular dignity of Jerusalem? John of Acre must have been alive long after that crown was assumed by the Emperor Frederic II. in right of his wife Queen Violante.

Wuzzeerabad.

Milan. — The German name for this town is "Mailand," which means "Land of May." This is probably a corruption of Mediolanum, the Roman name; or possibly the ancient Germans had given "Mailand" or some name of the sort to this town previously to the possession of it by the Romans, and they, on coming into possession of it, Latinised the native name into Mediolanum in much the same way as the native name of the place now called London, which was Lundyn, was Latinised by its conquerors into Londinium. My Query is, What is the derivation of the English and Italian names for the town, viz., Milan and Milano? Is it a corruption of the Roman, or the still more ancient name, if any existed? It does not appear to me to bear much similarity to the name Mediolanum.

Arthur C. Wilson.

Author of the Gradus.—I have very often heard it asked, and wished myself to know, who was the mysterious Jesuit who wrote that well-known school book, the Gradus ad Parnassum. The authorship of this book is, as all know who have availed themselves of its aid, ascribed on the title-page thus: "Ab uno e Societate Jesu." Perhaps "N. & Q." can throw some light on the subject; for it is only by reminding some of its learned correspondents of these subjects that we (I mean those who, like myself, do not know how to set about the solution) can hope to be enlightened. Arruna C. Wilson.

Mutability of the Substance of the Human Body. In Cowley's Poems are the following ingenious lines, part of a short piece entitled "Inconstancy:

"Five years ago (says Story) I lov'd you, For which you call me most Inconstant now; Pardon me, Madam! you mistake the man, For I am not the same that I was then; No flesh is now the same 'twas then in me," &c.

Vol. ii. p. 14. edit. 3 vols. 12mo. London, 1806.

On turning to a little volume entitled Electrical-Psychology, by Dr. Darling, the electro-biological lecturer, I find the following statements:

"Our bodies are continually wasting away, and by food and drink are continually repaired. We lose the suly particles of our bodies about once a year, and the bones in about seven years. Hence, in seven years we have possessed seven bodies of flesh and blood, and one frame of bones. We have not now, in all probability, a particle of flesh and bones we had seven years ago. — P. 60. edit. 1851.

Where is this interesting question best discussed: and what term of years is most generally believed to be the period in which a total change of bodily substance takes place? Any information upon this subject will be very acceptable.

W. Sparrow Simpson, B.A.

Beech Tree never struck by Lightning .- I have heard it frequently and confidently asserted that a beech tree is never struck by lightning; and therefore, if a beech tree be at hand, I may securely take refuge under it, if unexpectedly overtaken by a thunderstorm. But I wish, first of all, to ascer-tain the truth of the assertion. If indeed it be true, how is the fact to be accounted for?

TITYRUS.

Derivation of Knightsbridge.—I should be greatly obliged by a correct derivation of this name. I do not know the chronicler from whom Mr. Walcott's note, as to its crigin, is derived; but from its composition, I think dates are against him. In a charter of the twelfth century, it is called Enghtsbrygg. I am aware of the traditional account, and its truth or not is worth testing now "N. & Q." is in existence.

An allusion to a place called "Spring Gardens" appears in No. 134. Will the owner of the MS.

mentioned explain that Note? Spring Gardens stood on the site of the present William Street.

Can any reader of "N. & Q." give me a copy of a song, relating to and sung by the Knightsbridge Volunteers? The burden of the chorus was:

"Then with Major Ayres we'll go, my boys, Then with Major Ayres we'll go."

The Major was their commander; and from their allusions to the leading men in the regiment, they are interesting to Knightsbridgites. H. G. D.

Minor Queries Answered.

Henrie Smith. -- I have in my possession the following sermons by one Henrie Smith. Can you or any of your correspondents inform me who he was, or refer me to any work containing a biographical notice of him and his writings?

The Benefite of Contentation, by H. Smith, taken by Characterie, and examined after. (Black letter.) London, 1590.

The Examination of Usury, in two Sermons. (Black

London, 1591.

The Affinitie of the Faithfull; being a verie Godlie and Fruitful Sermon, made upon part of the Eighth Chapter of the Gospel of St. Luke, by Henrie Smith, 1591.

The Christian Sacrifice. Seene and allowed.

1591.

A Fruitfull Sermon, upon part of the 5th chapter of the 1st Epist. of Paul to the Thessalonians, by Henrie Smith, 1591.

Three Prayers, a Godly Letter to a Sicke

Freend, &c., by Henrie Smith, 1591.

A Treatise of the Lord's Supper, in Two Sermons, 1591.

Seven Godly and Learned Sermons upon Seven divers Texts of Scripture, perused by the author before his death, by Henrie Smith, 1591.

The Wedding Garment, by Henrie Smith, 1591. G. R. VINE.

Portsmouth.

[Henry Smith was one of the most popular preachers of his age. He was born at Withcock, in Leicestershire, and, after pursuing his studies at Oxford, became lecturer at the church of St. Clement Danes, Strand. Wood (Athenæ Oxon., vol. i. p. 603., Bliss) says, that he was "in great renown among men in 1593," in which year he thinks he died. Smith's Sermons, together with other his learned Treatises, were published in 1675 in 4to., to which Fuller prefixed a Life of the Author. That Wood has dated the death of Henry Smith somewhat after its occurrence is proved by the following Encomium Henrici Smithi, by Thomas Nash, which is not only curious on account of the source whence it is derived, but as referring to metrical compositions nowhere to be found. Speaking of the superiority of those preachers whose minds are imbued with poetical feeling "over those dulheaded divines who deem it no more cunning to write an exquisite poem, than to preach pure Calvin, or distil the juice of a commentary into a quarto sermon," Nash exclaims, "Silver-tongu'd Smith, whose well tun'd stile hath made thy death the generall teares of the Muses, queintlie couldst thou deuise heavenly ditties to Apolloe's lute, and teach stately verse to trip it as smoothly, as if Ovid and thou had but one soule. Hence along did it proceede, that thou wert such a plausible pulpitman; before thou entredst into the wonderfull waies of theologie, thou refinedst, preparedst, and purifiedst thy wings with sweete poetrie. If a simple man's centhy wings with sweete poetrie. If a simple man's censure may be admitted to speake in such an open theater of opinions, I neuer saw aboundant reading better mixt with delight, or sentences which no man can challenge of prophane affectation sounding more melodious to the eare, or piercing more deep to the heart." Piers Penilesse: his Supplication to the Diwell, from whence this extract is taken, was entered in the Stationers' registers for Richard Jones, on the 8th of Aug. 1592, being licensed by the archbishop. For a list of Smith's Sermons and Treatises, see Watt's Bibliotheca Britannica.]

Thomas Stanley, Bishop of Man, 1510. — There seems to be great uncertainty respecting those who filled this insular diocese during the first half of the sixteenth century. Bishop Stanley is said to have been "deprived by Queen Mary," but afterwards restored on accession of Queen Elizabeth, and died in 1570. While R. Farrer is made Bishop of Man, 1548, and translated the same year to St. David's, and H. Man is called Bishop of Man, 1546, till death in 1556, how can these dates be reconciled? And also Bishop Stanley's death as taking place at the unusually long period of sixty years from his first appointment to the episcopacy, which would make him upwards of ninety years of age, at the lowest estimation of the canonical age of thirty years for a bishop on consecration? I offer these Queries to you for elucidation, if such is possible at this day. A. S. A.

Wuzzeerabad, in the Punjaub.

[We suspect our correspondent has been misled by Le Neve, who, though generally correct, in this instance contradicts himself. From a MS. of Bishop Hildesley's in the British Museum, Sloane Collection, No. 4828, we learn that "Thomas Stanley, 1542, in his time, by statute Henry VIII., the new erected See of Chester and Bishopric of Man were dissevered from Canterbury's jurisdiction, and annexed to York. But Bishop Stanley, not complying with Henry VIII.'s measures, was deprived anno 1545, and was succeeded by R. Farrer, translated to St. David's. Henry Man appointed 1546: upon his death Stanley, who had been deprived by Henry VIII., was restored by Queen Mary, 1556; he died 1568." Or, to give a tabular view of these statements, it appears that

In the reign of Henry VIII	
	A. D.
Stanley was Bishop of Man	1542
- was deprived by Henry	1545
Bishop Farrer translated the same year to St.	A color
David's.	
Bishop Man appointed	1546
Henry VIII. died	1547
Edward VI. died -	1553
Mary did not deprive.	H.D.W.E.
Bishop Man, who died in possession, when	
Stanley was restored	1556
Mary died	1558
Elizabeth did not deprive.	2000
Bishop Stanley died in possession	15687
- and and in hossession .	1000]

Thomas Watson, Bishop of St. David's, 1687— 1699. — Why was he deprived, and by whom was

the sentence pronounced; also date and place of his death, with age, family, or any other particulars? It is believed that he is the only instance of deprivation amongst the English episcopacy for a century and a half, as Bishop Joceylin of Clogher was, in the Irish church, for a similar period, or since the year 1700.

Wuzzeerabad.

[Dr. Thomas Watson was born at Kingston-upon Hull, entered St. John's College, Cambridge, in 1655, elected Fellow in 1660, took his degree of D.D. in 1675, and was consecrated Bishop of St. David's on June 26, 1687. He had an estate at Burrow Green in Cambridgeshire, where he resided at the time of the Revolution. Dr. Watson was deprived in 1699 by Archbishop Tenison for simony, whose sentence was afterwards confirmed by the Court of Delegates, and eventually by the House of Lords. See Birch's Life of Tillotson, p. 230. edit. 1753; and Wood's Atheast Oxon., vol. iv. p. 870., Bliss.]

J. M. Turner, Fourth Bishop of Calcutta, 1829
—1831. — Place and date of birth, parentage, and
university?
A. S. A.

Wuzzeerabad.

[Dr. Turner was a native of Oxford, where his father died while he was young, leaving a family but ill provided for. He was entered by his friends as a scholar of Christ Church, and at the examinations in 1804 was placed in the first class. He took his degree of M.A. Dec. 3, 1807; and D.D. by diploma, March 26, 1829, soon after he was appointed Bishop of Calcutta. Immediately after taking his degree of B.A., Dr. Turner became private tutor in the Marquis of Donegal's family, and was afterwards at Eton for many years with Lord Belfast, Lord Chichester, and Lord Castlereagh. In 1823, he was presented to the vicarage of Abingdon, whence he removed in 1824 to the rectory of Wilmslow in Cheshire. On settling there, he married Miss Robertson, sister-in-law to the present Archbishop of Canterbury. In 1829 he was consecrated Bishop of Calcutta, and died at his episcopal residence, Chowringhee, July 7, 1831. An interesting account of this amiable prelate will be found in The Christian Observer for 1831 and 1832, and in Archdeacon Corrie's Funeral Sermon.]

S. Gobat, Bishop in Jerusalem, 1846.—Any notices of him and his antecedents?

A. S. A. Wuzzeerabad.

[Bishop Gobat is a native of Switzerland, and received his missionary education, first at Basle, and subsequently at the Church Missionary Institution at Islington. He was appointed Vice-principal of the Protestant College at Malta, and laboured for some time as missionary in Abyssinia, Syria, and Egypt, under the auspices of the Church Missionary Society. On the death of Bishop Alexander, the King of Prusua nominated M. Gobat as his successor, and he was consecrated at Lambeth on July 5, 1846, as "Bishop of the United Church of England and Ireland at Jerusalem, by his Grace the Primate, assisted by the Bishops of

London, Calcutta, and Lichfield. Many documents relating to this appointment, as well as to the decease of Bishop Alexander, will be found in *The Jewish Intelligence* for 1846, vol. xii.]

Distemper.—Why is the word distemper applied to a process of colour-compounding?

ARTHUR C. WILSON.

[Richardson says, "Distemper, in painting, appears originally to have been applied, when the simple temperature, or admixture of colours with water (for liming), or with oil (for oil-painting), was altered by the abstitution of one or more ingredients; as of size, to mader the whole composition more adhesive, of galls for marbling paper," &c.]

Wright's Louthiana. — I have lately purchased a copy of this work, "the Second Edition revised and corrected, with some few additions by the sather," 4to., London, 1758, dedicated "to the light Honourable James, Earl of Clanbrassele;" after which follows "the Preface." On comparing my edition with that of 1748, also 4to., I find that this is dedicated "to the Right Honourable James, Lord Viscount Limerick;" and has, besides the Preface, "a List of Subscribers' Names," occupying two leaves, which my edition wants.

ing two leaves, which my edition wants.

Can any one tell me why the "List" is omitted my edition, or is it an imperfection in my copy?

[We presume that the second edition was not published by subscription: and therefore, although it was puffetly right to insert the List of Subscribers in the fixt edition, it was obviously unnecessary to repeat it is any subsequent ones.]

Replies.

GOVERNMENT OF ST. CHRISTOPHER'S.

(Vol. vi., p. 87.)

I am much obliged to W. W., La Valette, for his kind communication respecting the government of this island; from which it appears that it belonged to France till 1653; then to the Knights of Malta till 1673, when it was again made over to France. Singular to say, the document in my hands distinctly refers to the King of England as its master in 1662. There can be no doubt of the suthenticity of the letter in question. It formed to of a bundle of family papers, consisting of a correspondence between Fairfax and his cousin James Chaloner, letters of Monk, Charlotte Countess of Derby, &c.; and though the writing is in a different hand (apparently that of a secretary), it is tridently no less ancient. The following quotations may, perhaps, enable W. W. to throw some light on the subject:—

St. Christopher's, Sept. 7th, 1662.

"Six..... I have received information from severall hands, yt you surprised a small vessell wth 22 persons, as also others yt by a storm was forced upon your

shore, made prize of by you. And not onely soe, but you designe his sacred Mats of Englands subjects and leidg people to perpetuall servitude.... which strikes me into admiration how you dare doe things of this nature soe much agat the law of nationes, civility, and humanity. If your commands be from your master ye States-Generall, then I shall acquainte our dread Sovereigne Lord ye King thereof."

The letter goes on to exhort the Governor of St. Martin's to restore those whom he had seized

to the messengers sent by the writer.

Surely this must prove that St. Christopher belonged to England, and St. Martin's to the Dutch, during the period in which W. W. attributes them to the Knights of Malta? The Governor of St. Christopher must also have been an Englishman, endorsing his private papers in English, "A coppie of my letter to ye Governor of St. Martin's." The families to whom the other letters in the packet belonged, and to whom there is every probability he was allied, were Fairfax, Chaloner, Norton, Cobbe, and Godolphin.

I shall be happy to send a complete copy of the letter to W. W. if he desires it. May I ask, What is the Chronology of St. Christopher, to which he refers?

ON THE WORLD LASTING SIX THOUSAND YEARS.
(Vol. vi., p. 37.)

One of your correspondents in Number 141. of the "N. & Q.," who signs himself A. A. D., wishes to know where the opinion that the world was to last for 6000 years originated, and also whether any modern divines have adopted it. The last question I think I may positively answer in the affirmative. At least the opinion has been adopted by the Rev. J. W. Brooks, Vicar of St. Mary's, Nottingham, a prophetical writer, "multi nomi-nis;" by the Rev. E. B. Elliott, the learned author of the Horæ Apocalyptica; by the Rev. T. R. Birks, author of Elements of Prophecy, a work highly commended by Archdeacon Browne; and, doubtless, by many more. The last-named writer calls it "an opinion that commends itself to our minds by its simplicity." Mr. Elliott and Mr. Brooks inform us that this opinion was very generally held by the Jews, the primitive fathers, and the reformers. And Mr. E. names two reformers, Osiander and Melancthon, who held it; and they distinctly call it the tradition or opinion of Elias; "dictum Eliæ," says Melancthon. Then with regard to its origin: it originated not with Elijah, the eminent prophet of the Lord, but, as Messrs. Elliott and Brooks inform us, with Elias, an eminent rabbi, who lived before the birth of Christ. And hence it is called "A tradition of the house of Elias.

It may not be amiss also just to add, that Mr. Clinton, in his learned work on chronology, makes

the date of the creation to be about 4138 Bc.; and, consequently, the end of the 6000 years of the world, and opening of the seventh millennium, by approximation, about A.D. 1862. For this piece of information, I am also indebted to Mr. Elliott.

WILLIAM DODGE.

Hazelbury Bryan, Blandford.

TROCHILUS AND CROCODILE.

(Vol. vi., p. 75.)

I am pleased to see the Query of your correspondent S. L. P. respecting these animals in a recent Number, as it may possibly have arisen from a remark made by myself in the concluding para-graph of some brief observations on the credibility of the ancient naturalists, which you have done me the favour to admit into your 141st Number. Although the statement of Herodotus is con-

firmed by Aristotle and Pliny, and other ancient writers, it has been very generally discredited in modern times. Recent inquiries, however, show that in this, as in most of his relations, the Father of History is justified by the fact.

The term bdella has hitherto been translated

leech, as from βδαλλω, to suck; but, in the opinion of Bähr, Herodotus intended to describe flies, or rather gnats, which also live by suction, and not leeches. And M. Geoffrey St. Hilaire has adopted the opinion that the word βδελλα corresponds to culex, that is, a gnat, myriads of which insects swarm on the banks of the Nile, and attack the crocodile when he comes to repose on the sand. His mouth is not so hermetically closed but that they can enter, which they do in such numbers, that the interior of his palate, which is naturall of a bright yellow, appears covered with a darkish brown crust. The insects strike their trunks into the orifices of the glands, which abound in the mouth of the crocodile; and the tongue of the animal being immoveable, it cannot get rid of them. It is then that the trochilus, a kind of players closely allied to the Characheire size. plover, closely allied to the Charadrius minor of Meyer, or, in the opinion of M. St. Hilaire, C. Egyptiacus, but which Pliny, confounding with another bird of the same name, calls "the king of birds," in its pursuit of the gnats, hastens to his relief; the crocodile always taking care, when he is about to shut his mouth, to make certain movements which warn the bird to fly away. Thus the ancient story is not so unreasonable as might be thought. It is matter of every-day observation, that gnats will attack bulls and other large terrestrial animals of the fiercest nature, and that wagtails and other insectivorous birds will peck insects from the muzzles of the quadrupeds;

n India it is common to see the ox apng its eye deliberately to the ground, by its head on one side, to enable the Mina, a of starling, to take an insect from the hairs of the eyelid. There appears, therefore, no reason why the crocodile should not have recourse to

East Winch.

The only modern traveller, I believe, who has witnessed anything approaching to the story told by Herodotus of the "Trochilus and Crocodile," is Mr. Curzon: he describes it as of the plover species, and as large as a small pigeon. In his Monasteries of the Levant, he says he was out crocodile shooting one day, and having espied one asleep on a bank, he approached cautiously to get a shot at him; when he observed that he was attended by a ziczac (the common name for the Trochilus). He goes on to

"The bird was walking up and down close to the crocodile's nose. I suppose I moved, for it suddenly saw me, and instead of flying away, as any respectable bird would have done, he jumped up a foot from the ground, screamed Ziczae! ziczae! with all the powers of his voice, and dashed himself against the crocodile's face two or three times. The great beast started up, and immediately spying his danger, made a jump into the air, and, dashing into the water with a splash which covered me with mud, he dived into the river and dis-

appeared."

The above account is to be found in p. 150. chap, xii. of Mr. Curzon's book.

SAUL'S SEVEN DAYS. (Vol. vi., p. 75.)

Perhaps the following explanation may render the passage in 1 Sam. xiii. 8. more intelligible to

your correspondent Bœoricus.

Gilgal was one of those places to which Samuel used to go in circuit to judge Israel; the others being Bethel and Mizpeh, and his dwelling was at Ramah, and at each of them there was an altar unto the Lord. Of these places Gilgal seems to have been chief in importance, for the first altar was erected there after the passage of the Jordan, and the entrance of the Israelites into the promised land, when "the Lord rolled away the reproach of Egypt." Saul went on his errand to the prophet to Ramah, and there Samuel anointed him, and gave him a prophetic charge, chap. x. 8., viz.:

"Thou shalt go down before me to Gilgal, and behold, I will come down unto thee to offer burnt offerings, &c.: seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do."

It appears from other parts of Saul's history that this was no passing injunction for a particular occasion, - that of his proclamation as king, for instance; but that on all occasions of difficulty or danger Saul was to go down to Gilgal, and there wait seven days for Samuel, to learn from him the will of the Lord.

The first time we hear of his going down to

Gilgal was to "renew the kingdom," I Sam. xi. 14. The next occasion was after he had "reigned two years over Israel," when the Philistines threatened him, and then he disobeyed the commandment. The last time he was met by Samuel at Gilgal, was after the slaughter of the Amalekites, when he "came to Carmel and set him up a place," i.e. pitched his camp preparatory to dividing the spoil; but his heart misgave him, for it was told Samuel, "he is gone about, and passed on, and gone down to Gilgal." He must make some excuse for the booty he had brought away,—it was to be for sacrifice. Samuel then came to him as at other times, but refused to offer sacrifice until Saul besought him; and then it is said he "came no more to see Saul until the day of his death," i.e. came no more down to Gilgal to meet him.

It is clear, then, that the charge which was given to Saul, chap. x. 8., was one of great moment; that it informed him of the manner in which he was to worship the Lord and learn His will; and that on his due observance of it the stability of his kingdom was to depend.

II. C. K.

- Rectory, Hereford.

VENICE GLASSES. (Vol. vi., p. 76.)

The popular error, current in the Middle Ages, that drinking-glasses manufactured at Venice possessed the valuable property of shivering to pieces upon a poisoned liquid being poured into them, may probably have arisen partly from the extreme desirability of some such detective instrument in that "age of poisons," and partly from an exaggerated idea of the excellence of the Venetian manufacture. Sir Thomas Browne discourses upon the fallacy (Vulgar Errors, b. vii. c. 17.):

"Though it be said that poison will break a Venice glass, yet have we not met with any of that nature."

And says further:

"Though the best of China dishes, and such as the Emperor doth use, be thought by some of infallible virtue to this effect; yet will they not, I fear, be able to clude the mischief of such intentions."

Lord Byron (The Two Foscari, Act V. Sc. 1.) makes the Doge, in alluding to the ascribed property, disclaim his own belief in it:

"Doge. 'Tis said that our Venetian crystal has
Such pure antipathy to poisons, as
To burst if aught of venom touches it.
Log. Well. Sir?

Doge. Then it is false, or you are true;
For my own part, I credit neither: — 'tis
An idle legend."

Mrs. Radcliffe, too, has made use of the same fiction in that fine imaginative work *The Mysteries of Udolpho*; and W. Harrison Ainsworth has done the like in his *Crichton*.

Another property was also ascribed to Venetian glass, that of sustaining violent blows or shocks with impunity. This quality is alluded to in the Miscellanies, p. 132., of credulous old Aubrey. A certain Lady Honywood entertained doubts as to her salvation, and her spiritual adviser, Dr. Bolton, was endeavouring to reassure her:

"'I shall as certainly be damned,' said she, holding a Venetian glass in her hand, 'as this glass will be broken,' and at that word threw it hard upon the ground, and the glass remained sound, which did give her great comfort. The glass is yet preserved among the cimelia of the family."

Howell, however (Epistolæ Ho-Elianæ, p. 310.), entertained a different opinion of its tenacity:

" A good name is like Venice glass, quickly cracked, never to be amended, patched it may be."

We may note from this that the excellence of Venice glass was such that it had become pro-

verbial as an illustration of perfection.

It may not be considered irrelevant to remind your correspondent that similar virtues have been attributed from the earliest ages to the horn of the rhinoceros. This opinion obtained in India when the English made their first voyage thither in 1591, and the horns of this animal were carefully preserved by the native monarchs on account of their reputed efficacy. Calmet, in his Dictionary of the Bible, also alludes to this belief, and says that drinking-cups were made of this horn, and used by Oriental monarchs at table because it was believed that "it sweats at the approach of any kind of poison whatever."

According to Thunberg, the same belief prevailed in Africa. He states in his Journey to Kaffinguing that

fraria, that

"The horns of the rhinoceros were kept by some people both in town and country, not only as rarities, but also as useful in diseases and for the purpose of detecting poisons. As to the former of these intentions, the fine shavings were supposed to cure convulsions and spasms in children. With respect to the latter, it was generally believed that goblets made of these horns would discover a poisonous draught that was poured into them, by making the liquor ferment till it ran quite out of the goblet. Of these horns goblets are made which are set in gold and silver and presented to kings, persons of distinction, and particular friends, or else sold at a high price, sometimes at the rate of fifty rix-dollars each."

Our traveller made the matter a subject of experiment:

"When I tried these horns," says he, "both wrought and unwrought, both old and young, with several sorts of poisons, weak as well as strong, I observed not the least motion or effervescence; but when a solution of corrosive sublimate or other similar substance was poured into one of these horns, there arose only a few bubbles, produced by the air which had been enclosed.

in the pores of the horn, and which were now disengaged."

A writer in The Menogeries (vol. iii. pp. 19—22.) thinks that the great value set upon the horn of this animal, on account of its imaginary virtues, suggested the image to the Psalmist, "My horn shalt thou exalt like the horn of the unicorn," and that consequently this animal and the rhinoceros are identical.

I hope that my discursive and desultory remarks may afford your correspondent RT. some part of the information he desires.

WILLIAM BATES.

Birmingham.

These glasses, as their name implies, were manufactured at Venice, or rather at Murano, one of her isles. At the time these glasses were in the greatest repute, Venice was the only European city possessing a glass manufactory. No ornamental glass vessels, which can positively be ascribed to Germany, are known of an earlier date than 1553. The earliest English glass-houses for the manufacture of fine glass, those of the Savoy and Crutched Friars, were not established until the middle of the sixteenth century, and they apparently were for a considerable time much inferior to the Venetian; for in 1635, nearly a hundred years later, Sir Robert Mansel obtained a monopoly for importing fine Venetian drinking-glasses. Probably Venice owes the introduction of her glass manufacture to her share in the con-quest of Constantinople in the beginning of the thirteenth century. The glass bowls, salvers, bottles, &c., painted in enamel, and vessels with coloured threads or "canes" enclosed in the stems, for which Venice became so celebrated, were the immediate effects of this participation, which were further stimulated by the immigration of Greek artists into Italy 250 years later, on the breaking up of the Empire of the East. The peculiarity of the Venice workmanship consists in its exceeding lightness, no lead being employed in its material. I was not aware that the superstition of the power of a Venice glass to detect poison had ever obtained in modern times. Sir Thomas Browne, in his work on Vulgar Errors, published in 1646, remarks -

"Though it be said that poison will break a Venice glass, yet have we not met any of that nature."

Might not this superstition arise from these glasses being sometimes used in alchemical processes? When made for this purpose they were grotesque in shape, and frequently in the form of the signs of the zodiac. Some amusing information of Murano and her glass manufacture may be obtained from Howell's Familiar Letters, Nos. 28 & 29. He was sent to Venice by Sir Robert Mansel to obtain information concerning the art. Your correspondent, if really interested in this beautiful

fabric, must have lost much if he did not witness the magnificent collection of Venetian glass brought together and exhibited by the Society of Arts in 1850. Possessing one or two specimens of the art, and having but little knowledge concerning it except what I have stated, I shall be very glad if my Reply and Query elicit any further information on the subject.

Replies to Minor Queries.

Styles of Dukes and Marquises (Vol. vi., p. 76.).

The proper style of a duke is Most Noble, that of a marquis Most Honourable. The style Most Noble has of late been constantly misapplied to marquises; most improperly, if there be any utility in distinctions, and in being correct. The official notices in the London Gazette, from many public departments, are, in respect to the styles of people, frequently wrong; so much so, at times, as to be of no authority, as in the instance referred to by L. T.

Burials (Vol. vi., p. 84.).—It is quite possible that I may have spoken too positively, yet I cannot help thinking that his bishop could catch the clergyman whose irregularity is described, if the bishop chose to try. Such conduct is a violation of the rubric of the burial service, and, I should have thought, a breach of the Act of Uniformity. If a clergyman be at liberty to use the rites and ceremonies of the church just as he likes, so long as he keeps outside the consecrated boundary, perhaps the profanation of the Lord's Supper by administering the elements to a monkey was not punishable. I have heard that this was done at the instigation of the notorious Lord Sandwich, when at the head of the Navy, and that the priest, who "made himself vile," was rewarded with a valuable benefice.

If Benbow will look into the Act of Uniformity prefixed to the Book of Common Prayer, he will soon discover that "the whole matter" of burials, about which he writes, does not "resolve itself into a question of good taste and eminent churchmanship," but of heavy pains and penalties, to which every elergyman is liable, if he uses any of the "open prayers" otherwise than is "set forth in the said book."

Benbow seems to be a feigned name: if he desired an early answer for the authority of the Rev. Alfred Gatty's position, he might no doubt have easily obtained it, through Her Majesty's Post Office messengers, by addressing his Query direct, and under his own proper signature.

As to burial in unconsecrated ground, if any one prefers some other spot than "God's Acre," or other consecrated ground, where he wishes his remains to be deposited, in that he may certainly have his own choice; but he thereby excommuni-

cates himself from the services of the church and the ministrations of her ministers. H. T. ELLACOMBE. Clyst St. George.

Shakspeare Emendations (Vol. v., pp. 410. 436. Stanpeare Emendations (Vol. V., pp. 410. 430. 554.).—In the passage discussed (but not to my mind satisfactorily settled) by ME. Singer and A.E. B., there is another difficulty. "I am put to know" seems an awkward phrase for "I must needs know," which, as A. E. B. justly says, must be the meaning. Would it not be somewhat clearer if read, "I am not to know," i. e. "I am the set le of those in Mr. Collier's folio, that I in the style of those in Mr. Collier's folio, that I think it worth offering.

I wish I could offer anything as plausible in-seed of "all at once," in the passage in As You Like M (discussed Vol. v., p. 554.), which I believe was originally some single word, a climax to "insult and excite." All at once seems to me not merely surplusage, but almost nonsense; but it his hitherto passed unquestioned, except by a

very slight quere of Steevens.

Bronze Medals (Vol. v., p. 608.). — 6. Laura Comi was the wife of Jean Vincent Salviati, Marwas the mother of several sons; Salviati is one of the oldest Florentine families. It appears in

history as far back as A.D. 1200.

4. As to Aragonia, I have no doubt this alludes to the celebrated Mary of Aragon, sister of the no has famous Joan of Aragon, who was the mother of that Marc Antony Colonna whose name is bound by with the battle of Lepanto. They were both dughters of Ferdinand of Aragon, Duke of Mon-lake, third natural son of Ferdinand King of Saples. Mary became the wife of Alphonso d'Avalos, one of Charles V.'s best generals. Brautone says he met her when she was near sixty, and even then her autumn surpassed all the springs and summers in the room. Thuan (ad ann. 1552) speaks of the island of Ischia as chiefly remarkable for her retreat: "Maxime Mariæ Arragoniæ Avali Vastii viduæ secessu nobilem." Jerome Jerome Ruscelli collected together all the pieces of poetry written on her by the wits of the day. It was printed at Venice in 1552, 4to., by Griffins. He calls her the archetype of beauty.

2. Mr. Boase appears to be right in his conjecture about Conestagius. There is another work by the same author, Historia della Guerre della Germania inferiori di Jeronimo Conestagio Gentilhuomo Genovese, published at Venice, 1614, and at Leyden, 1634.

C. K. W.

Baxter (Vol. vi., p. 86.).—If my memory serves me, R. G. will find extracts of Baxter's blasphemies concerning Christ's Long Parliament, and the regisitting with Him therein, in Sikes on Paroica. I do not remember having read there, that he expunged the passages after the Restoration; but Leslie, in his Snake in the Grass, charges the Quakers, Fox and Burrough, with expunging the fierce and warlike language from their books, in the editions printed after 1660, when the sword was taken away from the saints, and using, from thenceforth, a language of peace. The editions printed between 1650 and 1660 are the valuable ones. A. N.

Meaning of "slow" in Goldsmith's "Traveller" (Vol. v., p. 135.).—Mr. Cornish has given a wrong version of the anecdote relative to the above word, putting a piece of nonsense into Johnson's mouth which he never uttered. Johnson thus tells the story himself in Boswell:

"Chamier once asked him what he meant by 'slow," the last word in the first line of The Traveller:

' Remote, unfriended, melancholy, slow:

Did he mean tardiness of locomotion? Goldsmith. who would say something, without consideration answered, 'Yes,' I was sitting by, and said, 'No, sir; you do not mean tardiness of locomotion: you mean that sluggishness of mind which comes upon a man in solitude.' Chamier believed then that I had written the line as much as if he had seen me write it."

This affords a curious illustration of the saying, that poets, like prophets and the utterers of oracles, often do not understand their own words.

A "slow fellow," in school phrase, means a mopish unsocial person; and "slow" is applied to JARLTZBERG. anything stupid or tiresome.

Bells on Horses' Necks (Vol. vi., p. 54.). custom still exists in parts of Worcestershire and Herefordshire, where the two counties join. Four or five bells of good size are suspended under a frame of wood, which is covered with worsted fringe, and carried by the leader horse.

This practice is of use to denote the approach of a team in any of the numerous winding lanes, which, though adding to the beauty of the landscape by their thick hedges and lofty elms, yet, being narrow and thus shut in, do not allow of two waggons passing at every part.

Bells on horses' necks are seen occasionally in North Lincolnshire. In bygone times they were fastened to the harness of horses, to give notice of their approach, as the roads were at that time without stone, and consequently so bad that the drivers could not turn upon the side with much expedition.

The custom of hanging bells on the necks of horses, inquired after by A. C., obtains in most of the counties of England. I have notes of having observed it in Derbyshire, Cheshire, Nottinghamshire, Leicestershire, Yorkshire, Shropshire, Lancashire, Oxfordshire, Staffordshire, Warwickshire, Devonshire, Cornwall, Cambridgeshire, Northamptonshire, and other counties. The form of the bell is much the same in most of the counties enumerated; and it may interest A. C. to know that bells of similar form have been found on Roman sites during the progress of excavations.

L. JEWITT.

Burial in unconsecrated Ground (Vol. v., pp. 320. 404.). — Your numerous correspondents who have written on this subject, seem to have overlooked two notable cases in point, which occurred some time ago in this neighbourhood:—the one that of John Trigg, whose eccentric will is given p. 1325. of Hone's Every Day Book, whose coffin is now to be seen placed on the beams of a barn at Stevenage; the other that of Richard Tristram, who was buried in a field in the parish of Ippolitts. The gravestone marking the resting-place of Tristram was, till quite lately, a lion of the neighbourhood; but a sacrilegious farmer, annoyed at the injury done to his hedges by the visitors to the tomb, has either removed the stone, or sunk it below the level of the ground. Local tradition assigns a singular cause to their burial in these spots. It is stated that they were shocked at the unceremonious way in which the sexton in a neighbouring churchyard treated the remains disinterred whilst digging a tomb, and therefore they left the most stringent injunctions that their burial might place them beyond the reach of similar usage.

Hitchen.

I beg to add to your list of bodies deposited in unconsecrated places, 1. "The Miller's Tomb," on Highdown Hill, near Worthing, some notice of which may be seen in Hone's Every Day Book, vol. iv. p. 1392. 2. The leaden coffin enclosing the body of one Thomas Trigg, a farmer, of Stevenage, Herts, which is deposited (according to his will) on a tie-beam of the roof of a building which was once his barn, but now belongs to a public-house in the above place. It is still exhibited to the curious by the hostler. 3. The coffin with the corpse (unless both are utterly decayed) of another eccentric character (whose name I forget), which lies on a table in a summer house in Northamptonshire, somewhere between Towcester and Green's Norton.

J. R. M., M.A.

Canongate Marriages (Vol. v., p. 370.). — In the first volume of the Grenville Papers is a letter from Mr. Jenkinson to Mr. Grenville, which deserves the attention of R. S. F. of Perth. Mr. Jenkinson informs his friend that, love getting the better of duty, Lord George Lennox had set out with Lady Louisa Ker, to be married at Edinburgh. The letter bears date 1759. Your correspondent's Query refers to "about the year 1745."

WILLIAM BROCK.

Fowert Family (Vol. vi., p. 55.). — A Treatise composed by Thos. Fowbert, Author of several curious Performances of Mechanism, London, 1757. This notice of the works of Foubert is in the centre of a highly embellished frontispiece, at the foot of which are two elegant female figures: one seated with compasses fixed across the globe; the other carries a scroll and pencils, while portrais and books strew the ground. At the head of all this, standing on a plinth, is a foot-soldier in a cocked hat, with musket, and in marching order, "Pro Aris et Focis;" the whole surmounted sat surrounded by emblematical devices, the arts and sciences, with a great display of drums, guns, flag, and all the "pride, pomp, and circumstance" of war; and a graceful festoon of fiddles and Fressh thorns. At the foot of the print we may presume the artist insisted upon the addition of a line in French, thus:

"Traité composé par Th^a. Foubert, Londres, 1757. A. Walker, delin. et sculp."

J. H. A

Andrews the Astronomer (Vol. iv., pp. 74. 162.).— For the sake of its preservation, and as an addition to the notices that have already appeared, I send the epitaph inscribed to the memory of Mr. Andrews, from the New Burial Ground, Royston, where he was interred:

"In memory of Mr. Henry Andrews, who, from a limited education, made great progress in the Liberal Sciences, and was justly esteemed one of the best Astronomers of the Age. He departed this life, in full assurance of a better, January 26th, 1820, aged 76 years."

Andrews built a house in the High Street, Royston, in 1805, and in it he spent the remainder of his life. He paid the builders for the work as they progressed in it, they being in poor circumstances. One of their receipts, penned by Andrews, is in my possession.

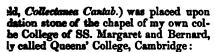
For the information of the curious in portraits, I may add that Mr. W. H. Andrews of Royston has recently caused a fresh impression of his father's portrait to be struck off.

H. G. D.

Knightsbridge.

Portrait of Cromwell (Vol. vi., p. 55.).—One of your Correspondents lately asked whether "one of the portraits of Cromwell were not missing?" There is a remarkably good half-length, attributed by connoisseurs to Walker, at Newbridge House, co. Dublin, among a collection made by Pilkington. Can this be the one for which he inquires? Is it known how many likenesses of Cromwell were taken by Walker? Unsula.

Foundation Stones (Vol. v., p. 585.; Vol. vi., p. 20.). — As a Note upon this subject, permit me to send you the inscription which (according to



Dominæ nostræ Margarettæ Dominus in Ret Lapis iste in Signum."

stone was laid by Sir John Wenlock, 1448. The Margaret of the inscription ourse, Margaret of Anjou, consort of II. And here let me note, that we claim of Queens' College, not Queen's College: & of Anjou, in 1446, and Elizabeth Widnert of Edward IV., in 1465, being our Ses.

W. Sparrow Simpson, B.A.

Ford "Handbook" (Vol. vi., p. 72.).—This ust be much older than "nineteen years," upps than Sir Harris Nicolas's whole life. 1825" Murray published a Handbook, or Dictionary of Terms used in the Arts and, and a most useful book it is. The author, silton, in the preface uses the word as if well-known meaning. H. T. ELLACOMBE.

tation on a Salt-box (Vol. vi., p. 54.).—The rit to which your correspondent J. Wn. may be found in a small volume entitled Cantabrigienses. It is there ascribed to Professor Porson, and is said to have been as a satire on the mode of examination at Oxford.

JOHN BOOKER. ich.

urs (Vol. v., p. 441.).—In Tristram Shandy, 12., is the following passage:

mortgager and mortgages differ the one from, not more in length of purse, than the jester do in that of memory. But in this the cometween them runs, as the scholiasts call it, fours; which, by the by, is upon one or two a than some of the best of Homer's can pre-

ald seem then that this use of the expresall-fours" is to be found in some of the
o the Iliad or Odyssey. Its origin, I connot difficult of explanation. As we find
he old commentators on Greek poets, an
r line described as "metro claudicante," so
imperfect simile might easily be said to
on three legs, and a perfect one to run upon
lut this is merely conjecture.

ERICA.
ick.

is Davison and Dr. Donne (Vol. vi., p. 49.). rditor of Select Poetry, chiefly Devotional, leign of Queen Elizabeth, printed a supary volume, entitled Select Poetry, chiefly of the Reign of King James I. (Cambridge, n, 1847). Here, on p. 15., he prints the rous version of the 137th Psalm, correctly,

as the composition of Dr. Donne. He appears to have forgotten that he had inserted it in his first series as the production of Francis Davison.

series as the production of Francis Davison.

I do not see that Dr. Donne's claim to this Psalm ought to be disturbed. I have several well edited selections of sacred poetry before me, in all of which it is given to that author. Furthermore, it is contained among the "Divine Poems" (p. 345.) in a small volume entitled Poems by John D[onne], with Elegies on the Author's Death, London, printed by M. F. for John Marriot, &c., 1635.

Cromwell Family (Vol. v., p. 489.).—No answer has as yet been given to J. G. C.; permit me to inform him, that persons of that name were rather numerous in Hammersmith and Kensington in the last century, but I cannot say whether the person mentioned resided there or not. A note to Mr. Faulkner, in whose local histories many notices of the name occur, would doubtless elicit the necessary information. This venerable topographer still lives (I am happy to say) in Smith Street, Chelsea.

H. G. D.

Royal "We" (Vol. v., p. 489.).—Bishop Nicolson, in his English Historical Library, informs us that —

"The first of our kings that wrote in the plural number was King John; his predecessors writing in the singular. They used Ego in their grants; and this king, with those that followed him, Nos."

It is believed that King John was the first European sovereign that adopted this usage; but his example was soon followed by the other princes. HENRY H. BEREN.

St. Lucia

Mother Damnable (Vol. v., p. 151.). —

"I have had the curiosity to see Mother Damnable, whose rhetoric was honey to the passion with which the Quaker books are stuffed."—See "Defence of the Snake in the Grass" quoted by Southey, Common-Place Book, p. 47., about "Quaker Railing."

JAMES CORNISH.

Incantations at Cross Roads (Vol. vi., p. 74.).—
The sign of the cross has ever been considered in early times as the best preservative against "incantation," witchcraft, and all Satanic influence. The passage from Plato alludes probably to the form of incantation used by the Greeks, and thence derived to the students of the black art even so late as the seventeenth century, as may be seen in Scott, Glanville, and others; where mention is made of "waxen images stuck with pins," or placed before a slow fire; and as the pins were moved in any part of the image, pain was felt in that part by the person represented, or, as the wax melted, the person pined away. As to their being placed "where three roads meet," it must

have been as a counter-charm, being the form of a cross (although how three roads could form a cross is not easily discovered). Those on tombs might be supposed to have a similar effect, since the church or churchyard were consecrated ground.

The quotation from the "First Gospel of the Infant Jesus" has the same meaning. sessing spirit urged his victim to deeds of mischief and violence when in the neighbourhood of the cross, represented by the cross-roads. E. G. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Soon after the publication of the first two volumes of Mr. Kemble's invaluable collection of Anglo-Saxon Charters, Professor Leo, of Halle, who had paid great attention to tracing private life (whether social or family) in Germanic communities as far back as possible, and consequently to the mode of life and stamp of thought of the Anglo-Saxons, as shown in their laws; finding in these charters much elucidation of what was before obscure to him, republished the Rectitudines Singularum Personarum from Mr. Thorpe's admirable edition of Anglo-Saxon Laws and Institutes, and prefixed to it some most valuable preliminary dissertations. Of these the one dedicated to the names of places among the Anglo-Saxons is of peculiar interest to the English reader, who must therefore be under great obligations to Mr. Benjamin Williams for undertaking, with the concurrence of Professor Leo, to prepare an English translation of it. This has just been issued under the title of a Treatise on the Local Nomenclature of the Anglo-Sazons, as exhibited in the Codex Diplomaticus Æri Sazonici, translated from the German of Professor H. Leo, of Halle, with additional Examples and Explanatory Notes; and all who are interested in the local history of their respective neighbourhoods will find much to amuse and instruct them in this unpretending little volume.

Messrs. Rivington have completed their valuable, handsome, and complete edition of The Works and Cor-respondence of the Right Honorable Edmund Burke, by publication of the seventh and eighth volumes, which contain the articles of charge against Warren Hastings, and Burke's speeches on his impeachment. The last volume has in addition, what is too much neglected in the present day, a very complete index to the collection. The work, as we have before observed. is peculiarly well timed, and we should be glad to see proof in the coming parliament that the writings of this great man have been read and re-read by many Honorable Members.

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W. S. M. We do not see any immediate proposed.

W.S. M. We do not see any immediate pro-our 19th No. or the Index to the First Volume. depend upon the demand for them.

H. Does our Correspondent mean "Schabod" or If the latter, the allusion is obvious; if the former, he nish the passage in which the word occurs.

H. N. will find the Acts regulating the King's Duty ings, Marriages, Burials, &c. specified in our 2nd Vo W. F. M.'s Query as to the meaning of Ploydes the Lancashire rhyme,

" Prescot for mugs, Heyton for ploydes." was put by S. Johns, in our 113th No., but has not be-

W. C. T. is thanked for his explanation of the Almanack: he will find, however that his Reply h cipated by Ma. Singan, "N. & Q.," Vol. v., p. 378.

YANEM. Our Correspondent will find, on referent Vol., p. 446., that ment on has been already max Promis observe translation of "Not a drum was hear passed off in Bentley's Mazzaine as written on the D. Tollendal, and the original of Wolfe's beautiful Mono

A. F., who inquired in No. 142., p. 55. respecting FAMILY is inform d that we have a letter for him, we, forwarded to him on his telling us where to direct it t

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." - Captain Cuttle.

Vol. VI. — No. 146.]

SATURDAY, AUGUST 14. 1852.

Price Fourpence.
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Nates.

DIFFERENCES BETWEEN COPIES OF THE FOLIO 1632 OF SHAKSPEARE'S PLAYS.

I have examined as many copies of the folio edition of Shakspeare which came out in 1632 as I could conveniently lay my hands upon, and I find that my manuscript-corrected copy, in the printed portion of it, differs from them in two not unimportant passages; it may differ in other places, but I have not yet discovered them; and what I wish to learn is, whether any of your readers possess, or are acquainted with, copies similarly circumstanced to that now lying before me?

The first variation occurs in the Duke's well-remembered speech in *Measure for Measure*, Act III. Sc. 1., beginning "Be absolute for death," &c., where he says:

"Friend hast thou none, For thine own bowels, which do call thee fire, The mere effusion of thy proper loins, Do curse the gout," &c.

The above is as the passage is given in every other copy of the folio 1632 I have inspected, but that in my hands with early manuscript corrections; there the second of the above lines stands as follows:

" For thine own bowels, which do call thee sire,"

most clearly and unmistakeably printed. Is any other copy known with the same peculiarity? There can be no doubt that "sire" and not fire is the true reading; and all editors subsequent to 1685, the date of the last of the four folios, have adopted it.

The other instance of variation is, in some respects, under similar circumstances, as will be seen presently. It is met with in *Richard II*., Act I. Sc. 3., where, as far as my knowledge extends, according to all copies of the folio 1632, excepting mine, the King, banishing Norfolk, tells him,

"The sly slow hours shall not determinate
The dateless limit of thy dear exile."

It has been customary, I believe, to print "sly slow," fly-slow, on the example and recommendation of Pope; but Steevens questions the propriety of doing so, and I, hastily perhaps, adopted

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his opinion, from an anxiety to adhere to the old impressions in all cases where it was possible to make sense out of the original reading. My folio 1632 did not come into my possession until long afterwards, and there to my surprise I found "sly slow" printed fly slow, the old manuscript-corrector having, moreover, placed a hyphen between the two words, so as to make the line read—

"The fly-slow hours shall not determinate."

Here again I beg to ask whether any of your readers and correspondents happen to know of the existence of any other copies of the folio 1632 similarly corrected? It is clear that the two errors (arising in both cases from the ordinary confusion of the f and the long s) must have been detected as the sheets were passing through the press, and the objectionable letters picked out of what, I believe, printers call the form, and others substituted. The folio 1623 has fire in one play, and sly slow in the other, so that the changes in these words in the folio 1632 must have been made in order to set right two blunders, after many copies containing them had been struck off. Other copies with the corrections must also have been struck off, and I wish to be informed whether any such are known.

As I have said, I have not yet found any other places in which the printed portion of my folio 1632 differs from others, and I doubt if I shall meet with such; but these two are remarkable, especially as I cannot observe that they have been occasioned by any defects in the letters themselves, although the cross-stroke from the f to the l in "fly-slow" is rather faint. The manuscript-corrector seems to have bestowed his pains upon a copy that was peculiar, however ill it happens to have been since used, and however shabby its present condition.

J. Payne Collier.

CANT OR SLANG LANGUAGE.

Will you kindly allow me to make a few hasty remarks on cant, or slang language; for though the parties amongst whom it is chiefly in use are those of the lowest and most abandoned, yet the investigation of its origin and principles opens a curious field of inquiry, replete with considerable interest to the philologist and the philosopher? It affords a remarkable instance of lingual contrivance, which, without the introduction of any arbitrary matter, has developed a system of communicating ideas, having all the advantages of a foreign language, and which has all been accomplished simply by the employment of metaphor and allegory grafted on the older forms of the vernacular, or its cognate dialects; and what foreign expressions may occur have arisen mostly from the mutual intercourse of native and foreign mendicants and wanderers.

Harman, in his Caveat (1566), states that the

cant language was the invention of an individual in the early part of the sixteenth century:

"As far as I can learn or understand by the examination of a number of them, their language, which they term Pedler's-French, or canting, began but within these thirty years, or little above that: the first inventor thereof was hanged all save the head."

Will any reader of " N. & Q." be kind enough to explain, if possible, the last words? Rowlands in his Martin Mark-All, states that this langua was introduced in the time of a certain king of the beggars, called Cock Lorrell, and that it is an omnium gatherum. But from the fact of the French having their Argot, a vocabulary of which appeared in the middle of the sixteenth century; the Spanish their Germania, of which a vocabulary was published in 1609; the Germans their Rothwälsch, or Red Italian; the Italians their Gerge; and even the Hottentots their Cuze-cat, a question will very naturally arise with us which was the original? They mostly agree in principle - me-They mostly agree in principle - metaphor mixed with obsolete expression; and Burrow, in his Gypsies in Spain, inclines to Italy as being the originator: I do not now stop to inquire farther into this point. Confining ourselves to the English slang, we find it is composed to a great extent of common household words, converted into slang by the use of metaphor, allegory, or burlesque antithesis, of much Anglo-Saxon, of many words obtained from the rommany, or gypy tongue (which is not slang, but a proper language, closely allied to the Sanskrit and other eastern dialects, though it is frequently confounded with the thieves' jargon), of corrupted forms of Latin, of some Hebrew words derived from the connexion of the Jewish receivers of stolen property with the thieves, &c., and of several German, Dutch, French, and Italian words, derived probably from an intercourse with foreign itinerants.

The following are a few familiar words taken promiscuously from a cant or slang vocabulary etymological and comparative, on which I have been engaged for some time past:

Having a lark (A.-S. lac, sport, play).

Gammon (A.-S. samen, game, sport, scoll).

Just the cheese (A.-S. ccoran, to choose), hence

just my choice.

Dodge and dodger (A.-S. Scosian, to colour, con-

ceal).

Nix my Dolly (A.-S. Sel, part, dole).

Stir, a prison (A.-S. reyn, correction, punishment).

Blunt (money), from Fr. blond, blund, or blund, and applied to money from its colour; compare the word Browns which = copper money.

Patter, to talk (Lat., from the mumbling and hurried way of saying the pater-noster before the Reformation).

Toggery, clothing (Lat. toga).

s his whack ("his whack" corrupted is "sweg" or "swack," Scotch = quan-

sixpence (from Gypsy tawno, little; or the ticket (corruption of "that is etir what is proper and required). cozen, though not now considered as ds, were so originally. ("Cheat," mem the legal term "chetes," from escheat; en" metaphor for cousin, as the gamblers teenth century called all the uninitiated and treated them as of their kin, in fleece them.) See Use of Dice Play,

rlusion, the phrase "going the whole y some said to be taken from the Irish I should like to know why it was so d it ever bear the impress of a swinish nd hence derived, like "pecunia" from the slang term "dragons" for sovereigns.

THOMAS LAWRENCE.

e-la-Zouch.

INEDITED LETTERS OF NELSON.

I of mine has the following letter framed ng by the side of a portrait of the great Vith his permission I have sent it to " for preservation. H. G. D.

" Vanga at Sea, Aug. 28th 1798.

e just received, thro' the hands of my -, respecting a letter of yours of essel, which I am required to bring beadge of the Court of Admiralty, &c. As ver been informed that the Judge of the rt of Admiralty had any authority over al conduct as an officer, of course I did er it my duty to inform him of it. If has that right, I shall, of course, be nswer any question he may put to me; antime I believe it is sufficient to say, induct respecting Genoa, and the seizing essels, has received the approbation of through Lord Grenville, and my Lords mers of the Admiralty, to whom only I erto felt myself bound to render an my conduct. "I am, Sir,

"Your most obedient servant, "HORATIO NELSON."

ing by your "Notices to Correspondents" ted letters of Nelson are acceptable to d you one that I transcribed from the I MSS. (No. 17,024.) in the British some months since, and which I cannot here published. It seems to have been by the Trustees in 1847, on the 27th of

July, of W. G. Davis, Esq. Allow me to add that I have several more inedited letters transcribed for you, if you like to have them : one of them is from Finch the antiquary, and contains some interesting remarks on some coins which had been submitted to him. One of these epistles is very amusing, as letters from "hard up" gentle-men usually are. It is written by James Moleer. But I must not occupy more space

KENNETH R. H. MACKENZIE.

" Decr. 8. 1800, London.

" Sir,

"I have received your letter of the 5th, conveying the great honour intended me by the city of New Sarum. I beg, Sir, that you will assure the Mayor and Corporation how sensible I am of their kindness towards me, and that I shall have great pleasure in receiving the freedom in the Council Chamber, or wheresoever else they may please to appoint.

"I am, Sir, with

"Great respect, "Your most obedient servant, "NELSON.

" John Hodding, Esq.

"The time of my going thro' Salisbury is very uncertain, no time being yet absolutely fixd [sic], but of which I will take care you shall be apprized."

PASSAGE IN LYCIDAS.

On lately renewing my acquaintance with the First Eclogue of Sannazarius, I came upon a passage which seemed rather a good illustration of Milton's meaning in a part of Lycidas which Thomas Warton has confused:

" At tu sive altum felix colis æthera, seu jam Elysios inter manes, cœtusque verendos Lethæos sequeris per stagna liquentia pisces, Seu legis æternos formoso pollice flores, Narcissumque, crocumque, et vivaceis amaranthos, Et violis teneras misces pallentibus algas: Adspice nos, mitisque veni: tu numen aquarum Semper eris, semper lætum piscantibus omen."

Opp. p. 56. Amstelædami, 1728, 8vo-The line in Milton is this:

"Look homeward, angel, now, and melt with ruth." Lycidas, 163.

For my part I feel quite convinced that Thomas Warton is wrong in supposing that "angel" meant "the great vision of the guarded mount," the archangel Michael, and not Lycidas himself, translated by death to a higher state of purity and blessedness in another world. Milton had been preparing a "laureat verse" for his Lycidas in some lines of deep beauty, which remind one strongly of Vida: "Huo volucres pueri, cœlique affusa juventus Ferte pedem. æterni largum date veris honorem: Pallentem violam calathis diffundite plenis, Narcissique comas ac mœrentes hyacinthos, Et florum nimbo divinum involuite corpus." Christiados, lib. vi. 72.

All this, however, was but "dallying with false surmise," for the remains of Edward King had not been discovered. The poet therefore implores him, wheresoever his body might happen to be, to grant it to the prayers of his afflicted friends; though now an angel himself, to "look homeward" upon the scenes of his human life, and to "melt into ruth," as far as such sympathy could exist in an angelic mind to sympathise with his sorrowing companions. The beautiful fiction of Arion, and the amiable habits ascribed to Dolphins by Pliny, Appian, Theophrastus, and Aulus Gellius (Noctes Attice, lib. vii. cap. 8.), will sufficiently account for the pious office assigned by Milton to them:

" And, O ye Dolphins, wast the hapless youth."

Milton is supposed to have borrowed the name Lycidas from some of the Idylls of Theoritus. So is named one of the characters in the Eclogue of Sannazarius, which I have already alluded to, but it was Phyllis and not Lycidas who had met with a fate similar to that of Milton's friend. Warton appears to me to have created difficulties where none had existed previously, as I think the subsequent lines of Milton prove:

" Now, Lycidas, the shepherds weep no more; Henceforth thou art the Genius of the shore, In thy large recompense, and shalt be good To all that wander in that perilous flood.'

The "Fable of Belerus old" refers to the legends connected with the Land's End of Cornwall, and the promontory of Bellerium. I remember that Cowley has the line

" Belerii extremis a cornibus Orcadas usque." Plantarum, lib. vi. p. 344. Londini, 1668, 8vo.

Dr. Donne, in a poetical epistle to Sir H. Wotton, speaks of St. Michael's Mount and the fables for which it was celebrated. I quote from Alford's edition:

"Here's no more news, than virtue; I may as well Tell you Calais', or St. Michael's tale for news, as tell That vice doth here habitually dwell."

Works, vol. vi. p. 459. Lond, 1839, 8vo.

There is also an interesting account of the historical changes which befel St. Michael's Mount in Collins's Rambles beyond Railways, cap. ix. Lond. 1851, 8vo.

Warmington.

FOLK LORE.

The Spirit at Bolingbroke Castle. — The following may not be without interest to some of the readers of "N. & Q." I copied it from Ha 6829., which is a volume of notes on Linca churches, containing much of great value:

" BOLLINGBROKE,

"One thinge is not to be passed by, affirm certain trueth by many of y Inhabitants of th upon their own knowledge, which is, that yo Haunted by a certain spirit in the Likeness of which at y meeting of y Auditors doeth usual between their legs, and sometymes overthrow and so passes away. They have pursued it dos yo Castle yard, and seene it take in at a grat low Cellar, and have followed it thither with where not with standing that they did most nobserve it [and that there was noe other passe but by yo doore, or windowe, yo room being a framed of stones within, not having yo least C Creuice], yet they could never find it. And tymes it hath been seene run in at the Irox below into other of y Grottos [as thir be I them], and they have watched the place and Houndes and put in after it, but after a while ti come crying out."—162.

EDWARD PRACOCI

Bottesford Moors, Kirton in Lindsey.

Folk Lore in the Fisteenth Century.-Account Roll of Cardinal Thomas Langley, of Durham, the entry which I translate as is contained:

" Paid to Thomas Egliston for marking si my Lord's oxen with the mark of St. Wilfrid intent that they may escape a certain infirmit the moryn (murrain), ixd." [A.D. 1426-1427.] Dunelm, Script. Tres., p. ccccxl.

WM. SIDNEY (

Newcastle-on-Tyne.

Weather Prophecy (Vol. vi., p. 71.). - P. favoured us with the exact words of the pr but he has unfortunately cut before the I giving "the lie to the adage."

I must for the sake of posterity vindica the correctness of the observation and the

of the season.

The oaks were certainly this year out be ashes, but instead of the present summe wet, as P. P. has prematurely asserted, it h on the whole, and (with the exception of thunder showers) is at this moment one driest within the recollection of a long life.

The rivers and springs are smaller at t ment than they were almost ever known most places, and in many there is a diffi getting water for the cattle; so that the the observation recorded in the proverb (no doubt the result of experience) was nev apparent than at this moment.

Aug. 2.

Folk Lore from an old Newspaper (1759) dregs of superstition, it seems, are still re

amongst us, a remarkable instance of which appeared last Wednesday at the gallows. A young woman, who had a wen on her neck, was held up m a man's arms, and the hand of one of the hanging malefactors was several times rubbed over it with much ceremony, so that if it should please God to remove the complaint, a miracle will be inputed to the wonder-working hand of a dead E. H. A.

Superstition in the Nineteenth Century. - The following story is only curious as showing the lagering belief in witchcraft, in a county tra-

perced by railroads.

I was visiting in a cottage last February, in the parish of B--, in the diocese of Peterborough; in casual conversation heard the inmates speak of "the Wise Man." Upon inquiry I discovered they meant "a sort of witch" living at Stamford, who is supposed to have supernatural powers, both is supposed to have supernatural powers, both h the way of foretelling future events, and also of indicting evil upon persons and things.

Two cases were related to me of the exercise of these powers, both of which my informants (one m old, the other a young, woman) positively be-

lieved.

1. Some years ago a flitch of bacon was stolen. The owner of the lost property went to "the Wise Man," and was told his bacon should be restored m a certain day in a certain place, which hap-man. "The Wise Man" also drew an exact keness of the thief, by which he was recognised. Of course I only relate as I was told.

2. A servant girl stole some money from a felow-servant's coffer. The latter went off (nearly twenty miles) to "the Wise Man," and the thief afflicted until her death with a most painful lisease. My informants firmly believed this to have been caused by "the Wise Man." They " Probamild not say whether he is still living. by not," they added; as they had "not recently heard of any one consulting him." G. R. M.

Care for Wens. — Calling, a few days ago, at a stage in the adjoining village (Cuddesden, in Dafordshire), I inquired of its occupant, a woman who is afflicted with a large goitre, or external welling of the throat, whether she suffered much **Econvenience** from its increasing size, and wheher the doctors gave her much hope of relief? the answered, that as yet it did not cause her such inconvenience; that the doctors gave her bope of its diminution; but that there was one train remedy which she should have tried, but **≈ lack of the opportunity, viz. stroking the swol**me neck with the dead hand of a man who had een hanged! On my expressing disbelief in the ficacy of this singular application, she assured me at her own father had been afflicted with a simir disease; that he had tried this remedy, and had

been completely cured by it, the swelling decreasing gradually, as the hand of the man mouldered away; and that from that time until his death he had had no return of the disease. W. Sneyd.

NOTES ON MADEIRA. (Vol. v., p. 501.)

A Number of "N. & Q." sometimes reaches me in Madeira, and I always see it with pleasure. The Number for May 22nd last has just fallen in my way; and as there is an opportunity for sending a letter to England to-morrow, I hasten to correct two or three mistakes into which Mr. YARRELL has fallen, in a communication printed on p. 501.

1. The Portuguese word faya, though derived from the Latin fagus, does not at the Azores, and in Madeira at least, signify a beech, a tree which, except as a garden curiosity, is not found at either of those places. It is the name of an evergreen tree (Myrica faya) belonging to a family of which our Gale or Dutch myrtle is (as far as I know) the only British representative.

2. I know of no Portuguese word like ceira signifying a bank; but, whether any such exist or not, it takes no part in the composition of Terceira, the name of one of the Azores, which is nothing more than the Portuguese form of tertia, third.

3. Pico derives its name from an elevated peak which rises from it. All the mountain summits, both in the Azores and the Madeiras, are termed Pico.

4. The raven is not an inhabitant of Madeira, nor did I ever hear of its being found here.

Whilst I am on the subject of corrections, let me turn to another matter, which, though it has nothing to do with your publication, may do some good to those whom it may concern if noticed in your pages. The series of penny maps possesses at any rate the merit of cheapness, and, I trust, the more desirable merit of accuracy to a greater degree, on the whole, than the chart of Madeira attached to the map of Africa, No. 71. On that chart are nineteen names, and of these five are misspelled and one misplaced. Of the remainder I observe that insignificant places have been selected in preference to important ones. James Yate Johnson.

May I add in a postscript a correction of a mistake which Mr. Ford has fallen into in his Gatherings from Spain? That gentleman tells us that aguardiente, the name of a Spanish drink, signifies in plain English tooth-water, referring the last member of the word to the Spanish form of the Latin dens. Its true origin, however, is in the Latin ardere, to burn; and the Spanish aguardiente has correlatives in our ardent spirits, and the Indian fire-water. Here, in Funchal, one cannot move five yards in the streets without meeting with little boards suspended at shop-doors, whereon are painted the letters "P.," "V.," "A.," representatives of the words Pão, Vinho, Aguardiente, which being interpreted signify, bread, wine, spirits. Considering Mr. Ford's habitual accuracy, and his intimate knowledge of the Spanish language, it is singular that he should have made this mistake.

J. Y. J.

Funchal, Madeira.

LIVERIES IN THE REIGN OF JAMES I.

The following passages in The Journal of Nicholas Assheton, of Downham, in the County of Lancaster, Esq., edited by the Rev. F. R. Raines, M.A., F.R.S., for the Chetham Society, exhibit a curious example of the use of liveries, and of the mean services performed by country gentlemen in the beginning of the seventeenth century.

"1617, Aug. 11.—My brother Sherborne his taylor brought him a suit of appa'll, and us two others, and a live'y cloake, from Sir Ric. Houghton, that we should attend him at the King's coming, rather for his grace and reput*, shoeing his neibors love, then anie exacting of mean service.

"Aug. 12.—... To Mirescough. Sir Ric. gone to meet the King; wee aft him to Ther the King slipt into the forest another way, and we after and overtook him, and went past to the Yate: then Sir Ric. light; and when the King came in his coach, Sir Ric. stept to his side, and tould him ther his Maj' forrest began: and went some ten roodes to the left, and then to the lodge. The King hunted and killed a buck.

"Aug. 13. — To Mirescough; the court. Cooz Assheton came wth his gentlemanlic servants as anie was there, and himself excellently well appointed. The King killed five bucks. The Kinges speche ab! lib'tie to pipeing and honest recreation. Wee that were in Sir Rie* liv* had nothing to do but riding upp and downe.

"Aug. 14. — Us three to Preston Wee were desyred to be merrie, and at nyght were see. . .

"Aug 15.—The King came to Preston: ther at the crosse Mr. Breares the lawyer made a speche, and the corpor presented him with a bowle; and then the King went to a banquet in the townhall, and soe away to Houghton: ther a speche made. Hunted and killed a stagg. Wee attend on the lords' table.

"Aug. 16. — Houghton. The King hunting: a great companie: killed affore dinner a brace of staggs. Veric hott: soe hee went in to dinner. We attend the lords' table.

" Aug. 17. - Houghton. Wee served the lords with biskett, wyne, and jellie.

"Aug. 18.—The King went away ab! 12 to Lathome.
. . . . Wee back with Sir Ric. Hee to seller and drunk with us, and used us kindlie in all man of adlie speche. Preston: as merrie as Robin Hoode all his fellowes.

" Aug. 19.—All this morning wee plaid the be chenslians."

Esquires and gentlemen, in the present day would be somewhat astonished by a message requesting them to don the livery of a relation friend, or neighbour, even although it might be "rather for" a worthy knight's "grace and reputation, showing his neighbours' love, than an exacting of mean service."

J. LEWELYN CURTH

Minar Bates.

Inscription over Plato's Door.—The inscription, said to have been fixed over Plato's door, dynamic progress until selection, has not, I believe, been traced higher than Tzetzes (Chil. viii. 972.), and is often incorrectly given dy. oblets else. Following up a hint of Fabricius, I have found the inscription in Philoponus (Comm. in Aristot. de Ania, reverse of sign. D 111, near the top of the page, ed. Venet. 1535). This carries it up to a date earlier, by more than 500 years, than that ordinarily given. As some distinguished writers have been mistaken in this matter, your readers may be pleased to have the mistake corrected, and some of them may perhaps be able to trace the passage to a still earlier authority.

J. E. B. Maroz.

St. John's Coll., Cambridge.

Cock and Bull Story.—The following extract may be interesting to some of your readers. It is found in The Universal Character, by which all the Nations in the World may understand one another's Conceptions, reading out of one Common Writing their own Mother Tongues, &c. By Cave Beck, M.A. Lond. 1657.

"The Egyptians of old had a symbolical way of writing by emblems and pictures, which might be read by other nations instructed in their wisdom, but was so hard to learn, and tedious in the practice, that letters soon justled them out of the world. Besides, most of their hieroglyphicks were so catachrestical (the picture showing one thing to the eye, and a quite different sense imposed upon it), that they justifi'd the painter who drew a misshapen cock upon a sign-board, and wrote under it 'This is a bull.'"

H. T. WROTH.

Temple.

Etymology of the Word "Apron."—Napery is defined by Skinner, Linteaminta domestica; and the word apron, notes Whitaker (Craven, p. 232.), has plainly lost a letter, probably by a mistake in dividing it from the prefix A Naperoun, or apron.

In 1388, the Prior and Convent of Durham made a life-grant of the office of Keeper of the Napry in the Hostillar's Hall (Hist. Dunelm. Scrip. Tres. p. clviii.) WM. SIDNEY GRESON.

Newcastle-on-Tyne,

of Coal as Fuel.—The prejudices, if we them so, against the general use of seathe above purpose, which led to the measures enforced against offenders I to in a Query of mine in a late number, Mr. Mereyweather, Vol. v., p. 568.), believe various. Besides the notion that ucts of its combustion were (as no doubt) injurious to health, they were also conhurtful to vegetation, especially that of es; and I have heard that the ladies of its considered it bad for their complexions, sed to enter a room in which the combussea-coal was going on! This prejudice arose from such circumstances as the power of the combustion of the c

related of a lady of fashion, who had incausted herself too near the fire at a quadrille is her countenance changed suddenly from a white to a dark tawny, as though by magic. rise and confusion of the whole party had effect upon the (shall we say) fair one, that actually dying with apprehension, when the dispelled their fears by informing his patient need only wash her face, and to trust in future ineral cosmetics, but to those charms which is destroyed upon her."

ARTHUR C. WILSON.

who destroyed Serpents.—As I before rein the case of St. Patrick, we often find tian legends the conquest of sin or hearepresented by the obvious symbol of a ned dragon. Thus, St. Philip the apostle o have destroyed a huge serpent at Hiera-Phrygia, as also did St. Martha the teragon called the Tarasque, which infested ne at Aix. The same service St. Florent ed for the Loire. (The latter saint is said lived from A.D. 237 to 360.) The Breton lado, Maudet, and Paull, performed like or is the famous St. Keyne of Cornwall to The dragon is also the well-known e of the archangel St. Michael, St. George, garet, and the saintly Pope Sylvester. min, Bishop of Rouen in the seventh cenid predecessor of St. Ouen, destroyed a agon called La Gurgouille, which ravaged es of the Seine. He was assisted by a felon 1 committed murder; whence the chapter n acquired the annual privilege of pardon-idemned prisoner. This curious ceremony, evée de la Fierté, took place at the monu-St. Romain, near the linen murt. uet's Histoire du Privilège de Saint-Romain, uen, 1833, 2 vols. 8vo.

tained glass windows in the cathedral, the of St. Romain, and other churches in Rouen, a history of St. Romain, and the ceremony Levée de la Fierté, depicted in brilliant

colours. The word Gurgoyle, or Gurgouille, is now used to denote the hideous forms which serve as rain-spouts outside of some churches.

"How are we to understand these things," asks M. de Penhouet, "if we do not look upon them as a transparent veil, through which we perceive the efficacy of baptism administered to the followers of serpent-worship [or idolatry in general], who upon their conversion were plunged into the water?"

EIBIONNACH.

Queries.

DR. MESMER IN ENGLAND.

During my early residence at Berlin, I was in constant communication with Professor Walfarth, who may be considered the testamentary executor of the above renowned man, as he stayed with him for a considerable time at Frauenfeld (Switzerland), a short time previous to Mesmer's death, and gathered ab ore ipsius all that information which he subsequently published in his work. As Dr. Mesmer had been closely connected in Paris with men like Lafayette, D'Espremenil, and others, at the outbreak of the French Revolution, he considered it prudent to leave France, and then retired to England, where he lived under an assumed name up to the year 1799, when he again went to Germany. Although there were pamphlets published in England from 1786 to 1792 on Mesmerism, such as those by C. Peart, Martin, and Bell; yet, strange to say, they seemed not to know even that Mesmer resided with them in the same land. It is equally curious to observe, that Mesmer did neither exercise his profession while here, nor even publish anything on his discovery, which at that time excited some attention

Although this period lies now far behind us, yet, I think, that some people may live who might give some information on "Mesmer in England," which would fill up a gap in the biography of this interesting man. As Mesmer was then already rich, it is not likely that he lived in a back third floor, as did Chateaubriand at that very same time, in While on this subject I may add, that London. so far as the year 1775, Mesmer had addressed a memoir and some theses to the Royal Society of London, which also, as far as I am aware of, have Amongst the missing never been published. MSS. of Mesmer, is A System of Cosmogony, and An Essay on truly Democratic Government, of which also traces might be found amongst the family papers of those persons with whom he re-D. J. LATZKY. sided while in England.

REPEATING CLOCKS, AND BARLOW THEIR INVENT OR

A Mr. Barlow was, in 1676, the inventor of repeating clocks, and, in 1688, of repeating watches. In Rees's Cyclopædia he is called "a London clockmaker;" in Reid's Treatise on Clochmaking, "a clergyman." Other authors describe him as "Mr. Barlow," or "our Barlow," but in no case have I met with any Christian name. Can you, or any of your correspondents, give any definite information

respecting him?

I have a spring repeating table-clock, evidently of great age, which I believe to have been coeval with the original inventor; it has neither name nor date on it; but, as an act of parliament was passed in 1698, forbidding, under heavy penalties, any clock to be made without the maker's name being engraved on the dial, the fair presumption is that this clock is of a date prior thereto.

It has the old vertical escapement, and strikes the hour in full, without any chimes; but when wanted to repeat, on pulling a string, say at 25 minutes to 8, it will chime twice for the two quar-

ters, and then strike seven times.

This clock was much prized by my father, as a sort of heir-loom, having been the property of his father and grandfather. He probably could, when living, have given me its history, but, unfortunately, he did not "make a note of it."

My great-grandfather (Edward Barlow) was a clockmaker at Oldham about fifty years, say from 1726 to 1776; and I believe him to have been a grandson of the inventor, by whom, if a clockmaker, this clock was most probably made.

GEORGE BARLOW.

Oldham.

"THE BRITISH APOLLO."

Can any of your readers inform me of the birth, parentage, and end of a paper called the British Apollo, performed by a Society of Gentlemen, which was published twice a week, and of which I have the second volume; containing the numbers from March 30, 1709, to March 24, 1710? It seems to be an ancient, but by no means worthy predecessor of the "N. & Q.," as the principal part is occupied by questions and replies, to which is added a page of very indifferent poetry; a short letter concerning foreign news (in one number, commencing: "Feb. 22, 1710. Sir, yesterday we received a male from Holland, by which we have confirmation from Warsaw," &c.); and a few advertisements of "good Bohee at 24s. per lb.;" quack doctors; a reward for a runaway negro in a suit of grey livery, &c. &c. The questions and answers are somewhat of a miscellaneous character, some on deep religious subjects; as on free will, election, &c.: one begins, "Resplendent sages, pray oblige your adorer with an exposition of Matt. xxiii. 35." Some on medical topics, and apparently from those who have a personal interest in the reply, as, "whether thin people are most liable to consumption;" "whether three half-pints of good punch per diem is good for that com-

[The first number of The British Apollo was issued on February 13, 1708, and it was published twice a-week. It completed its career in March, 1711, having attained the bulk of three volumes folio. An abridgment of this curious periodical, "containing 2000 Answers to Questions in most Arts and Sciences," was published in 1726 and 1740, 3 vols. 12mo.]

SIR THOMAS PARR'S OR SIR WILLIAM PELHAM'S TOMB AT KENDAL.

Some years ago I made the following extract from Nicholson and Burns' History of Westmortland, vol. i. p. 75., and which I have had mislaid, or I should have sent it you sooner:

"In the isle called Pare's (alluding to the old church at Kendal), which belonged to the Parrs of Kendal Castle, Sir Thomas Parr, Knight, is commonly supposed to have been interred under a large tombstone without any inscription; there having been in the glass window over it, until demolished by Cromwell's soldiers, the following distich:

' Pray for the soul of Sir Thomas Parr, Knight, Who was Squire of the Body to King Henry the 8th.'

But it hath evidently appeared before that he was not buried here, but in the Blackfriars Church in London; a, most probably, that inscription was in only of his having caused that window to be painted glass.

painted glass.
t probably under this stone lies interred the
Sir William Parr, father of the said Sir
for the arms of the tombstone are encircled
Garter, and no other of the family besides
William, and his grandson, William Marquis
sampton, was dignified with that honour: and
r, we have found, was buried at Warwick."

the the above extract under an intention, if in I paid a visit to Kendal, that I would this tomb; for it has struck me that it to the third and last Sir William Pelham, of Brocklesby, one of the ancestors of the Earl of Yarborough. Sir William Pelham rong and warm adherent to the cause of reign, Charles I., on whose behalf he raised of cavaliers, whom he commanded at the attle fought at Marston Moor, when the prees were so signally defeated by Cromlis repulse had such an effect on Sir Pelham's feelings that he fell sick under adal, and a prey to chagrin and disappoint-He actually died there of a broken heart, ording to the family records he was there

is not the first tomb that I have met with, period of Cromwell's usurpation, that is an inscription; and it would be a satisfacne if any of your correspondents at Kendal aspect it, and note whether or not there is cation of the buckle and belt of the Pelham in the arms, or upon the tomb, so as to rate my surmise. If I recollect right, the incumbent of Kendal was formerly resi-Lincolnshire, and he may perhaps feel an in the inquiry. WILLIAM S. HESLEDEN.

Minor Queries.

aits of Wolsey.—I shall be much obliged or any of your numerous correspondents, rm me if there is any authority for the commonly alleged for the portraits of Carolsey having been taken in profile, namely, had but one eye? or if there is any port is not so taken?

Bossuet married? — There is good reason ving that Bossuet, the renowned champion mism, was himself privately married. (See as Anecdotes de la Cour et du Clergé de Londres, 1712.) Can any of your correts throw light upon this point?

MARICONDA.

! Fair.—Can any one inform me of the f the Nottingham Goose Fair, and why so It was formerly a fair of some repute, hree weeks' duration.

L. J.

"I Bide my Time." — With whom, and under what circumstances, did the saying "I bide my time" originate? H. M.

Biting the Thumb. — Can any of your readers inform me what is the origin of biting the thumb at any one, to show contempt, &c., as in Romeo and Juliet, Act I. Sc. 1.:

"I will bite my thumb at them, which is a disgrace to them if they bear it?"

I cannot find any satisfactory note to it anywhere.

MONTAGUE C. ROPEE.

Camden's Definition of Cockney (Vol. iv., p. 237.).

— Blount, in his Glossographia, 1670, says:

"Cambden takes the etymology of cockney from the river Thamesis, which runs by London, and was of old time called *Cockney*. Others say the little brook which runs by Turnbole or Turnmill Street was anciently so called."

Where does Camden give this etymology? I do not find it in his Britannia. J. LEWELYN CURTIS.

Judge Jeffries. — What is the origin of so many places being pointed out as the residence of Judge Jeffries? Mumfords, a manor house opposite Bulstrode Park, has always since 1814 been named as one, and I have seen it stated that he lived at Bulstrode. I have never within that time heard in the neighbourhood the story as to the camp, given in Lower's Curiosities of Heraldry, p. 166. (See Vol. i., p. 470.)

Robert Stanser, Second Bishop of Nova Scotia, 1816—1824. — He resigned his see in 1824; but I cannot find when or where he died, or what preferments he held in the church previously to being elevated to the colonial see of Nova Scotia. Any information on these points will be acceptable; also at what university educated (Oxford apparently)?

Wuzzeerabad.

Colonial Newspapers. — When was the first West India newspaper printed? What was its title, and in what language was it printed? D. X. St. I.ucia.

Church Brasses subsequent to 1688.—In the parish church at Pimperne, Dorsetshire, there is on the south wall a brass, eighteen inches square, to the memory of Mrs. Dorothy Williams, A.D. 1698. It represents a female figure, in the costume of the period, rising from a skeleton, which lies stretched upon a mattress. At the corner is "Edmund Colepeper fecit."

Can any correspondent inform me of the existence of brasses later than the Revolution of 1688?

W. Ewart.

Pimperne, Blandford.

The Old Roson - an inn sign between St. Albans and Harpenden. What is the meaning? A. C.

Queries on Popular Phrases. - In The Four Knaves, published by the Percy Society, p. 54.:

"Bring in a quart of maligo, right true; And looke, you rogue, that it be pee and kew."

" The fierce and crewell warre-God at the sharpe?"

P. 83. (with reference to the dress of the knaves on the cards), it is said :

"I think before the Conquest many yeares."

Is this opinion of the antiquity of playing cards warranted !

P. 95. :

" Deafe cares, blind eyes, the palsie, goute, and mur."

" And let spice-conscience fellows talke their fill."

In Ballads on Great Frost of 1683-4 (Percy Society), p. 15. :

> " He'll print for a sice, (For that is his price)."

P. 27.:

"The rocks (Qy. rooks) at nine-holes here do flock together.

" A game at marbles, I remember when a boy." Can it be illustrated?

P. 32. :

" Shall we Moreclack make?"

Query, the old spelling of Mortlock?

P. 32. :

" And a tire or more, Of Potguns four."

What does this mean?

J. R. R.

Etymology of Llewellyn. - What is the etymology of my name? LLEWELLYN.

Voydinge Knife. - I find in an inventory of the Earl of Leicester's goods, taken after his decease in the time of Elizabeth: "One Voydinge knife of Can you inform me what a "voydinge silver." knife" was used for ?

I see, in a first edition of Johnson which I have by me, that a voiders was a basket in which broken meat was carried from the table.

Newport, Essex.

Sir John Mason. - Anthony a Wood says of Sir John Mason, of whom I have before put a Query (Vol. v., p. 537.), that he was born at Abingdon, Berks, son of a cowherd by his wife, the sister of a monk of that place (see Ath. Ox. by Bliss, ii. f. 54.)

In MS. Cott. Claud. c. iii. f. . . the arms of the said Sir John Mason are given as here set out :

" Quarterly 1. or a lion ramp, with two bends azure, guttée de sang.

quarterly gules and azure a lice

ramp. counterchanged.

argent on a chevron, gules between three snakes coiled, sable a crescut ... for difference.

4. as the first.'

The second quarter is noted "Langston," flathird "Radley," but both incorrectly.

The same arms impaling Isley were on his tomb in old St. Paul's (see Dugdale's St. Paul's, by

Ellis, f. 65.).

Can any of your heraldic readers inform me, who the cowherd of gentle lineage was? Howidow remarried one Wykes. (See Sir John Mason's will.)

G. STEINMAN STEINMAN.

Yolante de Dreux, Widow of Alexander III. King of Scots. - Is it known what became of this French princess, daughter and heiress of Robert IV. Count of Dreux, married 15th of April 1285, and left a young widow, by her husban sudden death, within a year afterwards? A.S.A.

Wuzzeerabad.

Mary, Queen of Scots' Daughter, by Eurl of Bothwell. - This unfortunate child's existence seems now generally acknowledged (vide Linguist Labanoff, and Castelnan), and she is said to have been eventually "veiled as a nun in the convent of Our Lady," at Soissons, near Paris. Do receive exist to show the period of her profession or death? Any notices of her history would be most interesting and affecting; born in captivity (at Lochleven Castle, in February 1568), cradled in adversity, obscurity, and mystery, and died in exile, and probably neglect.

Wuzzeerabad.

Lightning. - Is there such a thing as sheetlightning; or is that which is so called merely the reflection of linear lightning, so distant that the G. T. H. flash itself is invisible?

Was Penn ever a Slaveholder? - Did William Penn ever make use of Negro slaves? The assertion is made in Bancroft's History of America, that it is said that he did. Now, as I never lave seen such a thing hinted at in any work relating to William Penn, and as here it is only put in an inexcusably loose manner, I should feel better satisfied if the calumny could be entirely refuted; as such a charge was entirely inconsistent with the whole tenor of his life. THOS. CROSPIELD.

Minor Queries Answered.

Authorship of "Voiage du Monde de Descartes" -May I request your aid in determining the authorship of un old French book which I have

recently picked up, bearing the title of Voiage du Monde de Descartes: chez la Veuve de Simon Bénard, M.DC. XCI. INQUISITOR.

[Par le P. Denièl. Barbier adds, "On a inséré le mecond volume, L'Histoire de la Conjuration faite à Stock-Jaola contre Descartes, par Gervaise de Montpellier."]

Etymology of Sycophant.—Will one of your learned correspondents give us the origin of the word "sycophant"?

M. S. M.

[In Brande's Dictionary of Science, &c., we read,
Sycophant (Gr. συκοφάντης; from συκον, a flg., φαίνω,
I dictor). It was forbidden by the laws of Athens, at
one time, to export figs. The public informers who
gave notice of delinquencies against this fiscal law were
extremely unpopular, and hence the word came into
tase to signify an informer or false accuser generally, in
which sense it is constantly used by Aristophanes and
the orstors. In modern languages it has acquired the
same of a mean flatterer."]

Taboo.—What is the meaning, and what the derivation of this word? It is often met with in newspaper writing.

D. X.

St. Lucia.

[Dr. Ogilvie, in The Imperial Dictionary, has given

The following derivation : ---

"Tanoo, v. t. To forbid, or to forbid the use of; to interdict, approach, or use; as to tubeo the ground set apart as a sanctuary for criminals. Taboved ground is held sacred and inviolable. In the isless of the Pacific it is of great force among the inhabitants, as denoting Prohibition or religious interdict."

Shaston, where?—I have recently met with a tradesman's token, issued by one "Edward Burd" of Shaston, during the middle of the seventeenth century, but I have not been successful in finding in what county this place is situated, although I have searched the Gazetteer; and I shall be glad if any correspondent can supply the information.

J. N. CHADWICK.

[In Langdale's Topographical History of Yorkshire, there is a place in the West Riding called Shafton (spelt Sharston in Adams' Index Villaris) in the parish of Felkirk, wapentake of Staincross, five miles from Barmsley, seven from Wakefield, and nine from Pontefract.]

Etymology of Devon, &c. — What is the etymology of the word Devon? and of the word Worcestershire? I have heard or read the derivation of the latter from Wig, and ceaster, the Anglo-Saxon words for war and city. But why should it have been thus named? Also the etymology of Dorsetshire and Somerset? ARTHUR C. WILSON.

[Denon. — The earliest inhabitants of this county were the Damnonii or Dumnonii, derived by some from two Phonnician words, dan, or dun, a hill, and moins, mines. The Cornish Britons named the county Dunan; the Welsh Deuffneynt, defined by Camden to

mean "deep valleys." By the Saxons it was called Devenascyre and Devnascyre, or Devonshire.

Worcester. — The etymology of Worcester is with some plausibility adduced from "Wyre-Cestre," the Camp or Castle of Wyre, under which name a forest still exists in the neighbourhood of Burdley.

Dorset. — This county was anciently inhabited by a people whom Ptolemy calls Durotriges, a name which Mr. Hutchins (after Camden) derives from the British words Dwr, water, and Trig, an inhabitant, or dwellers by the water side. The Saxons called them Dorsettan, whence the modern name.

Somerset, says the Magna Britannia, is called by the Saxons Sumertun, from the "summer-like temperature of the air." The Welsh for the same reason call it Glad-arhaf.

Charles Inglis, First Bishop of Nora Scotia, 1787. — Preferments in church, university, date and place of death, with age, &c., of this prelate are solicited.

A. S. A.

Wuzzecrabod.

[During the years 1755-58, Mr. Inglis conducted a free school at Lancaster, U. S., where he became favourably known to the clergy of the neighbourhood, who recommended him to the Society for the Propagation of the Gospel in Foreign Parts, to succeed Mr. Neill as minister to Dover Mission. With these testimonials he came to England, was admitted by the Bishop of London to holy orders, and arrived at his mission station, Dover, on the 1st July, 1759, where he laboured for six years. In 1765, Mr. Inglis obtained permission of the Society to accept the appointment of assistant to Dr. Auchmuty, and catechist to the negroes at New York. On the death of Dr. Auchmuty, he was elected by the churchwardens and vestry to succeed him as rector of Trinity Church. On the breaking out of the war, none suffered greater pecuniary loss than Mr. Inglis; for not only was his private estate confiscated, but he was compelled also to abandon his rectory, and to accompany some loyalists of his congregation to Annapolis in Nova Scotia. In 1783 he was obliged to fly to England for his life, where he was consecrated bishop of Nova Scotia on the 12th of August, 1787. He departed this life in February, 1816, having la-boured in the service of religion for more than fifty years in the North American colonies.]

Replies.

THE FLEMISH CLOTHIERS IN WALES.

(Vol. vi., p. 36.)

F. M. may be referred, for an account of the Flemish colonies established in the district of Rôs, in Pembrokeshire, and Gower, in Glamorganshire, to different extracts which I gave in Vol. iv., p. 4. To this I may add, that both colonies speak the English language, to the u'ter exclusion of Welsh, retaining, however, several words quite peer liar to themselves, and apparently of a Flexis origin. A very few of these I give, as they of

to me; but I have been informed that the distinguished ethnologist Dr. Latham had commenced collecting them with a view to publication:

Semet, a sieve.

Wieste, dreary, desolate.

Eddish, stubble.

Mabsant, a marriage feast.

Vlaithens, a species of porridge.

Perch, to sit down.

Toit, free, gay, untrammelled.

Pilm, dust.

Drownd, a greyhound.

Vorion, the headlands of a ploughed field.

Nummet, anything eaten in the hand, equivalent
to luncheon in English. &c. &c.

The names also which prevail amongst them are very different from those of their Welsh neighbours: as Holland, Hullin (perhaps a corruption of the last), Guy, Clement, Givelin, &c. They keep carefully apart from the Welsh, who also regard them with contempt, and who still designate them by the name of "The Flemings." Intermarriages are of the rarest occurrence, and, ethnologically speaking, the differences of the two races are most striking. The Flemings are taller, and less finely knit, than the Cymry; yet they have fine independent upright figures, the expression of which is made more emphatic by their large clear blue eyes, their placid—perhaps almost phlegmatic—countenances, and the quietude of their movements. The most striking trait, however, of the physiognomy is the great length from the inner corner of the eye to the nostril.

If they were indeed, as is generally affirmed. planted by Henry I., for the purpose of instructing the Welsh in the weaving of woollens, they have admirably fulfilled their task; and even yet their whittles, scarfs, &c., are celebrated for their fine texture and brilliant scarlet colour. Selected.

Your correspondent F. M. will find many particulars on this subject in Fuller's Worthies, article "Pembrokeshire;" and in Norris's Etchings of Tenby, &c., 4to.: London, 1812. S. S. S.

See "N. & Q.," Vol. iv., pp. 370, 371. and 453.

J. Lewelyn Curtis.

SPRINGS AND WELLS, MONKISH BURIALS, ETC. (Vol. vi., p. 28.)

The Note of Mr. Rawlinson respecting celebrated springs and wells, is one calculated to draw forth much curious and interesting information on a pleasing subject, and I beg to send you the following particulars in aid of this result; although, as far as I am aware, no lingering belief exists that "fairy elves their watch are keeping" over any of e wells in this locality.

In the western suburbs of the town of Leicester, by the side of the ancient via vicinalis, leading from the Roman Ratæ to the Vosse Road, and about seventy yards beyond the old Bow Bridge (so romantically associated with the closing scenes in the eventful life of Richard III.), rises a constant spring of beautifully limpid water, and known as St. Augustine's, or, more commonly, St. Austin's Well. It derived its designation from its vicinity to the Augustine monastery, situated immediately on the opposite side of the river Soar. The well is now covered and enclosed; but within the memory of persons still living it was in the state thus described by Nichols (Hist. Leic. vol. i. p. 300.)—

"The well is three quarters of a yard broad, and the same in length within its enclosure, the depth of its water from the lip, or back-edging on the earth, where it commonly overflows, is half a yard. It is covered with a millstone, and enclosed with brick on three sides; that towards the Bow Bridge and the town, is open."

This well will come under the list of those mentioned by Mr. Rawlinson as "good for sore eyes," it having been formerly in great repute as a remedy in these cases; and even since the enclosure of the well, many applications for water from the pump erected in the adjoining ground have, I know, been made for the same purpose. Permit me to record, as a further instance of the strange metamorphoses which proper names undergo in the oral traditions of the people (see the articles on the "Tanthony Bell" in "N. & Q.," Vol. iii., pp. 428. 484.), that on making some inquiries a few years ago of "the oldest inhabitant" of the neighbourhood, respecting St. Augustine's Well, he at first pleaded ignorance of it, but at length, suddeally enlightened, exclaimed "Oh! you mean Tostings's Well!" Nor may it be uninteresting to mention, as an illustration of the modes of burial anciently practised by some of the religious orders*, that in the year 1842, on making some excavations in the ground lying between the well and the river Soar (which is said to have been the burial ground of the monastery, and in which now moulders all that remains of "the last of the Plantagenets"), several skeletons were discovered. They had evidently been interred without coffins, and one, which was carefully uncovered, was found lying with the arms crossed, not over the breast, but over the abdomen, in a similar manner to that delineated on the rare brass of a priest at Fulbourn, Cambridge.

In addition to this holy well, we have also another in the town called St. James's Well, but I am not aware that there is any legend connected with it, except that it had a hermitage adjoining

^{* &}quot;The xxvj day of July (1556) was bered at the Sayvoy a whyt monke of the Charterhowsse, and bered in ys monke('a) wede with grett lyght."— Machyn's Diary, p. 110.

it, or that any particular virtue was attributed to it: whilst in the county we have on Charnwood Forest the well giving its name to Holy-Well-Haw, and the spring on Bosworth Field, rendered famous by the tradition of Richard III. having drunk at it during the battle, and which is surmounted by an inscription to that effect from the pen of the learned Dr. Patr.

Legerstreeness.

"OH, GO FROM THE WINDOW!" (Vol. vi., p. 75.)

The following stanzas of this old ballad occur in Beaumont and Fletcher's Knight of the Burning Peste, 1611 (Act III. Sc. 5.):

- "Go from my window, love, go; Go from my window, my dear! The wind and the rain Will drive you back again; You cannot be lodged here.
- "Begone, begone, my juggy, my puggy, Begone, my love, my dear! The weather is warm, 'Twill do thee no harm; Thou canst not be lodged here."

Fragments are again quoted in The Woman's Prize (Act I. Sc. 3.); and in Monsieur Thomas (Act III. Sc. 3.). But the song is much older that the seventeenth century. The tune is preserved in Queen Elizabeth's Virginal Book; in Parley's New Buoke of Tablature, 1596; and in Parley's First Booke of Consort Lessons, 1598. It is also one of those ballads that received the Innour of "moralisation," in Andro Hart's Companious Booke of Godly and Spirituall Songs. In the latter shape it is so curious that I subjoin it, for the especial benefit of those readers who may not have met with a "godly" version of one of Old England's sinful ditties:

- "Quho [who] is at my windo, who, who? Goe from my windo, goe, goe,
 Quho calls there, so like ane strangere?
 Goe from my windo, goe, goe.
- "Lord, I am here, ane wrached mortal, That for thy mercie dois crie and call Unto thee, my Lord celestiall; See who is at my windo, who?
- O gracious Lord celestiall, As thou art Lord and King eternall; Grant us grace that we may enter all, And in at thy doore let me goe.
- "Quho is at my windo, quho?
 Goe from my windo, goe;
 Cry no more there, like ane strangere,
 But in at my doore thou goe!"

In Heywood's Raps of Lucrece, ed. 1620, is a sort of paraphrase or companion song to this, but it is far too contemptible to be worth transcribing. It is inserted with some variations (not for the

better) in the fourth volume of Durfey's Pills to

Purge Melancholy, 1719.

"Go from my window," retained its popularity until a late period. It is mentioned in Otway's Soldier's Fortune, and several other plays of about the same time.

Traditional versions are probably still floating about the country. The late Mr. Bacon of Norwich used to sing one, which, to judge from the first stanza (the only one that could be recalled to memory) promised an improvement upon the ancient copy:

"Go from my window, my love, my dove,
Go from my window, my dear!
For the wind is in the west,
And the cuckoo's in his nest,
And you can't have a lodging here."

. EDWARD F. RIMBAULT.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. v., p. 444.)

After an interval of several years from the time of my hearing the story referred to by H.B. C., and of which I made no note at the time, I met my informant last week, and had an opportunity of correcting certain failures of memory. I find that it was only said in the neighbourhood where he had lived, that the forger had escaped from the hulks by counterfeiting a government order for his own release. What, therefore, was stated by me as a fact, had been only a report. The petition was presented to the judges as they descended the steps of the "Judges' Lodgings" at York, which is a considerable edifice. A Yorkshire parson may be excused for unwittingly allowing the minster to obtrude itself into a good story. I cannot now divest myself of the first impression; but, of course, I submit. The obdurate judge was Baron Graham. The trial took place about thirty-five years ago.

In order to put H.B.C. still more closely on the trail, I will mention, whilst my information is fresh, that my friend also told me that it was about the second known instance of the royal clemency being extended to a condemned forger. The previous case was scarcely less interesting. A forger was sentenced to be hanged; but there were extenuating circumstances, and a petition to the crown in his favour was circulated for signature. One person who signed it was a dissenting minister named Fawcett, who sometime before had published a Commentary on the Bible, with which George III. had been so well pleased, that he sent for him, and told him he should be glad to serve him. Mr. Fawcett, however, replied, that his majesty could give him nothing in this life which he valued. The king then told him, that

he might call upon him if he ever stood in need of a favour. Mr. Fawcett now resolved to put royal favours to the test. He therefore undertook to present the petition, and claim a fulfilment of the king's word. He did so, and succeeded: for the capital punishment was remitted by royal mandate.

ALFRED GATTY.

" BOSOM MULTIPLIED."

(Vol. vi., p. 85.)

In Mr. Singer's remarks upon my defence of this expression, I can only find one tangible point admitting of reply. Against the mere assertion of adverse opinion, without argument, I have no desire to contend.

The alleged "fatal objection," in the present

instance, is this:

"The context requires a plural noun to be in concord with they and their, and therefore 'this bosom multiplied ' cannot be right."

Now, I can scarcely believe it possible that Mr. Singer could have overlooked the parallel metaphor to which I directed attention in the fifth clause of my original argument; and yet in that metaphor this very same peculiarity of expression (which Mr. Singer is pleased to call error) is much more prominent, viz.:

" At once pluck out The multitudinous tongue, let them not lick The sweet which is their poison."

This passage is, I presume, of undoubted genuineness; and yet, in it them and their are in much closer apparent connexion with the singular noun, than in the case objected to; consequently, with such a palpable example, within a few lines, of a repetition of the very difficulty he was animadverting upon, I cannot conceive how Mr. SINGER could indulge in the vein he has respecting it.

But the truth is, that no real difficulty exists at all; because it is quite plain that the dominant antecedent throughout the whole speech, to such words as they, them, their, &c., is "the people," in this question of Brutus which occurs a few lines

previously:

"Why shall the people give One that speaks thus, their voice?"

A. E. B.

Leeds.

ON THE PATRONYMICS RAY OR WRAY.

(Vol. iv., p. 164.)

As no one has replied to the Query of your correspondent H. W. G. R. respecting the origin, arms, and motto of these families, may I be permitted to offer a few remarks thereupon? Whatever obscurity may rest on the original of Ray or Wray, and their numerous variations, certain it is

the armorial ensigns attributed to each by Burke in his Armorie bear striking affinity not only with each other, but even, to some extent, with the obviously (at first sight) distinct families of Rees, Reid, or Rede. On the kindred name Wrey Wotton remarks (vol. iii. p. 362.):

"From an old pedigree of this family I find Robert I was a significant of the standard of th

Le Wrey living 2nd King Stephen (A.D. 1136); and by the prefixed adjunct they seem to take their name from some office. Others denominate them from their

habitation of Wrey, co. Devon."

The halberds in the coat of arms, and the old crest of the family (an arm holding a commander's truncheon), seem to confirm the idea of their official origin. The old word to ree or ray, according to Bailey, signifies "to agitate corn in a sieve, that the chaffy or lighter parts may gather together." Might Le Wrey have had originally some such signification, adopted, like the patronymic Malleus or Mallet, from the bruising propensities

of the first bearer of the name?

The connexion (if Burke can be depended on) between this name and some of its numerous affinities (supposing the variations to have been adopted at pleasure, as in the case of the great naturalist), may be inferred from the subjoined tabular view which (if not trespassing too much on your space) may perhaps interest some of your philological or antiquarian readers:

Az. on a chief or, 3 martlets gules, borne by

Wray and Ray, Sa. a fess between 3 poleaxes arg. Wrey and Ray

helved gu., borne by
(To this last name (Ray) Burke
assigns the "Bourchier" crest only as that of the family, as borne by Sir Bourchier Wrey, Bart., in conjunction with his paternal crest.)

Az. a chevron ermine between 3 battleaxes or, handled gu., on a chief of the last 3 martlets gu., borne by

(This coat, it will be seen, is formed on the blending of the two shields above given.)

Azure 3 crescents or, borne by - Ray and Rythee

(Barons Rythee temp. Edw. I.)

The same coat with roundles (for cadency?) borne by The same between 4 crescents, Rea and Rec borne by

Azure 6 crescents or, borne by Per pale wavy argent and sable 3 crescents counterchanged, borne

Argent, on a bend sable, between 3 crescents, as many annulets or, borne by - -

Wray and Reay

Reed

Rye

id ermine, a label or, Ray, Rey, and Rye ermine in chief, a label e by arg. and azure a bend rne by the bend charged with de-lis of the first (some-), borne by Ray and Rae gu. and sab. a cross (sometimes crosslet) etween 4 fleurs-de-lis - Reed and Rythe coat, varying the tincd the cross, borne by - Reade and Rede couchant argent attired p courant argent, borne - Rae and Reay (See Burke's Supplement)

imes az.) a fess between hes' heads, with horsethe beak, or, borne by Ryed or Ryede of the family of Wray r is an ostrich, in the orseshoe.)

istances may suffice to show the seemred origin of several branches of each; will be seen none exactly resemble the by your correspondent as that adopted ay.

ption of the family motto, I am more think, must be looked on as a mere—an heraldic pun (of which many iny be adduced*) originating in the simple t more often the whimsical caprice, of r. The family of Homfray bear for homme vrai aime son pays:" on which the following (Vide Commoners, vol. i.

ame of 'Homfray' is derived from the

nihil verius" is the family motto of Verents "Ver non semper viret,"—capable of a sification; Sapere aude for Wyse; and uld be respected "for Vowe; "Quod dixi, Dixie; "Vincenti dabitur" for Vincent; slis" for Neville: and many others may be a having some peculiarity to recommend quaintness some, as "Do no yll, quoth 'Oyley. Wykeham and Curzon are other but the most remarkable for applicability to borne by the family of Dymoke, Herempions of England, viz. "Pro rege Dimico," obably at the time of the alliance of the the great house of Marmyon; or at all llusion to the tenure of Sevivelsby, from the great house of shampion was derived.

French words 'Homme vroi, and the several families of Humfrey, various as the spelling may be, claim a common progenitor. The branch Homfray of Landaff, &c. is the only one, however, which has preserved the correct (?) orthography."

If this argument, ingenious as it is, be capable of proof, whence, may I ask, arises the far more frequent use of the terminate phrey or phry, and their variations? Bailey gives the etymon of Humfrey (only) from "Home, Eng." and the Saxon for "peace," "q.d. one who makes peace at home," — a very domesticated original, truly, and a most worthy and becoming commentary on the prenomen Homme vrai. Have we not received this name, I ke Godfrey, from the German; or may not th ph be derived from the Greek — perhaps from $(O\mu b\phi \rho \omega \nu)$, or some other compound of $\phi \rho h \nu$, of like signification? — unanimity, concord, &c., being implied in this, as in the other "peace-loving" derivative. H. W. S. S.

Southampton.

THE DEMONSTRATIVE "THAT" IN THE OPENING OF "MEASURE FOR MEASURE."

(Vol. vi., p. 79.)

The only point upon which I wish to prolong the discussion with Mr. HICKSON relates to Measure for Measure; being the "question of fact" respecting which he now makes the following admission

"If we do say to a messenger take that to, &c., the words indicate that they accompany the act of transferring the missive, and whoever should not accompany the words with such acts, would use them improperly."

This admission is all that I contend for. It is the precise hypothesis upon which I have all along based my interpretation of the passage in the opening of Measure for Measure; but I understood Ms. Hickson, in his first communication, to deny it.

If he will refer to my original statement, he will find that my hypothesis was this: that the absolute act of transfer commences with "Then no more remains;" and ends with "there is your commission.

Mr. Hickson will surely not deny that there may be such a thing as a protracted presentation! Particularly when we have its exact counterpart in the equally protracted presentation subsequently made to Angelo, commencing with "Hold, therefore, Angelo," and ending with "take your commission!"

These parallels are of frequent occurrence with Shakspeare, and seem to proceed from design. At all events, when carefully studied, they become extremely useful as corroborative analogies in cases of doubt.

A. E. R.

Leeds. .

(Vol. v., p. 618., &c.)

Observing, from the number of references in your Index to Vol. v., that this subject possesses interest for some of your readers, I transcribe a few more local rhymes not to be found in Grose's Provincial Glossary:

LINCOLN.

"York was, London is, but Lincoln shall be The greatest city of all the three."

KENT.

" English lord, German count, and French Marquis, A yeoman of Kent is worth them all three."

GLOUCESTERSHIRE.

"Blest is the eye Betwixt Severn and Wye."

BEDFORDSHIRE.

"I, John of Gaunt,
Do give and grant,
To Roger Burgoyne
And the heirs of his loin,
Both Sutton and Potton
Until the world's rotten."

BUCKINGHAMSHIRE.

"Tring, Wing, and Ivinghoe, all these three did go For striking the Black Prince a blow."

WESTMINSTER ABBEY. SCONE STONE.

"Except old saws be vain
And wits of wizards blind,
The Scots in place must reign
Where they this stone shall find."

WARWICKSHIRE.

It is singular that none of your correspondents have yet cited Shakspeare's memorable lines:

"Piping Tebworth, Dancing Marston, Haunted Hillbro', Hungry Grafton, Dudging Exhall, Papist Wicksford, Beggarly Broom, and Drunken Bedford."

"Pars Corinea datur Corineo, de duce nomen Patria; deque viro gens Corinensis habet."

WILLIAM BATES.

Birmingham.

PORTRAIT OF GEORGE FOX.

(Vol. v., p. 164.; Vol. vi., p. 43.)

Thomas Clio Rickman was a stationer in Upper Marylebone Street within the last twenty years; presuming, therefore, that the original portrait of Fox, supposed to be painted by Honthorst, is still in existence, I shall be glad to know in whose possession it now is: and as I am editing for the Chetham Society a collection of papers, chiefly consisting of the private correspondence of the immediate family connexions of George Fox, I shall be much obliged to the present possessor of this portrait if he will permit me to see it.

I am not aware that an engraving after this painting was published in any edition of Fox's Journal; and in the absence of more explicit information from your correspondent Boxsam, I conclude, partly from the occurrence of the word "sect" in the inscription, that the engraving did not originally form a part of the book in which it is inserted.

An impression of this engraving may be found in the portfolio of Joseph Smith, Bookseller, in Oxford Street, New Road, Whitechapel, who possesses several representations of Fox, but no other

in a devotional attitude.

One of these, well engraved in line by Samuel Allen, after a painting by S. Chinn, was published in 1838; another, lithographed by T. Stackhouse from a drawing by W. Dance, was published in 1824; and a third is a small dotted engraving, without the name of painter or engraver, published by W. Darton in 1822. Mr. Smith believes that none of these three representations is copied from any authentic portrait: but he possesses also a very small oval plate-engraving printed in folio, without date; it is a fac-simile of a rude woodcut which Mr. Smith believes was printed in some publication contemporaneous with Fox; and he understands that with the assistance of this woodcut, the above-mentioned three portraits were composed.

cut, the above-mentioned three portraits were composed.

The only other portrait of Fox, which I have seen or heard of, is an etching by Sawyer, Jun, published by Rodd of Little Newport Street; Mr. Rodd informs me that this etching was founded on the before-mentioned woodcut, which was printed, with George Fox's name attached, on an advertisement sheet, issued by the proprietors of a quack medicine of very old standing, called the Anodyne Necklace.

J. Lewelly Curis.

ST. MARGARET. (Vol. vi., p. 76.)

Your correspondent may like to know that there are several metrical legends touching St. Margaret. One given by Hickes from a MS. in Trin. Coll. Cambr.:

" Olde ant yonge i preit our folies for to lete."

Another in the Vernon MS. at Oxford:

"Seinte Margarete was an holi maid and good."

And one printed, of which no mention has yet been made; neither Ames, Herbert, nor Dibdin having recorded it:

"Here begynneth the lyfe of Saynte Margarete."

Woodcut of a saint, holding the cross between both hands, and standing on the dragon crouching beneath her, as subdued. The cut repeated at the back of the title. Colophon:

" I Enprynted at London wiltin Teple barre in

and the Syne of the George, by me Robert Redman."

On the last page Redman's device: 4to., containing three sheets.

Without regarding Margaret's troubles, the miraculous assistance rendered by an angel bringing her

" Parte of the crosse that God was on done,"

which had the effect not only of slaying the dragon, but enabling her to come "out hole and sounde," after having been swallowed "body and bone" by the aforesaid monster, I will transcribe the first few lines, in order to identify the work, should any other copy come to light:

"Here begynneth of Saynt Margarete
The blessed lyfe that is so swete.
To Jesu Christ she is full dere,
If ye will lysten ye shall here;
Herken nowe unto my spell,
Of her lyfe I wyll you tell,
Olde and yonge that here be,
Lysten a whyle unto me."

The dragon, concerning whom your correspondent more particularly inquires, is thus shortly described:

"She loked a lytell her besyde,
And sawe a fowle dragon by her glyde,
That was of coloure grasse grene,
With flamynge fyre on to sene,
Out of his mouthe brenynge bryght,
She was a frayde of that syght."
&c. &c.

The copy here described was found in a volume of tracts at a farmhouse in Somersetshire, and is now in my possession.

P. B.

The church at Stoke-Golding, in this county, is less dedicated to St. Margaret the Virgin; and bile prosecuting my researches for an historical account of the fabric, I fell in with the following notice of the legend in Brady's Clavis Calendaria, London, 1813, 2nd edit., vol. ii. pp. 103-105.:

"Saint Margaret, whose festival (20th July) has been restored to our calendar, after having been once Expunged, was the daughter of an idolatrous priest at Antioch, in Syria, a person distinguished as having been one of the greatest enemies to the Christian doctrine. Being remarkable for personal charms, Olybius, the president of the east, became enamoured of our saint, and used every effort in his power, supported by the authority of her father, to make her abjure the Christian religion, to which she had recently been converted; but not being able either to induce or to terrify her into such renunciation, he caused her to be put to the most cruel torments, and afterwards to be despitated, about the year 275. The history of St. Margaret, in the earliest breviaries of the Romish Church, was fraught with such impious and absurd seedotes, that they have been from time to time so auch altered and amended as scarcely to retain any

part of her original legend; though, as she has been worshipped with extreme fervour by both the Eastern and Western Churches, for a supposed power in assisting females in child-birth, one miracle was necessarily preserved, until nearly the end of the seventeenth century, as an explanation of the cause of that peculiar province having been assigned to this saint. Neither Olybius, nor her father, having been capable of diverting her from a steady adherence to the Christian faith, recourse was had, say her monkish historians, to the assistance of Satan himself, who, in the shape of a dragon, swallowed her alive; though she speedily burst from that horrid confinement, and effected her escape. So miraculous a circumstance naturally pointed out the peculiar powers over which Providence designed her to have empire; for who could so well be capable of aiding the struggle of the yet unborn infant, as one who had extricated herself even from the body of the arch enemy. The girdle of this virgin saint was long stated to have been kept in pious custody at St. Germain's Abbey at Paris; and being girt with it, was universally esteemed of the utmost service to ladies who were likely soon to require the assistance of the obstetric art; but the holy friars were obliged to superintend the ceremony: 'a piece of charity,' says an old author, 'to give them their due, they were seldom wanting in.'

"The Eastern Church records this saint under the appellations of St. Pelagia and St. Marina, while the Western Church pays reverence to her by the name of St. Geruma, or, as our calendar retains it, St. Margaret."

There is a representation of this virgin saint in stained glass in the north aisle of the choir in Winchester Cathedral; she is represented treading a blue dragon, spotted yellow, under her feet. There is also a representation of her on the font at Stoke-Golding in the same attitude, with a small female figure praying to her. On the compartment on the left is a representation of St. Nicholas; and on that of the right, one of St. Catherine. See Pupers on Architecture published by J. Weale, 1844, Plate VI., art. "An Historical Account of the Church of Saint Margaret, Stoke-Golding, Leicestershire."

At the time I took my sketches of the church, on a boss in the centre of the ceiling-beam in the south aisle, a little eastward of the south entrance, was a rude carving representing a female in the act of self-delivery, but whether it now exists I cannot tell.

Thos. L. Walker.

Leicester.

I happen to have a cast from a small oval seal representing St. Margaret standing on a dragon, surrounded by the legend, "Margareta.ora.pro nobis." I believe the original matrix is in the possession of Mr. Chalmers of Auldbar. E. N.

Replies to Minor Queries.

Donne versus Francis Davison (Vol. vi., p. 49.).

The translation of Psalm exxxvii., as inserted in Select poetry of the reign of Elizabeth, seems to have

been ascribed to Francis Davison on the authority of Sir Harris Nicolas, who printed it from the Harleian MS. 6930., with many others by Francis and Christopher Davison, as an appendix to the Poetical rhapsody which he edited in 1826. He admits that the signatures in that manuscript " are not in the same autograph as the manuscript itself, but appear to have been added some time after-It is therefore very questionable eviwards.

The Poems of Donne were first collectively published in 1633, 4to. On that edition much reliance cannot be placed, as it includes An epitaph upon Shakespeare which was certainly written by William Basse. The editions of 1635 and 1639, both in octavo, are not much superior to it, except in the omission of that epitaph. It was in 1650and not in 1635, as Malone asserts - that John Donne, the civilian, gave the first complete edition of the poems of his father; and as that edition contains the psalm in question, the claim made for Francis Davison must be set aside. The edition of 1650 is dedicated "To the right honourable William lord Craven, baron of Hamsted-Mar-sham." It was reprinted in 1669.

BOLTON CORNEY.

Henry Lord Dover (Vol. vi., pp. 10. 86). — It may be interesting to your correspondent whose inquiries relate to Henry Jermyn, first Baron Jermyn of Dover, third Baron Jermyn of St. Edmund's Bury and Earl of Dover by creation of James II. after his abdication, to be informed that a description of that nobleman's tomb (formerly in the church of the Carmelite monks at Bruges) will be found in a forthcoming number of The Topographer and Genealogist. He died April 6, 1708, at Cheveley in Cambridgeshire, and his re-mains were, by his desire, carried to Bruges for burial.

A drawing of the monument alluded to is preserved in the MS. "Sepultur der Stadt Brugge," in the Bibliothèque Publique at Bruges, vol. vi.

f. 206., whence my description of it.

Among the archives of Bruges in the Hôtel de Ville is a commission signed by James II., dated Dublin Castle, December 17, 1689, appointing Darby Morphy, Esq., Captain-Lieut. to Lord Hunsdon's regiment of foot. His name may, therefore, occur in your correspondent's list of the dethroned monarch's officers. A family of De A family of De Morphy had previously to this date become located at Bruges. G. STEINMAN STEINMAN.

"Esperto crede Roberto" (Vol. vi., p. 107.).-The fact mentioned by J. H. M. is much to modern. Before I asked for the origin of the phrase (Vol. iii., p. 353.), I had seen an adaptation of it to himself, in his own handwriting, by James I., "Experto crede Jacobo;" and had also made a note of it as occurring in a discourse of Ulricus Molitor, which he intituled De Laniis et Philonicis Mulieribus, and addressed to Sigismund, Archibike of Austria, in a letter dated 10th January, 1489. He says in his first chapter :

" Profecto experientia in decidendis causis cuotemptibilis non est . . . unde tritum est apud po-pulares proverbium experto crede ruberto."

It was then a trite proverb.

Vellum-bound Books (Vol. v., p. 607.). - In answer to Mr. Corner (although not "in search of a vellum-bound Junius"), I beg to say that the phrase "vellum manner" is in common use with us bookbinders; it is used to describe a particular method of sewing and forming the back of a book, without the hard projecting joints, which are formed by hammering the book while in the pres-The vellum manner is very strong and free in opening; account books are bound upon this principle, it is also extensively used by the British and Foreign Bible Society: the book is sewed upon strips of vellum or tape, or on thongs as of old Books bound in vellum style are also much less injured for rebinding than when the back is cut in for cords and hammered into joints; perhaps the advertiser had an eye to this point, he having been guilty of joining together that which the author had intended should have been kept asunder.

J. LEIGHTON.

40. Brewer Street.

Monody on the Death of Sir John Moore (Vol. 11p. 80.). - The parody on the monody referred to by your correspondents C. H. COOPER and T. H. KERSLEY is to be found in the first volume of Ingoldsby Legends, p. 111., where the author, the Rev. Thomas Barham, says:

"In the autumn of 1824, Captain Medwin having hinted that certain beautiful lines on the burial of this gallant officer might have been the production of Lord Byron's muse, the late Mr. Sydney Taylor, somewhat indignantly, claimed them for their rightful owner, the late Rev. Charles Wolfe. During the controversy a third claimant started up in the person of a soi-dicare. Doctor Marshall, who turned out to be a Durham blacksmith, and his pretensions a hoax. It was then that a certain Doctor Peppercorn put forth his pretensions to what he averred was the only 'true and original' version, viz. (here follows the parody as given by Ma. Kersley) :

· Hos ego versiculos feci, tulit alter honores.' - Virgil 'I wrote the lines — M — lowned them — he told stories!" — Thomas Ingoldsby.

The production of the parody had been ascribed to Praed and others, until the admission of Barham was made that he was its author, as given above. L. JEWITT.

The Hereditary Standard Bearer (Vol. v., p. 609.).—The present "Hereditary Royal Standard Bearer," Frederick Lewis Scrymgeour-Wed-

of Wedderburn and Birkhill, is pater-Scrymgeour, the surname of Wedderburn been first assumed by his uncle (to whom er succeeded) on inheriting the estate of e name in 1778. In the account of the d family, in Douglas's Peerage, I can find tion of the office of "Hereditary Standard which is assigned to the Earl of Laudermodern Peerages, and also in the list of yal Household" (Scotland) contained in and Boyd's Edinburgh Almanack. In the f the proceedings before the Privy Council, , on the dispute between the Duke of n and Lord Douglas relative to the right ng the Scottish crown at royal processions, ated by Mr. Warren (one of Lord Douglasthat "the office of Standard Bener in I had been seized by creditors, and sold, judgment of the Scotch Courts." ne reader of "N. & Q." may be able to icate the case to which the learned counsel , which I have hitherto failed to discover, h in all probability will throw some light th in all probability with the subject of your correspondent's inquiry.

E. N.

r's "Saint's Rest" (Vol. vi., p. 86.).— I fore me a copy of this admirable book, oves that the author of the Scholar Armed ig in speaking of "the two editions printed is year 1660;" seeing that my copy purbe "the seventh edition," and was printed

I have no opportunity of comparing it later impression, but it certainly contains, Part I. chap. 7. sec. 4., which bears out at extent the criticism quoted by your ident R. G. Before coming to it, I will e as a somewhat curious matter, the ge of divines whom he brings together "the spirits of the just men made

it be nothing conducible (he says) to the ag of our comforts, to live eternally with ul, Austin, Chrysostom, Jerom, Wickliffe, ulinglius, Calvin, Beza, Bullinger, Zanchius, Fiacator, Camero,—with Hooper, Bradford, Glover, Saunders, Philpot,—with Reignolds, Cartwright, Brightman, Bayne, Bradshaw, 3all, Hildersham, Penible, Twisse, Ames, ibbs?"

fter some further remarks, he proceeds:

k, Christian, this will be a more honorable
than you ever here beheld: and a more
iety than you were ever of before. Surely
I Pim, and Hampden, and White, &c., are now
f a more knowing, unerring, well-ordered,
ing, self-denying, unanimous, honorable,
t senate, than this from whence they were
rever Parliament will be. It is better to be
to that Assembly, whither Twisse, &c. are
than to have continued here the Moderator

of this. That is the true Purliamentum Beatum, the blessed Parliament; and that is the only Church that cannot err."

C. W. B.

The Name of Dodo (Vol. vi., p. 35.).—As Mr. Hooper would no doubt be glad to know of other instances of persons of this name, besides those mentioned by him, I subjoin a note taken from an Issue Roll of the Exchequer, temp. Edw. IV.:

"Jacobo Dodo et sociis suis mercatoribus de Venisia in denariis eis liberatis (in part repayment of loan), £100."

J. Br.

"Sacrum pingue dabo," &c. (Vol. vi., p. 36.).—Bayle, in his Dictionary, under the word "Cain," attributes this distich to Politian. Father Mabillon also attributes it to him. It is, however, commonly supposed to have a higher antiquity.

There is another distich equally curious:

"Patrum dicta probo, nec sacris belligerabo Belligerabo sacris, nec probo dicta patrum."

The first verse is from a Catholic, the second from a Huguenot.

Again, a third :

"Retro mente labo, non metro continuabo; Continuabo metro; non labo mente retro."

A tutor explaining one of the odes of Horace to his scholars, after the explanation of each ode dictated in hexameter verses the ode he had explained. He did this, he said, as an exercise. It cost him some trouble: he hesitated sometimes in his dictation, and substituted other words occasionally. His pupils thought the composition had been prepared. Some thought he would not succeed in his effort: and others maintained that, having begun, it was a point of honour to complete his task. The context gave rise to the distich.

JAMES CORNISH.

Age of Trees (Vol. vi., pp. 18. 45.). — Your correspondents AGMOND and UNICORN would confer a favour on me and other readers, if they would have the kindness to state the evidence for the age of the five remarkable trees, in Switzerland and France, to which they advert. As has been shown in former Numbers, an impression often prevails that a tree of unusual size is likewise of great antiquity. It rarely happens, however, that the age of a tree can be determined by any satisfactory evidence. When, for instance, it is said that a certain fir-tree near Mont Blanc has been ascertained by M. Berthelet to be more than 1200 years old, it would be interesting to know the method by which this result has been obtained, and how he has proved that this tree began growing before 650 A.D. It is clear that he cannot have counted the rings, as the tree is still standing. Again, if it is a historical fact that a colossel oak

in the department of the Vosges was known in the time of Philip Augustus, and has lived during a period of 650 years, the grounds on which this assertion is made admit of explanation.

Scot of Satchell (Vol. vi., p. 10.). —In reply to your correspondent Sigma I beg to acquaint him that there are three editions of Scot's True History of the Families of Scot, viz.:

1. Edinburgh: 1688, small 4to.

Edinburgh: 1776, small 4to. And,
 Hawick: 1786, small 8vo.

Satchell was the name of his residence in Roxburghshire. He was one of the Sinton and Harden branches of the numerous families of Scot. I may mention that all of the editions are now scarce, particularly the first one, a copy of which was sold at the Roxburghe Sale for 2l. 4s. In Blackwood's and also in Laing's Catalogues for 1812 and 1819, copies are marked at 11. 11s. 6d.

Edinburgh.

At p. 162. of a curious catalogue of books published in 1850 by the well-known antiquarian bookseller, Mr. Stevenson of Edinburgh, I find the following:

" Captain Walter Scot's True History of the Families of the Name of Scot and Elliot, in the Shires of Roxburgh and Selkirk, gathered out of Ancient Chronicles, Histories, and Traditions of our Fathers. Quarto, Quarto, 1688 : Reprint, 1766."

I am sorry that I cannot answer the other part of Sigma's Query as to the reason why the Captain was called "Old Satchells." E. N.

Exterior Stoups (Vol. vi., p. 19.).—I think your correspondent who stated that there was an exterior holy-water stoup at Winchester Cathedral must have made only a cursory examination, and have mistaken for stoups two projections from the south wall of the nave. These, however, are about six feet from the ground, and would be completely out of the reach of those forming a large part of a Catholic congregation, many, They are, moreover, perfectly flat on their upper surface. They are placed on the right side, on entering, of two doors, one of which is at the angle part of a Catholic congregation, namely, females. formed by the nave with the south transept, the other midway between the transept and the west front. There is no other projection at all resembling a stoup on the exterior of the building that I can discover. HOLDE FASTE FAYTHE.

Winton.

In answer to CUTHEERT BEDE's inquiry (Vol. v., 5. 560.), I have much pleasure in pointing out to him a solitary example in this county of a holywater stoup on the exterior of the south wall of the south porch at Hungarton. It grows out, as it were, of the basement moulding, and has a canopy over it. The porch is itself a beautiful

example of the Perpendicular Period; and, should your correspondent desire it, I will gladly exchange sketches with him. THOMAS L. WALKER. sketches with him.

Leicester.

There is an exterior holy-water stoup still remaining, if I remember rightly, at Badge-worth Church in Gloucestershire. I may pos-sibly be mistaken in the church; but any correspondent residing at Cheltenham could easily ascertain the fact. There is also one, much resembling a small font, outside the door of the chapel at Haddon Hall in Derbyshire.

W. Fraser.

There is an exterior holy-water stoup at the south side of the west door of the church at West Ham, near Pevensey, Sussex.

"Royd," &c. (Vol. v., p. 620.). — May not the common root of all be root, to root out, to clear; going beyond the backwoods fashion of cutting down the trees knee high, and leaving the stumps and roots to rot out at leisure? And yet the backwoodsmen call this a clearing.

Pickigni (Vol. vi., p. 75.).—In the Dictionary of T. B. (Blount), published in London, 1670, is the following notice of Pickigni:

" Pickigni (Fr.), by the pronunciation of this word in France, aliens were discerned from the native French: as Shibboleth among the Hebrews (Judges xii. 6.). So likewise (in Sands his Travels, fol. 239.) you may read how the Genoese were distinguished from the Venetians by naming a sheep. And in our own history, the Flemings (in Wat Tyler's Rebellion) were distinguished from English by pronouncing bread and cheese, &c."—Stow's Survey, fol. 51.

C. B. C.

Cowdray Family (Vol. vi., p. 75.). - In answer to W. H. L. I beg to state, that a family named Cowdery resided some twenty-five years ago at Godstone in Surrey. Some of the females of the family are still resident there, and represent themselves as having been in former times in much higher circumstances. The head of the family whom I remember there was a brush-maker in the Strand, having his country-house at Godstone.

James Murray, titular Earl of Dunbar (Vol. vi., p. 11.).—Mungo Murray, of Broughton, who got a charter of the lands of Egernes and Ballinter in 1508, ancestor of the Murrays of Broughton in the Stewartry of Kirkcudbright, was second son of Cuthbert Murray, of Cockpool, whose lineal descendant was created Earl of Annandale in 1624. That title became extinct in 1658, but the present heir of line of the family is the Earl of Mansfield. heir of line of the family is the Earl of Mansfield, in consequence of the marriage of David, fifth Viscount Stormont, to the lineal representative of

Sir James Murray of Cockpool, elder brother of the first Earl of Annandale. — See Douglas's Perage, i. 66. and ii. 639. E. N.

Armorial Bearings of Cities and Towns (Vol. vi., p.54.).—The arms of the principal cities and towns in England will be found curiously engraved in Bickham's British Monarchy, published in the year 1743.

E. N.

The Black Rood of Scotland (Vol. v., p. 440.).— The inventory made at Burgh-upon-Sands, July 17, 35 Edw. I. (A.D. 1307), contains an important notice of this famous historical relique:

"In Coffro signato supius signo Crucis. Videlt', sun Neygli' ornata auro et lapid' p'cios' una cum pede susta curo et gemis in quadă casula de corr' ex eoffr' dcō pedi aptata. It'. La Blakerode de Scot' shricata in auro cu cathena aur' in teca int'i' lignea et ext' de arg' deaur'.

"It' Crux See Elene de Scot'. [etc.]." — See the Precedings of the Record Comm., p. 550.

Having recently met with the above entries, I m glad to ask you to add them to what has been written on this point.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne,

Birthplace of Wycliffe (Vol. vi., p. 55.).—In the Rev. Dr. Vaughan's Life of Wycliffe, vol. i. p. 230., it is proved almost to a certainty that the venerable reformer was born at a humble village of the name of Wycliffe, about six miles from the town of Richmond in Yorkshire. Your correspondent Sevang is referred to the interesting Life of Wycliffe quoted above.

Eldon Street, Sheffield.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every day, every hour, does the interest in that great discovery, which more than realises Puck's boast —

"I'll put a girdle round about the earth In forty minutes"—

grow with the increased application of it. A popular, but at the same time, a clear, distinct, and scientific account of its origin and progress, cannot, therefore, be otherwise than welcome, and such will be found in the newly published part of the Traveller's Library, entitled Electricity and the Electric Telegraph, to which is added the Chemistry of the Stars, by Dr. George Wilson. The other part published by Messrs. Longman for the Present month is Lord Bacon, in which Mr. Macaulay Presents us with a brilliant portrait of

" England's high chancellor, the destined heir, In his soft cradle, to his father's chair."

Mr. Darling, the proprietor of the well-known Clerical Library and Reading Rooms, has just commenced what promises to be a most useful work; it is entitled Cyclopedia Bibliographica, a Library Manual of Theo-

logical and General Literature, and Guide for Authors, Preachers, Students, and Literary Men; Analytical, Bibliographical, and Biographical, and cannot be better described than in the words of the prospectus, which states that it "is founded chiefly on the books contained in the 'Metropolitan Library (Clerical and General),' and will comprise nearly all authors of note, ancient and modern, in Theology, Ecclesiastical History, Moral Philosophy, and the various departments connected therewith, including a selection in most branches of Literature, with short Biographical Notices and Catalogue of each Author's works, which will be complete in regard to those whose works are published collectively; and the contents of each volume will be minutely described. To which will be added a scientific as well as alphabetical Arrangement of Subjects, by which a ready reference may be made to Books, Treatises, Sermons, and Dissertations, on nearly all heads of Divinity; the Books, Chapters, and Verses of Holy Scripture; the Festivals, Fasts, &c., observed throughout the year; and useful Topics in Literature, Philosophy, and History, on a more complete system than has yet been attempted in any language, and forming an Index to the Contents of all similar Libraries, both public and private, and a Cyclopædia of the sources of Information and Discussion in Theology, and, to a great extent, in Universal Knowledge." The work will be published in monthly parts of eighty pages, and be complete in two volumes. The first, which will be complete in itself, will be finished in twenty parts. It appears to be very carefully compiled, and is replete with useful information.

"Judging," says The Athenaum, " by the number of new books which we see announced, or which we hear of in our immediate circles, the literary prospects of the coming season are not below the usual promise of the autumn. The activity seems to pervade all spheres, 'from grave to gay - from lively to severe.' In History, we expect an early appearance of four volumes by the Chevalier Bunsen on Hippolytus and his Age, a History of the Ionian Islands, by Mr. Bowen, — and some portion of a History of Europe from the Fall of Napoleon in 1815 to the Re-establishment of Military Government in France in 1851, by Sir A. Alison. Somewhat later in the season may be expected the Hon, Capt. Devereux's Lives of the Earls of Essex, — Mr. Hepworth Dixon's Domestic Story of the Civil War, the seventh and concluding volume of Lord Mahon's History of England, — and a new historical work from the pen of Mr. Carlyle. In the semi-historical department of literature we shall have two volumes of Fresh Discoveries at Nineveh and Researches at Babylon, from Dr. Layard, - Leaves from my Journal during the year 1851, by a Member of the late Parliament, -Hon, Mr. Neville's Anglo-Saxon Remains, — and a new volume of Miss Strickland's Lives of the Queens of Scotland. Among books of travel, or books recording the results of travel, we shall have Mr. Mausfield Perkin's Personal Narrative of an Englishman resident in Abyssinia, - Isis; an Egyptian Pilgrimage, by Mr. J. A. St. John, - Village Life in Egypt, by Mr. Bayle St. John, - Mr. Palliser's Solitary Rambles and Adventures of a Hunter in the Prairies, — and Dr. Sunderland's Journal of a Voyage in Baffin's Bay and Barrow's Straits

in 1850 and 1851, in search of the missing Crews. In Biography, the ten volumes of Memoir, Journal, Correspondence of Thomas Moore, edited by Lord John Russell, will be expected with more than usual interest, and in this department we may mention also the forthcoming Memoirs of the Baroness of Oberkirch, written by herself and edited by her grandson, the Count de Monthison. There is also good news for the novel reader. The author of Zanoni, it is true, has retired into Parliament, so that for a while the muse of romance may be voiceless at Knebworth; but others of the craft are in the field. The long-talked-of novel by the author of Vanity Fair, is, we believe, in course of being printed. The author of the Falcon Family has a new story ready for the season, with the title of Reuben Medlicot. Mr. Douglas Jerrold and the authoress of Mary Barton are severally contemplating new adventures among the social wastes and prairies of English daily life. Intelligence from Parnassus is somewhat scanty, but good of its kind. We hear that Mr. Sydney Yendys, the author of The Roman, has a new poem in the press; and Mr. Tennyson has composed some battalions of stanzas, but whether they will be put under review this season is not yet certain."

We beg for two reasons to call attention to the following paragraph in Mr. Halliwell's prospectus of his projected twenty folio volume edition of Shakspeare, the subscription list to which, we understand, is filling most rapidly. We do so, first, because it is omitted from the advertisement which appeared in our columns; and secondly and chiefly, because it alludes to that point to which we believe the readers of " N. & Q." attach most interest, namely, the Literary Illustration

of the Great Poet.

"It is difficult to enter at length into a prospective account of the literary department of the work, without some risk of misleading the reader. This much, however, I may safely be allowed to promise, that the value of this edition will mainly depend on its antiquarian notes and collections of facts. Whatever is to be found in contemporary and early technical works, bearing on technical allusions, — whatever real illustrations can be collected from the numerous Elizabethan tracts which exhibit popular life and manners as they are delineated by Shakespeare, - wherever a long course of reading will assist in developing the generally hidden meaning of the colloquial phraseology used by the poet, - there will the chief labour be bestowed. In short, from every source of archeological matter-of-fact commentary, it will be my endeavour to collect that which shall be really useful to those who desire to have the best information on the many obsolete subjects alluded to by the poet. All adverse criticism on the labours of others will be carefully avoided, and, where the true interpretation is still a matter of dispute, the best opinions will be honestly reproduced and commented upon, in the hope of the discovery of Truth, not in the spirit of controversy.

We have received from Mr. Waleshy a copy of his Descriptive Catalogue of a Collection of Paintings, Objects of Art, Rarities, Sc., now for sale by contract, and on view at his new gallery, 5. Waterloo Place, Historical Portraits form a very important feature in Mr. Walesby's Collection, but it contains many other objects of taste of high value from their historical associations, as well as their intrinsic excellence,

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Notices to Correspondents.

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A. A. D. is thanked. The maper enclosed shall be carefully re-

A. A. D. is thanked. The paper enclosed shall be carefully re-turned if not printed.

E. M. R. The communication was duly received, but its pub-cation postponed.

EMMA. The name Panopticon, which is taken from two Grovords, signifying to see all, was originally applied by fere Bentham to a prison so constructed (like the Millbank Penic tiary) that the keepers could overlook all the prisoners.

We have just received the following: -

"COWLEY AND GRAY.

"You will much oblige me by inserting as soon as possible this brief note of apology for a false quotatiou from Nonnus. "I mistook the meaning of the passage I have referred by (Vol. vi., p. 119.), and can only plead haste or a very uncomfortable text in excuse.

Warmington, Aug. 10, 1852."

W., of Liverpool, who complains that he cannot get unit copies from his bookseller in Liverpool until the Wednes Thursday in the following week, is assured that the fault at either in the Liverpool bookseller, or that bookseller's L agent, as "N. & Q." is always ready at Noon on Friday, will put himself in communication with our Publisher, Mr. he may receive the stamped edition on Saturday morning; may get the sustamped edition earlier by applying to some bookseller or news agent.

CUTREERT BEDT. Will this Correspondent again farous at it soying how we may address a book which has been forwarded our care for him?

A. F. The Querist respecting the Fembert Family, and C. W. of Bradford, are again informed that we have briters for the which we shall be glad to forward if they will inform us how vi may address them.

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MUSIC OF THE SPHERES.

"How sweet the moon-light sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our cars; soft stillness, and the night,
Become the touches of sweet harmony.
Sit, Jessica: Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Merchant of Venice, Act V. Sc. 1.

For anything I know to the contrary, Pythagoras was the first who advanced this doctrine of the music of the spheres; and Fenton, in his observations appended to Tonson's edition of Waller's Poems (page xcii. Lond. 1730), supposes him to have grounded his belief on the words of Job literally understood: "When the morning stars sang together, and all the sons of God shouted for joy," chap. xxxviii. 7. I shall have to refer to Milton more than once; but his "Christmas Hymn" is here quite to my purpose:

"Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great

His constellations set,
And the well-balanc'd world on hinges hung,
And cast the dark foundations deep,
And bid the welt'ring waves their oozy channel keep.

XIII.

"Ring out ye crystal spheres,
Once bless our human ears,
If ye have now't to touch our senses a

(If ye have pow'r to touch our senses so;)
And let your silver chime
Move in melodious time,

And let the base of Heaven's deep organ blow; And with your ninefold harmony Make up full consort to th' angelic symphony."

Milton speaks also of the "mystical dance" of the spheres, and further adds:

"And in their motions harmony divine So smooths her charming tones, that God's own ear Listens delighted."—Par. Lott, lib. v. 620.

Vol. VI. - No. 147.

I remember also a passage in Buchanan :

" Quid solem loquar aut lunam? quid cætera cæli Sidera, quæ peragunt non æquo tramite cursum, Inque chori ludunt speciem, et nunc lumine juncto Mutua conspirant, spatiis nune dissita longis, Quæque suum servant diversa lege tenorem?" De Sphæra, lib. i. p. 420. Amstelædami, 1687, 12mo.

Cowley also sings:

" Quales (crediderim) divum edidit auribus olim Concentus mundi sacer, et duleissimus ordo, Cum lites elementorum Natura diremit, Disposuitque modis divinitus omnia justis." Plantarum, lib. v. page 306. Lond, 1688, 8vo.

And though in the notes to his Pindaric "Ode on the Resurrection" he seems to think such Pythagorean ideas as more belitting poetry than sound philosophy, I must adduce a very quaint passage from his Davideis likewise:

"Th' ungovern'd parts no correspondence knew, An artless war from thwarting motions grew; Till they to number and fixt rules were brought By the Eternal Mind's poetique thought: Water and Air he for the Tenor chose, Earth made the Base, the Treble Flame arose, To th' active Moon a quick brisk stroke he gave, To Saturn's string a touch more soft and grave The motions strait, and round, and swift, and slow, And short and long, were mixt and woven so, Did in such artful Figures smoothly fall, As made this decent measur'd Dance of all. And this is Musick."-Lib. i. p. 13. 1668, folio.

In the notes to Grey's edition of Hudibras there is some learning collected in a short compass, and some references are given on the subject. The reason assigned by Butler for our not hearing the music of the spheres is this:

> " Her voice, the music of the spheres, So loud, it deafens mortals' ears : As wise philosophers have thought, And that's the cause we hear it not." Part II. canto i. l. 617. vol. i. pp. 316-7. Dublin, 1744.

Shakspeare, as already quoted, has assigned a different reason; and Milton closely follows him in the "Arcades."

"After the heavenly tune, which none can hear Of human mould, with gross unpurged ear."

Indeed Milton had written an academic exercise at Cambridge, "De Concentu Sphærorum," in which he explains the theory of Plato. Thomas Warton gives much additional information in his notes upon the "Arcades," and illustrates Milton by himself: he gave some further description of this music, Par. Lost, lib. vii. 558. And as Baumont's Psyche is less known, I may as well act a passage from it :

294,

"With that the musick of the spheres burst out Pouring a deluge of soul-ravishing layer With which a while tho' David's fingers foug! His mortal strings so high he could not raise 'My harp must yield,' he cry'd, 'but yet my h Shall in your loftiest accents bear her part.'

" Indeed those airs are so refin'd, that none But purest hearts' spiritual strings can be Stretch'd to their chords' full compass; this all That consort is, to which the melody You with the name of musick honour here Is only learned gratings of the ear."
Page 241. Cambridge, 1702, f

I have one quotation more to make, but it be a long one, as it seems to contain almost a can be said upon the subject. It is from B Martin Fotherby, and includes the opinions more ancient writers, as well as of Bede, Si selm, Boethius, and Du Bartas. It is stran find such an argument pressed into the contro with atheists: but the whole chapter is He says: reading.

" And therefore, divers of them, as they asc rythmical motion unto the starres; so doe th harmonicall unto the heavens; ymagining that moving produceth the melodie of an excellent So that they make the starres to be de and the heavens to be musitians. An opinion of old bath hung in the beads, and troubled the b of many learned men: yea, and that not onely a the heathen philosophers, but also even amon Christian divines. The first author and inventhe heatness process. The first author and uses. Christian divines. The first author and uses which conceited imagination was the philos Pythagoras. Who broched his opinion with the wome unto his felicitie and happinesse, that he wonne unto hi divers of the most ancient and best learned philoso as Plutarch reporteth. Plato, whose learning so much admireth, that hee calleth him The God Philosophers, Deum Philosophorum, he affirmeth heavens, that every one of them hath sitting upon sweet-singing syren, caro ing out a most pleasan melodious song, agreeing with the motion of he peculiar heaven. Which syren, though it sing of but one single part, yet all of them together, eight in number (for so many heavens were one by the ancients) doe make an excellent song, conof eight parts: wherein they still modulate their sagreeable unto the motions of the eight collection. Arist., l. ii. De Carlo, c. ix. to, i.p. Cic., l. iii. De Nat. Deor., p. 229.; Plut., l. De M to, ii. p. 707.; Cic., l. ii. De Nat. Deor., p. Plato, l. x. De Rep., p. 670. Which opinic Platoes is not only allowed by Macrobius (1 De Som. Scip., c. iii. p. 90.), but he also affirm this syren's song, that it is a psalme composed praise of God. Yea, and he proveth his assertio of the very name of a syren: which significant of eight parts: wherein they still modulate their of the very name of a syren: which significth saith) as much as Deo canens, A singer unto Gad.
Maximus Tyrius (Serm. xxi. p. 255.) he affirm
the heavens, that (without any such helpe of

celestial syrens) they make a most sweete harmonie, eren by their proper motions, wherein they doe ownes symmetric numeros implere; contrarioq; nisu, dirinum warm perficere: They by their contrary moving doe fil' up a' the parts of a most divine and heavenly song. Which bee affirmeth to be most pleasant unto the eares of God, though it cannot be heard by the eares of men. Yea, and the sages of the Greekes (Lucian, lib. De Astrologia, p. 166. B.) insinuate also as much, by placing of Orpheus his harpe in heaven: implying, in the seaven strings of his well turned harpe, that weete tune and harmonie which is made in heaven by the divers motions of the seaven planets, as Lucian interprets it. Unto which his opinion there may seeme to be a kinde of allusion in the Booke of Job, as the test in the vulgar translation is rendered (xxxviii. 37.): Concentum coeli quis dormire faciet? Who shall make the harmony of the heacens to seepe? For so, likewise, the divines of Doway translate it."— Atheomastix, p. 315, 316: London, 1622, fol.

The lovers of Milton will be reminded of the "celestial Syrens' harmony, That sit upon the nine enfolded spheres." Arcades, 63.

"That undisturbed song of pure concent Aye sung before the saphire-colour'd throne, To him that sits thereon."

At a Solemn Music, v. 6.

But I have already referred to Warton for illustrations; and the readers of old English poetry will be familiar with many other allusions to the music of the spheres.

Warmington.

ORIGIN OF VARIOUS BOOKS.

The incidents and thoughts which have induced various authors to commence their works are, in many cases, somewhat interesting, and I think a Note on this subject may be well adapted for "N. & Q." And if I may be allowed to throw out a suggestion, I would say that it would be far from useless if correspondents were to embody in a note what they might know of the immediate notives and circumstances which may have induced various authors to write certain works.

Thus, Milton's Comus was suggested by the circumstance of Lady Egerton losing herself in a wood. The origin of Purulise Lost has been asscribed by one to the poet having read Andreini's drama of L'Adamo Sacra Representatione, Milan, 1633; by another, to his perusal of Theramo's Das Buch Belial, &c., 1472. Dunster says that the prima stumina of Paradise Lost is to be found in Sylvester's translation of Du Bartas's Divine
Weekes and Workes. It is said that Milton himself owned that he owed much of his work to

Besides these there are other brasses, I believe, in Bruges; at the churches of Notre Dame,

been asked by Elwood the Quaker, what he could say on the subject. Gower's Confessio Amantis was written at the command of Richard II., who, meeting Gower rowing on the Thames, invited him into the royal barge, and after much con-versation, requested him to "book some new thing." Chaucer, it is generally agreed, intended, in his Canterbury Tales, to imitate the Decameron of Boccaccio. When Cowper was forty-five he was induced by Mrs. Unwin to write a poem, that lady giving him for a subject The Progress of Error. The author of The Castle of Otranto says in a letter, now in the British Museum, that it was suggested to him by a dream, in which he thought himself in an ancient castle, and that he saw a gigantic hand in armour on the uppermost banister of the great staircase. Defoe is supposed to have obtained his idea of Robinson Crusoe by reading Captain Rogers' Account of Alexander Selkirk in Juan Fernandez. Dr. Beddoes' Alexander's Expedition down the Hydaspes and the Indus to the Ocean originated in a conversation in which it was contended that Darwin could not be imitated. Dr. Beddoes, some time afterwards, produced the MS. of the above poem as Darwin's, and completely succeeded in the deception. UNICORN.

MONUMENTAL BRASSES ABROAD.

A list of all the brasses existing on the continent has long been a great desideratum to the archeologist: if you will devote some little space in your columns to notices of any examples which may fall under the observation of your correspondents, I have no doubt but that a complete list might soon be formed; foreign brasses being compara-tively few in number. During a recent tour in France and Belgium, I added rubbings of the following memorials to my own collection:

Amiens Cathedral. France.Bishop John Avantage, 14 ...

Belgium; Ghent. St. Bavon. Franchoys Van Wychhuus, 1599 (with the arms of the family connexions coloured).

Belgium; Bruges. St. Sauveur. Magistr. Bernardinus de Curia, and others,

1517.

Bruges; St. Jacques. Sir Francisco de Lapuebla, and Marie his lady, 1577.

An angel with a coloured shield.

Kateline fa. Colaert and brother, 1466. Katheline and Barbele Foelandts, 1515.

Anthonine fa. Cornelis Willebaert, and genealogical inscription, 1522, 1601.

Phiness Fletcher's Locusts or Appolyonists. Pa- | St. Giles, and St. Donatus: in addition to others radice Regained is attributable to the poet having (of which I have no note) at St. Sauveux and St. Jacques. At Constance is a brass to Robert Hallum, Bishop of Sarum, of English workman-

ship, 1416 (see Archwologia, vol. xxx.)
At Meissen and Aix-la-Chapelle are others, of which I shall be glad to learn the names. The following list is taken from a German literary gazette, containing a review by M. Kugler of the Rev. C. Boutell's Mon. Brasses and Slabs:

Altenburg, 1475.

Bronweiler. An Abbot, fifteenth century.

Cues. In Chapel of Hospital. Cardinal Cusanus.

Lubeck. Cathedral. Two Bishops on one plate,

1317-50.

St. Mary. — Beck, Mayor, 1521. Stralsund. St. Nicholas, 1357.

Thom. Knight and Lady, fourteenth century.

This list was sent me by a friend, who omitted to state the name of the magazine from which he Other brasses worthy of note are: derived it.

Sweden. Upsala Cathedral. St. Henry in epi-scopal vestments, with a bishop kneeling at his feet. Engraved in Perings-kiold, Mon. Suio-Gothorum, lib. i. (Stockholm, 1710). Seville. Don Perafau de Ribera, 1517. Funchal. Madeira.

Doubtless, your correspondent who dates from Bruges will kindly complete the list for that interesting city. And I hope, ere long, that all the existing memorials may be duly registered in your columns. Query, Who are commemorated by the brasses at Dublin and Glasgow? It is supposed that no others exist in Ireland and Scotland than these three, two of which are at the former W. SPARROW SIMPSON.

NOTES ON OLD LONDON.

The reading public are much indebted to Mr. Cunningham for his valuable and most entertaining Handbook for London, in which he has collected a multitude of records of persons and localities, which but for his diligence and perseverance must have been lost to posterity.

Nevertheless, some facts and incidents have escaped his inquiries, which an old inhabitant of this metropolis, during the latter end of the last and beginning of the present century, is able to supply; and which may interest such as are still cotemporaries with the writer. If the following notices be found worthy of insertion in your pages, they may occasionally be succeeded by others of a similar nature.

Pall Mall. - On the south side, a few doors from Marlborough House, is that which was occupied by the bookseller Edwards, the Murray of his day; and where all the wits and notabilities of that period used to assemble, to discuss literature and the arts.

Schomberg House. - The centre part, which is stated to have been fitted up by Astley, was subsequently occupied by a celebrated empyric, Dr. Graham, who there delivered his philosophical lectures, in which he introduced as the goddess of health a lady named Prescott. The doctor fitted up the attice of the house for his private residence, which could only be approached by a moveable staircase. It contained a bed-room, study, kitchen, and the usual appendages; and here he withdrew when not inclined to be disall access. The same house was subsequently occupied by R. Cosway, R.A., the fashionable miniature painter of his day; and here his accomplished wife, Maria Cosway, was accustomed to receive the taste and talent of the day, including the nobles of the land and the representatives of Wales, afterwards George IV., being frequently among the visitors of her musical parties, which were rendered attractive by the combined talents of the best performers of the day. These were, Schroeter, Dussek, Clementi, Tenducci, Marchesi, &c. Mrs. Cosway, who was herself an able artist, converted Dr. Graham's study into a painting room, from the large window of which she eajoyed the beautiful prospect of St. James's Park, Westminster Abbey, &c. The kitchen was converted into a green-house, filled with rare plants, and adorned with a fountain in the middle. This lady afterwards made a pilgrinage to the shrine lady afterwards made a pilgrimage to the shrine of the Virgin, at Loretto, in pursuance of a vow made that she would do so, if blessed with a living child. After she left England, Mr. Cosway re-moved to the western corner of Stratford Place, Oxford Street; and two or three years after to a house two doors higher, where he resided till the time of his death, which took place suddenly while in a carriage with his friend Mrs. Udney.

Towards the end of last century, the E. wing of Schomberg House was converted into fashionable millinery rooms by Dyde and Scribe, which are now occupied by their successors, Harding and Co.

In a house nearly adjoining was the original establishment of Mr. Christie the auctioneer (father to the present Mr. C.), who was the originator of what may be termed the puffing system of auction; and who was remarkable for the elegance of language and manner, which far surpassed that of his imitators in later times.

Next door to the residence of the Duke of Buckingham was the Golden Bull, well known as a shop for all kinds of articles for ladies' work.

A few doors still farther on was the residence of Mr. Angerstein, where was deposited the fine collection of pictures by the ancient masters, which after his death was purchased by government, and formed the nucleus of the present National Gallery.

illips took a plot of ground in ars ago, upon a building lease; were in Queen Street, many in intermediate strip of ground n Street to Clarges Street, in t's workshops: and this vacant tnown by the name of "Lamhese words were painted upon arch which forms the entrance Queen Street.

the only memorial of a man, ad covered many an acre of and mortar; and there seems vhy the appropriate name of e been changed after his death ich, as there placed, has no he change was probably made soner, who thought that Lam-5, and Lambeth might be right. S. M.

tBS FROM FULLER.

D., a number of them relate to all seemingly of English exny points not quite so edifying
Take the following as exon with whose spirit it may be appears to have had an origin incident, circumstance, or fact curious as far as possible to investigations might also elicit eference to local and personal d present character, not altog. In the collector's Preface savs:

the Collection of Proverbs by

ore than we remember, and thereconstant custom to note down and still to be practised) whatever I or received from men or books,

sentences and sayings at several ey casually occurred, and most of at I cannot remember the parti-(by reason of great age and ill to review them," &c.

igable collector, through ined from "reviewing" and eluer affecting close of a literary life, may yet to some extent be supplied in respect

"A Burston horse and a Cambridge Master of Arts will give the way to nobody. As crooked as Crawley Brook.

As hasty as Hopkins, that came to jail overnight, and was hanged the next morning.

As lame as St. Giles's, Cripplegate.

As lazy as Ludlam's dog, that leaned his head against the wall to bark.

As long as Meg of Westminster. As mad as the baited bull at Stamford. As much as York excels foul Sutton.

As true steel as Ripon spurs. As wise as Waltham's calf, that ran nine miles to suck a bull.

Among the people Scoggin's a doctor. Bate me an ace, quoth Bolton. Carry coals to Newcastle.

Canterbury's the higher rack, but Winchester's the better manger.

Dine with Duke Humfrey. Ducks fare well in the Thames. God help the fool, quoth Pedley.

Great doings at Gregory's; heat the oven twice for a custard.

He came safe from the East Indies, and was drowned in the Thames.

He cannot demand a flitch of bacon at Dunmow. He claws it as Clayton clawed the pudding, when he

eat hag and all. He looks like the devil over Lincoln.

He sailed into Cornwall without a bark.

He sendeth to the East Indies for Kentish pippins.

He that takes a wife at Shrewsbury must carry her to Staffordshire, else she will drive him to Cumberland.

He travelled with Mandevile.

He was born within the sound of Bow-bell.

He's like Garby, whose soul neither God nor the Devil would have.

Hell and Chancery are always open.

Hertfordshire kindness.

Hope well and have well, quoth Hick well.

It is a good knife; it was made at Dull-edge.

It is as long a-coming as Cotswold barley.

Like Banbury tinkers, that mend one hole and make three

Like Wood's dog; he will neither go to the church nor stay at home.

Manners make a man, quoth Will of Wickham. My name is Twyford, I know nothing of the matter. Nay, stay, quoth Stringer, when his neck was in the halter.

Neither in Kent nor Christendom. Pigs play on the organ at Hogs-Norton.

Right, Roger, your sow's good mutton.

Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly.

She simpers like a Frumenty kettle.

Slow and sure, like Pedley's mare.

Tenterden steeple was the cause of Goodwin's Sands. The Isle of Wight hath no monks, lawyers, or foxes. The vicar of Bray will be vicar of Bray still.

N.

They agree like London clocks. Then I'll thatch Grooly-Pool with paneakes.
'Tis height that makes Grantham steeple stand What have I to do with Bradshaw's windmill? What! would be be greater than Sir John? When Dover and Calais meet. When the devil is dead, there is a widow for Humphrey. Who robs a Cambridge scholar robs twenty. Who so bold as blind Baynard? You are in the highway to Needham You will have as much courtesy at Billing gate. Blessed is the eye That is between Severn and Wye. By Tre, Pol, and Pen, You may know the Cornish men. A knight of Cales A gentleman of Wales, And a laird of the North country; There's a yeoman of Kent, That with one year's rent, Will buy them all three,"

Glasgow.

MISPRINT IN PRAYER-BOOKS.

Amongst the misprints which occasionally creep into the various editious of our Prayer Book, I have noticed one which obtains very generally. It is found in Psalm xc. 12. In some editions this verse reads: "O teach us to number our days," &c.; in others, "So teach us," &c. I have collated a few copies of various editions taken at random from my book-shelves, and the result is as follows:

"O teach us."—8vo., Oxford, 1818; 8vo., London, 1847; 8vo., London, 1850.

The last edition is that with notes by Bishop Mant: in the margin of the verse we read, "So teach us," Bib. Trans.

" So teach us,"—16mo., London, 1809; 8vo., Cambridge, 1818 (stereotype edit.); 24mo., Oxford, 1849; 8vo., London, 1850; 24mo., London, 1852;

It appears that the word "So" has been substituted for "O," from the Psalms in the authorised version of the Bible.

I have seen an edition of the Prayer Book (in 4to. I think, but unfortunately I have no note of it), in which a rubric, similar to that in the Prayer "For all Sorts and Conditions of Men," was introduced into that sentence of the "Litany:" "That it may please thee to preserve all that travel," &c.

All such deviations from the authoritative text of the sealed books should I think be noted, in order to be avoided in all future editions. The Book of Common Prayer, with Notes Legal and Historical, published by the Ecclesiastical History Society, contains the results of the laborious collation of (I think) eighteen various editions of the

Prayer Book; in addition to which, its text, a strict reprint of the sealed books, will render it very valuable to any future editor of the Book of Common Prayer. The work at present extends only to the end of the office for the "Baptism of such as are of riper years." The third and concluding volume is, I believe, in course of preparation.

W. Sparrow Simpson, B.A.

Minor Dates.

Remarkable Epitaph. — The following epitaph may be found on an old gravestone in the buryingground of the parish church of Brighton:

"In Memory of
PHERE HESSEL,
who was born at Stepney
in the year 1713.
She served for many years as a private
Soldier in the 5th Regiment of foot
in different parts of Europe,
and in the year 1745 fought under
the command of the
Duke of Cumberland

at the battle of Fontenoy, where she received a bayonet wound in her arm. Her long life, which commenced in the time of Queen Anne, extended to the reign of George IV., by whose munificance she received comfort and support in her latter years.

She died at Brighton, where she had long resided, Dec. 12th, 1821. Aged 108 years.

I should feel obliged if some of your correspondents would furnish me with farther particulars respecting the history of this remarkable woman. I am anxious to collect, beyond what this epitaph will afford me, a few facts relative to her singular career.

H. M. Bealey.

North Brixton.

Deferred Execution in Spain.—The following which I extract from The Practical Working of the Church in Spain, by the Rev. Frederick Meyrick, bears such a remarkable likeness to several anecdotes which have been much discussed in "N. & Q.," that your readers who are unacquainted with the book from which it is copied may like to see it transferred to your pages:

"Murder is not thought much more of here (Malaga), than pocket picking in England. A young lad committed a murder, was taken immediately, and sent to gaol, where he was two years, and the affair passed from people's minds. Meantime the lad behaved so very well, that the Governor of the gaol gave him permission to go out every day to his family, and return to the gaol at night. It was supposed that, his youth being considered, he would soon be set at liberty. Meanwhile the friends of the murdered man were making up a purse, which they took to the chief authorities living at Grenada, and an order came down

for his execution the following morning. The governor was so shocked, that he could not see the boy, but threw up his office: the boy, on returning from his mother's house in the evening, was taken to the condemed cell, and garotted the next morning."-P. 64.

K. P. D. E.

More Gold - Meaning of " Nugget."--I have received by last mail a letter from George Town, Denerary, in which my friend says:

"Gold has been discovered in a state of great purity in one of the tributaries to the Cayenne, I have seen mixten ounces in grains and nuggets."

Is Sir Walter Raleigh's El Dorado to be at length discovered? May I ask, whence comes the word sugget? E. N. W.

Southwark.

Acrostic on the Napoleon Family. - The names of the male crowned heads of the extinct Napoleon dynasty form a remarkable acrostic :

> N-apoleon, Emperor of the French. I-oseph, King of Spain. H-ieronymus, King of Westphalia. I-oachim, King of Naples. L-ouis, King of Holland.

CLERICUS (D.)

Literati. - The word which now confers honour, had at one time a very different signification. Among the Romans it was usual to affix some branding or ignominious letter on the criminal, when the crime was infamous in its nature; and persons by a more equivocal term, literati. The same ex-Pression is likewise adopted in stat. 4 Henry VIII., which recites "that diverse persons lettered had been more bold to commit mischievous deeds," &c. CLERICUS (I).)

Names of Places (Vol. v., pp. 196. 375., &c.). — At the end of A Guide to Woburn Abbey, London, 8vo., 1850, is a table of the "various ways of *pelling Woburn, collected from letters and par-cels by the Postmaster." It seems almost incredible, but yet it is the fact, that no less than two handred and forty-four different modes of spelling, Or rather misspelling, the simple word Woburn, are there recorded. It is worth noting that this place is always called Wooburn. The following are a few of the ingenious struggles of the unlearned in their endeavours to commit to paper the name of this delightful spot :

" Houboun Hourbon Houbone Hawburn, Holbourn Hooben Noburn Owburn, Oobarn Whrbourn Woubon, Uborn Wosbbern Wubawrn Wolarn Woswrin. **W**Bun Whoobowen Wouboarene Wwoo Burn." Sixty-one examples have H as the initial letter, ad twenty-two have O.

W. Sparrow Simpson, B.A.

Auerics.

HERALDIC QUERIES.

I should feel very much obliged to any of your heraldic readers who would be so kind as to supply the names of the families to whom the following arms and crests belong.

1. Gu. a chev., ar. three pheons reversed. Crest, a pheon within a wreath of olive or laurel.

2. Ar. on a fesse, az. three cinquefoils. Crest, a cornucopia. Motto, "Impendo."

3. Ar. on a fesse, az. three pelicans vulning themselves on a canton . . . two ragged staves in

saltire surmounted by a coronet. Crest, a ragged stave encircled by a coronet.

4. Or on a fesse dancette, az. three ermine spots, in chief three crescents, all within a bordure engr. gu. Crest, a hand and arm erect, habited chequy and charged with a fesse dancette, in the hand a crescent. Motto, "Donee totum impleat orbem."

5. Az. a fesse dancette, or between three martlets, on a canton, gu. a lion pass. guard. . . [Page?]

6. Per pale or, and gu. two lions ramp. affrontée. Crest, a dove. Motto, "Fide et fortitudine."

7. A foreign shield, a fesse chequy az. and gu., the upper portion of the shield tenne or sanguine in the base, ar. a fleur-de-lis.... Crest, a cut's head crased, round its neck a collar, apparently chequy.

8. Erm. on a bend, gu. three spread eagles. Crest, a spread eagle. Motto, "Par mer par

terre.

9. Az. a chev. erm. between three martlets. . . .

Crest, a cock.

10. Gu. a cross or, between four birds (unknown). . . . Quartering, 1. or on a bend, gu. three crosses pattée fitchée; 2. ar. on a fesse, gu. three wolves' heads; 3. ar. a cross patonce az. between four spread eagles; 4. az. on a bend, or between six lozenges or fusils, three escallops ...; 5. ar. on a bend sa. three annulets. . . . Impaling, sa. on a bend, ar. three cross crosslets. Motto, "In alta tendo."

11. Or a griffin segreant. Crest, a demi griffin.

Motto, "Esto quod esse videris."

12. Ar. a chev., gu. surmounted by another erm. between three slips of some shrub with berries.

13. . . . a chev. chequy . . . between three foxes' heads erased. Crest, a fox's head erased.

14. Az. on a chev. ar. between three bucks' Crest, a buck's head heads erased, four roses. erased.

15. Gu. a lion ramp. . . . double-queued within a bordure engr. or. Crest, a lion as in the arms. Motto, "Vive ut vivas."

16. Az. a chev. ar., in base a spur rowel pierced

of the field.

17. Or on a fesse engr. az. between three horses' heads erased . . . as many fleurs-de-lis. . . . Crest, a goat's head couped charged with three

pellets. 18. Per fesse gu. and az., on the dexter side a tree, on the sinister a lion ramp. Crest, a dragon's head holding in its mouth a hand.

19. Crest, a griffin segreant holding a flower and stalk, apparently a ross.
20. Crest, a sea-lion's head erased charged with a rose.

21. Crest, between two antlers an eagle rising. 22. Crest, per fesse erm. and gu. a lion's head crased, ducally crowned.

23. A demi-spread eagle. Motto, "Nec generant aquilæ columbam."

24. Arms, az. three arrows. To what family whose name begins with a G does this coat belong?

25. Arms, ar. a fret . . . quartering Middleton of Yorkshire, and impaling gu. a chev. ar. between three birds, a chief erm.

REGINALD DE MELMERBY.

PASSAGES IN BINGHAM.

Having at length almost entirely completed the bouû fide verification of the 15,000 citations and upwards in the whole works of my learned ancestor, I am at a loss only for about twenty passages, which lie in a very few scarce works, with which I am unable to meet at any of the great libraries to which I have hitherto had access.

It occurs to me that some of your numerous readers may be able to inform me where I may be more successful in finding the very few authors I

still need.

I have given the titles and dates, and shall feel very grateful for any resolution of my difficulty.

1. Cyprianus Gallus s. Tolonensis, Vita Cæsarii Arelatensis. Lugduni, 1613, 4to. 2. Marc. Ant. de Dominis s. Spalatensis, De

Communione Peregrina. Paris, 1645, 4to.
3. Hallier Fr., De Hierarchia Ecclesiastica 3. Hallier Fr., De Hierarchia Ecclesi con ra Cellotrum. Paris, 1646, 4to. or 8vo.?

4. Henao Gabriel, De Sacrificio Missæ. Lugd.,

1655, fol.

- 5. Milletot Barthol., De Legitima Indicum Sæcularium Potestate in Personæ Ecclesiasticas. Francofurt, 1613.
- 6. Rabunus Maurus, De Proprietate Sermonis, &c., lib. i. cap. 10.

7. Radulphus Ardens, Sermones de Tempore, Antwerp, 1576, 8vo.

8. Vedelius (Nicolas), Exercitationes in Irenæum [Ignatium?]. Genev., 1623, 4to.
9. Homerus Tortora, Historia Franciæ s.

Francorum [?].

10. Catechismus Ursini, cum Epist Dedicator. n.-id. Paræi. Hanoviæ, 1651, 8vo.

RICHARD BINGHAM, JR.

tend, Aug. 11. 1852.

TWO FULL MOONS IN JULY.

Perhaps many of your readers are aware th some months ago a paragraph appeared in t daily papers, stating that in the present ye occurred a remarkable instance of two full moc in the same month, July; and that it was four on referring to the Annual Register, that the layear on which the same occurrence took plan which, if my memory serves me correctly, w 1765, was remarkable for the number of thunde storms and extraordinary falls of rain that visit this country as well as the Continent of Europ implying a kind of prediction that we were to e pect much the same visitations during the prese year. I need hardly say how accurately the weath during the last month or so has verified this co jecture.

On referring to Strype (Ann., vol. i. part p. 404.: Oxon. 1824) it will be found that the ye 1561 was famous for the thunderstorms and hear falls of rain which took place. He says:

"The 30th (July), about eight or nine, was a grethundering and lightning as any man had ever hear till past ten. After that great rain till midnight, im much that the people thought the world was at an er and the day of doom was come, it was so terrible. The tempestuous weather was much this summer. The the 21st of this July it rained sore, beginning on Su day night and lasting till Monday night; and the 5 and 6th of the same month were great rains and thu derings in London. What mischief was done by t dreadful thundering and lightning, June 4th, w told before; and before this April 20th were gre thunder, lightning, rain, and hailstones, for bigness t like whereof had scarce ever been seen."

The storm on the 4th June, alluded to above, recorded by Strype to have injured "the steep of St. Martin's church by Ludgate;" and

"The same day, about four or five of the clock at afte noon, the lightning took St. Paul's Church, and set t steeple on fire; and never left till the steeple and bel and top of the church, were all consumed unto tarches . . . and in divers other places of Engla great hurt was done with lightning.

Can any of your readers inform me whether the were two full moons in one month during the ye 1561? I am a complete sceptic in the matter the moon's influence on the weather, but st curious about this matter. H. C. 1

- Rectory, Hereford.

ANOTHER DODO QUERY.

The following Query is proposed suggestivel not with the view of provoking fruitless discussio and as the subject is, I presume, interesting on to a few, who are well acquainted with all t evidence bearing upon it, I shall avoid all unn cessary explanations and quotations. The Quer

then, is this: Was the "strange fowle," seen by Sir Hamon L'Estrange in London "about 1638, a Dodo ?

With respect to its name, Sir Hamon merely states that "the keeper called it a Dodo:" I need not waste a word on the vagueness of such nomenclature; we all know the value of a showman's nuncupation. Besides, it must be recollected that the apterous birds of Bourbon and Rodriguez were at that period termed Dodos. Now for Sir Hamon's description :

"It was somewhat bigger than the largest turkycock, and so legged and footed, but stouter and thicker, and of a more erect shape, coloured before like the brest of a young cock-fesan, and on the back of a divae or deare colour."

I humbly submit that any person who had seen a Dodo, would naturally, when describing it, pro-pose the swan (the Dutch and Cauche did) as an estimate or standard of comparison rather than the turkey; the contour of the Dodo resembling the former much more than the latter. The expression, "a more erect shape" (than the turkey), not decidedly could not be applicable to the figure of the Dodo; and though the worthy highly's "young cock-fesan" of uncertain age is ambiguous enough, the colour as well as the form does not indicate the Dodo, but both point most significantly to the Solitaire (Didus solitarius). Let us see how Leguat's independent evidence, in his description of the Solitaire, accords with Sir Hamon's account of the "strange fowle:

"The feathers of the male are of a brown grey solour; the feet and beak are like a turkey's, but a little more crooked. They are taller than turkeys; the neck is straight, and a little longer in proportion than a turkey's when it lifts up his head."

This remarkable concordance between L'Estrange and Leguat requires no comment. Before proceeding farther, however, it may perhaps be necessary, for the purpose of avoiding vain conjectures, to inquire whether the "strange fowle" really were one of the Didida. Most indisputably it was. Its size and stone-swallowing habit confined it to that family and the Struthiones, but being "turkey-footed," its hind toe kicked it out of the pale of the latter, and consequently the only question now is, which of the Didida it was. Acording to Sir Hamon's description, I deferentially submit it was not a Dodo*, nor was it one of those brevi-pennate birds of Bourbon that, Bontekoe quantly said, "Als sie liepen sleepte haer neers langhs de aerde;" nor that other brevi-pennate of the same island, which the Sieur Dubois tells us had a bill like a woodcock's; in short, the only had whose description at all tallies with it, was

the Solitaire of Rodriguez. Here, I must acknowledge, I am confronted by the paradoxical assertion of Leguat, that -

"Though these birds would sometimes familiarly come up to one, when we did not run after them, yet they would never grow tame; as soon as caught they shed tears, and refused sustenance until they died."

It is evident that Leguat and his companions knew nothing about taming animals: if they had had the slightest knowledge of that art, the Solitaires, in a week's time, would most probably have followed them like lapdogs.

After such distinguished naturalists as Mr. Strickland, Dr. Hamel, and Mr. Broderip have recognised the "strange fowle" as a Dodo, it is with the utmost deference that I call attention to my conviction of its identity with the Solitaire; and for this reason, instead of making the assertion, I still ask the question, Was the "strange 'seen by Sir Hamen L'Estrange in London 1638, a Dodo? W. PINKERTON. fowle, about 1638, a Dodo?

Ham.

Minor Queries.

Etymology of " Quarrel."—What is the etymology of the word quarrel, meaning a dispute? Is it from the Latin querela? If so, how does it come to be spelt with a double r? Has it any connexion with quarel, the lozenge-shaped head of a cross-bow bolt, and which has given name to panes of glass of that form? I write the word, in the latter sense, with one r, conceiving it to be a modification of some of the derivatives of quature: but why should it have two r's in the former sense? BALLIOLENSIS.

Relics of Charles I. — In Hone's Every Day Book, vol. i. col. 187., we read the following extract from the Brighton Herald:

"The sheet which received the head of Charles I. after its decapitation, is carefully preserved along with the Communion plate, in the church of Ashburnham in this county: the blood, with which it has been almost entirely covered, now appears nearly black. The watch of the unfortunate monarch is also deposited with the linen, the movements of which are still perfect. These relics came into the possession of Lord Ash-burnham immediately after the death of the king."

The object of my Query is to ascertain whether these relies are still in existence, and preserved in the church at Ashburnham.

W. Sparrow Simpson, B.A.

Lady Gerrard's second Marriage. - Elizabeth Woodford of Burnham, Buckinghamshire, relic of the Lord Gerrard of Bromley, President of Wales, became a widow in the year 1618; and married secondly, Patrick Ruthven, last surviving son and representative of William, first Earl of Gowrie

If a Dode, how could L'Estrange avoid observing, **remit to notice, its remarkable head.**

age with I. Ruthven will be most acceptable to

Q. " To be in the wrong box." - What is the origin of this phrase? It is of old standing. In the "Communication in the Tower between Dr. Rid-

ley and Secretary Bourn," Foxe, vol. vi. p. 438. (edit, 1838), Ridley says: " Sir. If you will hear how St. Augustine expoundeth

that place, you shall perceive that you are in a wrong

Sir Kenelm Digby .- When Gothurst, Bucks,

was sold to the descendant of the lord-keeper Wright, in 1704, portraits of Sir Kenelm Digby and his wife Venetia Stanley were, according to Pennant, left in the mansion. Can any reader of

"N. & Q." inform me where those remarkable portraits are now?

T. R. POTTER. Was Sir Kenelm Digby a Painter? - At the

monastery of Mount St. Bernard, on Charnwood Forest, is a fine painting of St. Francis, with a label inscribed "Kenelmus Digbæus pinxit, 1643." there any evidence that this celebrated man excelled in painting as he did in the other arts? T. R. P.

St. Mary of the Lowes, or De Lacubus.—Can any of your correspondents furnish me with Scott's authority for translating "St. Mary of the Lowes" "St. Mary de Lacubus" (Marmion, note to introduction to second canto)

to introduction to second canto.)
Should "Lowes" be proved to signify "Lake," then I think we have the etymology of Lowestoft, "the toft of the lakes," to distinguish it from Toft Monks, a village a few miles off. Lowestoft adjoins Lake Lothing, and the sheet of water called Mutford Broad.

was conveyed in a Enfield, and publi

the common hangen wood in Enfield Ch discipline twice more Thank goodness

present day as to at the cart's-tail by

High Wycombe. Henry Mortimer form me who was Lucia, daughter of

of Edmund Hollan was Sir Walter Me married Thomas Ho about 1400? Also, Sir Giles Daubeny, Leeke, left an hei Robert Markham, ar have been grandfath

Passage in Jerem; readers explain the Taylor's Life of Chri "I do not say that greater than a prevari

mandment; as the inst next to infinite, and to within the octaves of East of abstinence," &c. - Bu To what custom do

Locke on Romanism. "Popery is not a reli Pussage in the Somnium Scipionis.—In the Somnium Scipionis of Cicero there occurs this passage, "Queso, inquit, ne me è somno excitetis, et parum rebus: audite catera." The phrase "et parum rebus" offers a difficulty which the various classical men to whom I have applied have been unable to surmount. I am aware there are different radings, but all, I believe, equally devoid of maning. Any attempt at a translation or explanation is anxiously looked for. It is a Query with me whether you would insert purely classical questions, and has kept me back from sending many which I am sure would interest the majority of your readers. This point I would fain know.

Ermer

Welter Parsons, Porter to James I.—Can any of the readers of "N. & Q." inform me where infunction regarding Parsons, who was renowned for his vast muscular power, may be found? J. J.

Forge Family.—At the latter end of last century a Captain Furye was living in the neighbourhood of Stamford. He was an intimate friend of Thomas Noel, Esq., of Exton. Would any one of Thomas Noel, the Furye family, oblige me by saying who this Captain Furye JAYTEE.

Minor Queries Answered.

Barefooted Friar. — Where are the following lines to be found?

"He's expected at night, and the pasty's made hot,
They broach the brown ale, and they fill the black pot;
And the good wife would wish the good man in the
mire.

Long flourish the sandal, the cord, and the cope, The dread of the devil, and trust of the Pope;

For to gather life's roses, unscath'd by the briar, is granted alone to the Barefooted Friar."

J. R. RELTON.

[These lines are the last two verses of a song, entitled "The Barefooted Friar," in Sir Walter Scott's Insales, ch. xviii.]

Lord Delamer. — I should be greatly obliged to say reader of "N. & Q." who can refer me to a memoir or notice of the Lord Delamer, who at the period of the Revolution took a part in the demolition of some religious houses in the midland J. J.

[There is a well-written account of Henry Booth, Lord Delamer, in Kippis' Biographia Britannica, vol. ii. p. 408., containing numerous references to other nutherities. His lordship's Works were published in 1894, in one volume 8vo., noticed by Walpole in his Changes of Royal and Noble Authors.]

British Critic or Theological Review.— Can any of your correspondents furnish the names of the editors and contributors of The British Critic from the year 1827?

[The last series of The British Critic commenced in December, 1824, and we believe at this time was under the superintendence of a London elergyman. In 1837, however, a new element was introduced; for a certain portion of each number was placed at the disposal of the Oxford Tract writers, who engaged to supply articles gratuitously. At the end of 1837 the editor resigned, and eventually Mr. Newman became editor, a position which he held till the middle of 1841, when circumstances occurred which occasioned it subsequently to pass from under his superintendence. Its last editor was the Rev. T. Mozley, Rector of Cholderton, and late Fellow of Oriel, assisted occasionally by Mr. Newman.]

Psalm-singing at Paul's Cross.—Where is a description of the people singing psalms aloud at Paul's Cross, in the early part of the Reformation, to the annoyance of the bishops and clergy? S. P. Beaumaris.

[Bishop Jewel, in a letter written March, 1560, seems to allude to this circumstance. His words are, "The singing of psalms was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighbouring places; sometimes at Paul's Cross there will be 6000 people singing together. This was very grievous to the Papists: the children began to laugh at the priests as they passed in the streets; and the bishops were called hangmen to their faces. It was said White died of rage. He commends Cecyl much." Quoted in Burnet's Hist. of the Reformation, Part III. book vi.]

George Thomason. — Can any of your readers inform me where the Rev. Geo. Thomason was matriculated, and to which University he belonged? He was the collector of the collection of pamphlets now in the British Museum under the title of the "King's Pamphlets." He is noticed as such in Gent. Mag., 1816, Part II. p. 319., but there erroneously called Tomlinson. I have sought for him in vain in Gutch's Oxford, Wood's Athenæ, and Cole's Athenæ Cantab. in MS. I should also much wish to know whether the above collection was purchased by Geo. I. II. or III.? It was presented to the Museum by Geo. III.

[In The Obituary of Richard Smyth, published by the Camden Society, occurs the following notice of him:—"April 10, 1666, Geo. Thomason, bookseller, buried out of Station¹⁸ Hall (a poore man)." To which Sir Henry Ellis has added the following note: "This was George Thomason, who formed the singular collection of books, tracts, and single sheets, from 1640 to 1660; now preserved in the British Museum, and known by the name of 'The King's Pamphlets, They were purchased, and presented to the British Museum, by His Majesty King Geo. III. in 1769."

Thomas Goffe. - Who was Thos. Goffe, author of three tragedies, the second edition of which appeared in 1656? J. R. RELTON.

[Thomas Goffe, a divine and dramatic writer, was born in Essex about 1592, and educated at the West-minster School, and at Christ Church, Oxford. In 1623 he was preferred to the living of East Clandon, in Surrey, where he died in 1629. He wrote sermons and tragedies, and two Latin funeral orations (see Watt's Biblioth. Britan.) Consult also Baker's Biographia Dramatica.]

Beef-eaters. - Can any subscriber to "N. & Q." give the origin of the name of beef-eaters ?

The Yeomen of the Guard are so called from its having been formerly one of their duties to watch the beauffet; and hence they were called beauffetiers, vulgo, beef-eaters.]

Replies.

A PASSAGE IN THE "MERCHANT OF VENICE," ACT III. Sc. 2.

(Vol. vi., pp. 59. 106.)

To the appeal of Mr. Hickson respecting the suggested readings of the above passage, I feel that I am in courtesy bound to reply. It is pleasant when such controversies are conducted in a conciliatory spirit, manifesting that the disputants contend for truth and not for victory.

Much as I respect his authority, and that of your Leeds correspondent A. E. B., I regret that I cannot fully subscribe to the objections taken by either of them on this occasion to the readings I advocate, for be it remembered that none of them

advocate, for be it remembered that none of them originate with me.

To Mr. Hickson's first question, "Do I think that gilded shore gives any meaning whatever?" I answer confidently that I do, and even the very sense which he himself says is clearly required, deceiful. That the poet may have used it in this sense will appear from the following passage in A Lover's Complaint:

"For further world I say this man's entrue."

" For further could I say this man's untrue, And knew the patternes of his foule beguiling, Heard where his plants in other orchards grew, Saw how deceits were guilded in his smiling.

I have not forgotten that two years since I furnished a quotation from Tarquin and Lucrece, which seemed to countenance the reading guiled shore, and Mr. Hickson's interpretation of it as guile-covered, or charactered shore; and I now only prefer gilded-shore, the reading of the second folio, as giving, in my mind, a clearer and less equivocal sense.

In regard to the reading Indian gipsie, suggested by the late Mr. Sidney Walker, instead of the old reading, Indian beautie, I am not wedded to it, and admit that perhaps the epithet Indian

makes against it; but I cannot concede to Ma. Hickson that the term gipsie, as applied to Cleopatra, "is not applied depreciatingly," when I recollect Mercutio's "Laura to his lady was a kitchen-wench; Dido a dowdie; Cleopatra sipsie; Helen and Hero hildings and harlots" Notwithstanding the reasons adduced by A. E. II. in favour of beautie, which Mr. Hickson thinks decisive, I am still of opinion that it was not the poet's word.

I am much gratified to find that Mr. HICKSON agrees with me in the substitution of stale for pale, about which I never had the slightest hesitation Confident that pale and common could not be right I sought confirmation from Shakspeare himself, and found it. With regard to the epithet paleness applied to lead, it is supported by such numerous examples as to leave no doubt. Dr. Farmer observes that we have the same antithesis in Midsummer Night's Dream, in which Theseus says:

"Where I have seen great clerks look pale — I read as much, as from the rattling tongue Of saucy and audacious eloquence."

S. W. SINGER

Mickleham,

LUNAR OCCULTATIONS. (Vol. vi., p. 73.)

Your correspondent H. C. K. says he will be thankful to any one who will show the fallacy of his explanation of the phenomenon of the appearance of a star on the face of the moon during its transit, which he accounts for by supposing, that as the light from the star would be 1.25 seconds in traversing the space between the moon and the earth, "the angular velocity of the moon is sufficient to project the star on her disc;" but he forgets that the light from the moon itself must be exactly the same time in reaching us, and imagines that the eye would see the moon in its actual position at the moment, and the star in that which it occupied 1.25 seconds before! As to red raps being the slowest of transmission, he should know that our ordinary white light is produced by the union of all the colours of the prism, and were one kept back we should only receive the complementary colour, which in this case is green; 50 that if this were true, any white light would, when first seen, be of that hue.

I may also notice a singular assertion of ÆGROrus, at p. 75., that "heat is a constituent of light, and in proportion to its intensity!" It is no more so than bread is of cheese, though perhaps as frequent an accompaniment. The three emanations from the sun, light, heat, and chemical influence. now called actinism, though generally united, are separable and subject to different laws. The light from the moon, and I think that from electrical

and many other sources, is quite unaccompanied by heat, as is probably the odylic light, although the ingenious experiments of Reichenbach have shown its power of decomposing iodine, and therefore, I conclude, its union with actinism. E. H. Y.

I think that the fallacy in H. C. K.'s method of accounting for the phenomenon he mentions is, that the light which proceeded from the star the moment before contact with the moon's limb, is, according to this theory, projected from a different spot from that occupied by the star at the moment before it eased to be visible. Whereas it is obvious that, if the theory of the gradual transmission of light is sound, however long the last-seen ray may be in reaching the eye, it cannot be affected by any after-motion of the star; and cannot, therefore, on that account appear to come from a different position from that occupied by the star at the moment of its transmission.

G. T. H.

SERPENT BATING.

(Vol. ii., p. 130.)

Partly from the idea of divinity attached to sepents, and partly from their casting their slough periodically, the serpent came not only to be a symbol of health and reproduction, but a means of procuring these blessings:

"As an old serpent casts his scaly vest,
Wreathes in the sun, in youthful glory drest;
So when Alcides mortal mould resignid,
His better part enlargid, and grew refinid."

Dvid.

Pliny, Galen, and the ancients are unanimous to the medicinal properties of its flesh when sten. To the instances I have already given of be same idea in *modern* times, the following may we added:

"I was baptized in Thy cordial water against riginal sin; and I have drunk of Thy cordial Blood of my recovery from actual and habitual sin in the ther Sacrament. Thou, O Lord, who hast imprinted il medicinal virtues which are in all creatures, and att made even the flesh of vipers to assist in cordials, rt able to make this present sickness everlasting ealth."—Dr. Donne's Devotions, 1624, Prayer xi.

"Chacun sait que les vipères du Bas-Poitou étoient utresois particulièrement recherchées pour la consection des Thériaques de Venise: depuis la révolution commerce est entièrement tombé."—Berthre de somnisseaux, Précis Hist. de la Guerre de la Vendée, 1994.

In Mad. de Sevigné's Letters, we have an order ten dozen vipers, two to be taken every day stuffing in a fowl; and directions for packing the aforesaid vipers.

Mr. Keysler relates that Sir Kenelm Digby to diet hie beautiful wife (Venetia Stanley)

upon capons fattened with the flesh of vipers. In Quarles's Sampson, 1. 303., viper wines are mentioned as aphrodisiacs:

"Those who eat serpents' flesh (says Mr. Dean) were also supposed to acquire the gift of understanding the languages of the brute creation. Consult Philostratus de Vita Apollonii, lib. iii. c. 3.; wherein he says, that the Paracæ, a people of India, are said to have 'understood the thoughts and languages of animals, by eating the heart and liver of serpents.' The same author (i. 14.) says the same of the Arabians."

Serpents' flesh was also applied externally as a treacle or antidote to their bite. Thus Pliny:

"Fiunt ex vipera pastilli, qui theriaci vocantur a Græcis."—Nat. Hist., lib. xxix. c. 21.

In the old English divines, Bishop Taylor, Hales of Eton, Farindon, &c., we meet with frequent allusions to this, as in the passage:

"The true Christian not only kills the viper, but, like the skilful apothecary, makes antidote and treacle of him."

Kæmpfer says the Japanese soldiers eat the flesh of the serpent called Filakutz, "believing firmly that it has the virtue of making them bold and courageous." The ancients tell of men having their sight and hearing restored or supernaturally quickened by serpents licking the organs. In Russia the flesh of a serpent is esteemed a remedy for bad eyes.

Besides being used medicinally, and as a charm, some nations use serpents as an article of food. The American Indians, according to Hector St. John, feast on the rattle-snake. The Chinese eat water-snakes. The Doba of Abyssinia greatly esteem the flesh of serpents, as the natives of Surinam do that of the boa. Bruce says:

"he saw a man at Cairo take a live Cerastes, and beginning at the tail, eat it as one would do a carrot or a stock of celery, without any seeming repugnance."

In justice to the nations I have just mentioned, I should have said that they eat their snakes cooked.

JARLTZBERG.

COWPER OR COOPER.

(Vol. iv., pp. 24. 76. 93. 137.)

Belonging as I do to one of the families which bear the name of Cowper, I am interested in the opinions expressed upon that name. I have quietly heard your correspondents, and having looked into the matter myself, I wish to say one word. The question is certainly not settled by H. S. T. W., nor do I think that any appeal to armorial bearings can settle it. It might, perhaps, be shown of some of the Cowpers, but not of all, that their name was originally Cooper, though I doubt it; but it can never be shown that the words Cowper and Cooper have a common original

It is true that Cowper has been often spelt Cooper, and I could give some curious examples of it, but I have never found a family in the habit of writing their own name both ways; nor have I learned that a Cooper family has even occasionally called itself Cowper. Whatever others have done, the different families seem to have kept their own names distinct.

I do not think the question one merely of antiquity, but of philology. True it is an old question, for I find it referred to in a MS. dated 1742, but there both the spelling and pronunciation of Cowper, as different from Cooper, are maintained. And this is my own opinion. I hold the name to be Scotch, and not English; it is derived from the verb to cowp (etymologically), the same as Eng. cheapen, and Germ. kaufen, from which come Chapman, Kaufmann, and these are synonymous with Cowper.

In accordance with this view we have a tradition that our family is of Scottish origin.

As it regards the pronunciation, analogy and convenience favour a different one for Cooper, and this is favoured by usage also, so far as those who bear the name are concerned, and they ought to have an opinion in the matter. But doubtless the confusion will continue, for the more common and closely similar name of Cooper is sure to dictate to its less frequent neighbour, but not kinsman.

COWPER.

ROYAL ARMS IN CHURCHES. (Vol. v., p. 559.)

I cannot turn to the references which I thought I had made to some entries in registers that would illustrate the question, When were the "Royal Arms" first put in churches? At present, therefore, I do not mean to attempt anything like a reply to the Query of your correspondent; but I may remark that many instances could be adduced in which the royal arms were set up soon after the Restoration; and I believe they were not generally, if at all, displayed before that time. Here is an entry which, as I have said, could be found in many parish registers about the same time:

"A.D. 1662. P4 for carveing, gildinge, and setting up the King's Arms, 12l. 6s."—Account of Disbursements of Churchwardens of All Saints, Newcastle.

The royal arms seem to have to the eye the same office that a statement in the prayer bidding has to the ear, namely, to assert the Queen's supremacy over causes and persons. This it was formerly considered necessary to do every Sunday in every parish church in England, and by sermons four times in every year.

armorial bearings of the sovereign were not exhibited in churches (save in stained glass, and on monuments, where they were placed only for commemorative and heraldic purposes), until long after the Reformation, as far as I am aware. When the cold blast of puritanical violence had swept away the insignia of royalty, and had involved the church and the crown in a common ruin, it was natural that on the restoration of monarchy, and on people beginning again to stand upon the ancient ways, the insignia of the restored sovereign should be displayed before congregations in the But they have long fulfilled parish churches. their office; and the true nature and limits of the ecclesiastical supremacy of the crown being well understood by educated churchmen, the royal arms have come to be a symbol to which the Erastian party alone attaches any value. However, your excellent publication has to deal only with the historical question, and the answer I believe to be much as I have stated it.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne.

In reference to the placing of the royal arms in churches, I forward you the following extracts from the parish books of St. Martin's, Leicester:

"1635. For painting the king's arms, porches, and pillars, 3l. 7s. 2d,

"1661. For painting the king's arms and mayor's seat, 61 13s. 4d.

"1681. For the king's arms over the mace case, 2."

I also find the following relating to burying in woollen:

"1679. Paid for two acts for burying in woolles,

St. Martin's being the central parish in Leicester, has always occupied a leading position, and its church has been the scene of many interesting incidents. The progress of the Reformation is traceable in a remarkable manner by the entries made in the parochial books, which show when the draperies, vestments, and appointments of the Roman Catholic system were sold in Henry VIII's reign, re-purchased in Queen Mary's, and re-sold in Queen Elizabeth's.

THE GREGORIAN TONES.

(Vol. vi., p. 99.)

In reply to your correspondent, who inquired in the last Number of N. & Q. for information respecting these venerable songs of the Church; though this account may not "satisfy" him, yet I am inclined to hope it may prove of some slight service to him.

written; yet, although our musical John Hawkins and Dr. Burney, very deep research on this point, on may be gathered by the careful ir valuable labours, though I regret ch song has been sadly overlooked

iere these tones first took their led in obscure antiquity: whether mple music of the Jews, the mystic agan worshippers, a compound of nk no one can decide. That they rly in the Christian Church there bt; but from whence they came e has been made, the slight evibeing always made subservient to judice of the author. The most t we have is, that St. Ambrose of four tones in his day, and that others to them, the former being authentic, the latter the plagal his is not mere conjecture may be om the fact, that some years since rench theorist, Mons. Fetis, went express purpose of consulting the ok of Offices," written by St. Amhandwriting, which is there prehis work, published in Belgium, he lated them with those known and st us, and that the variations were possible character, the tones being ime. There appears to me to be prove the age and genuine chanes, viz. by a comparison of them offices of all the branches of the ch they are or have been used, st or West. This is not so difficult st appear, for I have seen several of the Eastern Church with the , in the MS. department of the . There are also to be seen nu-of almost every diocese in the 1; and were any person acquainted ge and musical characters of the Church previous to the arrival of I believe there are ritual MSS. that would show us the use they hether what we understand by the idid or did not form part of their

ch has been written on this subject ill it is curious to observe that no se pains to look into the early Galrabic liturgies; nor has any one, ce, consulted a very curious set of inted in Russia about 150 years are the whole of the musical offices (before their reformation), with se Selavonic character. To give

your correspondent all the authorities that could be hunted up on this subject would be to fill several numbers of "N. & Q.;" but amongst the many of ancient date may be mentioned Guido, Glareanus, Fux, Kircher, Eveillon, Mersenne, Dowland, and Lorente; among the moderns, Dyce, Jones, Webbe, Spencer, Jebb, Helmore, and Dr. Gauntlett, the latter being a very great authority, and who has not been inaptly termed "the English Palestrina."

To the portion of the Query respecting the legitimate manner of using them, I shall only venture to offer my own opinion. Music is a progressive art; and it is as absurd to tie us down to the barbaric harmonies and faburdens of the ninth, tenth, eleventh, twelfth, and thirteenth centuries, when the Guidonian scale was only in its infancy, as it would be to model the theological discourses of the present day to the exclusive dicta of the schoolmen of those ages. If the tones are used by us (and, as the common property of the Church, we have as much right to them as those who affect to hold them exclusively as their own), we may in perfect good faith apply either the most simple forms, as recommended by the Rev. W. B. Heathcote, or we may with equal propriety adopt the massive, choral, elaborate, and musician-like treatment of Dr. Gauntlett.

With the hope that these rough hints may prove acceptable, though they may not "satisfy" your correspondent, who appears to have carefully seacceptable, though they may not "satisfy" lected the most knotty points, and some of which are unanswerable, I shall be glad to have had it in my power to point out a "glimmering in the MATTHEW COOKE

(Late of Her Majesty's Chapels Royal).

Allow me to refer your Querist † to the follow-

ing sources of information:
1. Accompanying Harmonies to the Psalter Noted, by the Rev. Thomas Helmore, M.A. (8vo., preface, &c. xvi. pp., work 38 pp.), published by Novello, London, 1849, price 3s.

2. A Concise Explanation of the Church Modes,

&c., by Charles Child Spencer (small 4to.): Bell,

London, 1845.

From these works he will learn that the ecclesiastical toni (modes or scales) in which Gregorian chants are composed are eight in number, and are as follows: —The Dorian, Phrygian, Lydian, and Mixo-Lydian modes, adopted by St. Ambrose in the fourth century: the Hypo-Dorian, Hypo-Phrygian, Hypo-Lydian, and Hypo-Mixo-Lydian, added by St. Gregory in the sixth century. To these were subjoined at a later period, the Æolian, Ionian, Hypo-Æolian, and Hypo-Ionian.

I do not remember to have met with any really satisfactory definition of a Gregorian chaunt; that is to say, any definition which would supply a test by which Gregorian might be distinguished from

other chants. The table of the eight tones given by the Rev. T. Helmore (pp. xiii. - xvi.), with their respective beginnings and endings, may, perhaps, take the place of a definition.

W. SPARROW SIMPSON, B.A.

THE TRUE MAIDEN-HAIR PERN. (Vol. vi., pp. 30. 108.)

I met with a book yesterday with which I had not been previously acquainted, viz. Newman's History of British Ferns, Lond. 1844, 8vo. The writer enters into copious details respecting the Maiden-hair, a few of which I shall give to perfect

my Note.

The only species of the genus Adiantum that has been discovered in Britain, and perhaps in Europe, is the Capillus Veneris. It is found in several parts of Cornwall, Devonshire, Wales, and in Glen Meay, Isle of Man. Sir J. E. Smith says that the A. pedatum is principally used in the south of France to make the syrup Capillaire. Mr. Newman remarks that A. pedatum is not a native of Europe, and queries, "Does not the supposition originate in the French name of Capillaire being applied to the plant as well as the syrup?" We are told by Bulliard, in his work on the medical plants of by Bulliard, in his work on the medical plants of France, that it is known in shops under the name of Capillaire de Montpellier; and no mention is made of its use as an ingredient of the syrup called Capillaire, though the author adds that it is frequently used in medicine. The medical properties of the True Maiden-hair have been much extolled. Ray, and his authority, Dr. Peter Formius, a Frenchman, make it a universal panacea. Still Tragus, after enumerating sundry of its virtues, boasts of prudently omitting some as unworthy of being related, or believed, by Christians. Dr. Ball says that the Arran islanders use a decoction of its leaves instead of tea. I have often heard the same, but though I have spent some time in Arran, I never saw it so used. The Capillus Veneris is styled the True Maiden-hair Fern, in contradistinction to A. Ruta-muraria and Asplenium Tri-chomanes, which are often confounded with it under the common name Adiantum, or, in England, Maiden-hair. Asplenium Trichomanes, or com-mon Spleenwort, is a beautiful little fern, and very common: its stem is also black and wiry, but is short and leaved from the root; unlike the Capillus, which is tall and bare, leaved only at the top. The medical properties of the Spleenwort are likewise much celebrated by the older botanists. Lightfoot informs us that in Scotland the country-people give a tea or syrup of it for coughs. Luo na give a tea or syrup of it for coughs. Luo na unamh, in my former note, is a misprint for Lus ETRIONNACH.

It may be useful to add to the interesting note of ETRIONNACH the following localities as those in which the Adiantum (Capillus Veneris) has been

Ilfracombe, Rillidge Point, White Pebble Bay, in

the north of Devon .- Newman. Brinham, south of Devon .- Ibid.

Barry Island, and other limestone rocks east of

Dunraven, in Glamorganshire. - Dillwyn. Isle of Man .- Lightfoot's Flora Scotica : see also Newman. SELEUCUS.

"THE GOOD OLD CAUSE." (Vol. vi., p. 74.)

It may be difficult to fix the exact time when this expression was first used, or to point out its author; but its origin should, I think, be looked for after the time when the adherents of the original "cause" had become split into different parties.

Many of the old parliamentary party, or adherents of the "cause" properly so called, were hostile to the Commonwealth government; but the supporters of the latter arrogated to themselves exclusively the title of maintainers of "the good

old cause.

In 1659, Prynne, who was as violently opposed to the Commonwealth, as he had at one time been to the King, published a pamphlet with the title: The True Good Old Cause rightly stated, and the False Uncased, in which he denies the right of the Commonwealth to the name, and claims it for his own party. In answer to this, another pampilet was published in the same year with the title. Mr. Pryn's Good Old Cause stated and stanted Ten Years Ago, or a most dangerous Design in misstating the Good, by mistaking the Bad Old Cause. was then popularly applied to the cause of the Commonwealth. Prynne accuses the other party of attempting "to bring our old religion, government, parliaments, laws, liberties, to speedy desolation and irrecoverable destruction, under the disguise of 'maintaining the good old cause,'" and adds in a marginal note, "if they mean by this good old cause their new Commonwealth, it was begotten but in March 1648." begotten but in March, 1648," &c.; and then proceeds to show what was the "true original good old cause, grounds, ends, drawing the houses of The answer to Prynne also shows the sense in which the term was then used; he says:

"The present outery for the good old cause, the Commonwealth government declared and proclaimed in March, 1648, he impeaches as the project of Jesuite's instruments," &c. — P. 2.

The name may have been previously used, but

Tuly 21, 1852.

t was first generally adopted, or at least popular, by the Commonwealth men.

E. S. T. T.

MOIRES D'UNE CONTEMPORAINE.

(Vol. vi., p. 75.)

stion of UNEDA (Philadelphia) is worth for the sake of historical truth, though and the book he inquires after are in utterly contemptible. The woman was utterly contemptible. The woman was iere of the most profligate class: it is ear what her real name was; that which ssumed, Van-Aylde-Yonghe, was the ae of her mother, a Dutch woman. She wards to have assumed, in the course as a professed courtesan, several temies; amongst others, those of Ney and hom she lived with; but at last she wn under that of Ida de St. Elme. en born in 1778, her personal stock in have deteriorated considerably by the Restoration; and at the age of forty-) she attempted to become an authoress. : success. She could find no bookseller novel which, with the usual tact and of such persons, she chose to call She now fell into such misery as to says, attempted suicide. This seems, anecdotes, very apocryphal; but she d into some kind of charitable asylum. time the appetite for scandulous men full force in Paris, and she thought her authorship into that line. ce of a hack litterateur of the name of and under the patronage of Lavocat ler, she produced the voluminous and tras, in eight volumes octavo, which itions. Some scandalous and licentious of her own life may perhaps be true, g can equal her effrontery in telling the work altogether is a profligate of no authority or value whatsoever, ieve, now selling almost as waste paper.

FISHING BY ELECTRICITY.

(Vol. vi., p. 53.)

wing paragraph, from The West of onservative for July 28, 1852, will rest your correspondent LLEWILLAH. led several weeks since, to certain experible. E. A. Heineken, of Bremen, to test the sales. Mr. Heineken, who is now in the s, has recently received intelligence from h is of much interest, relating to the succinvention, as practically tested on board whale-ship 'Averick Heineken,' Captain

Georken. The 'Averick Heineken' left the river Weser last July, for the Pacific Ocean, having on board three rotation machines of various sizes, in order to ascertain the degree of power necessary to secure sperm or right whales; one machine containing one magnet, another four, and another fourteen. Captain Georken, in a letter dated New Zealand, Dec. 18, 1851, writes as follows: - 'The first experiment we made with the new invention was upon a shark, applying the electricity from the machine with one magnet, fish, after being struck, instantly turned over on its side, and after we had poured in upon him a stream of electricity for a few moments by turning the handle of the machine, the shark became stiff as a piece of wood. We next fell in with a black fish. As soon as the whale-iron was thrown into him, and the machine handle turned, the fish began to sink. The operator then ceased turning the machine, and the fish immediately rose; when the machine was again set in motion, upon which the fish lay stiff on the surface of the water, and was taken alongside of the ship. At time we made use of the four-magnet machine. saw sperm and other whales, and lowered our boats, but were unsuccessful in getting fast to them, as they disappeared on our approaching them; while at all other times the weather was too boisterous to permit us to lower our boats. Thus we had but one chance to try the experiment upon a whale, which was made with the four-magnet machine. The whale, upon being struck, made one dash onward, then turned on his side, and was rendered perfectly powerless. have, as yet, not been fortunate enough to test the invention in more instances, I have the fullest confidence in the same, and doubt not to be able to report the most astonishing results on my return from the Arctic seas, where I am now bound."

W. FRASER.

MATURIN LAURENT.

(Vol. vi., pp. 11. 111.)

Your correspondent A. N. will find in the Histoire de Jacobinism, by the Abbé Barruel, that Maturin Laurent was a monk that Marc Michel, the celebrated bookseller in Amsterdam, kept in his pay, and who furnished him with many works of a similar character to Le Compère Mathieu. As your correspondent truly says, "it is a somewhat learned and not altogether undull" book; but "it is not an imitation of the manner of Rabelais." It is a philosophical romance, in which many of the most curious speculations of the human mind are argued with great ability. Two lads leave the Jesuits' College at La Flêche, are joined by a Spaniard and Englishman, a renegade priest, and one or two others, who travel together over a great part of Europe, and indulge with great freedom on a great variety of topics. The story serves for a great variety of topics. The story serves for a great variety of topics. The story serves for a great variety of topics. The story serves for a great variety of topics. The story serves for a legit to hang their philosophy on. Voltaire repudiates being the author. The style is indeed unlike that of Voltaire, but equally brilliant; and the language is very pure. The copy of Le Compère

Mathieu I have is a Paris edition, MDCCXCVI, "Imprimerie de Patris." The "Avis de l'Editeur" be acceptable to some of the readers of may be acceptable to some of "N, & Q.," to whom the book may not be known:

"Il importe fort peu au public d'apprendre par quel hasard cet ouvrage m'est tombé dans les mains. Il doit savoir que j'ai été plus de quatre ans dans l'irrésolution de le mettre au jour. Je puis compter sur une douzzine d'amis vertueux et éclairés. Quatre d'entre eux voulaient que je le fisse imprimer; quatre me pous-saient à le brûler; et le reste me disait d'en faire ce que je jugerais à-propos. Un coup détermina l'affaire, et ce coup fut pour l'impression.

"Voici donc cet ouvrage tel que je l'ai reçu, non-seule-ment quant aux notes, qui sont de différentes mains, et aussi souvent mal en ordre. Si cet ouvrage est bon, je prie le lecteur bénévole de savoir gré à la fortune de sa publication : s'il est mauvais, et qui pis est, méchant, je suis le premier à joindre ma voix à celle des hommes

zélés qui le décrieront."

JAMES CORNISH.

Replies to Minor Queries.

The Man in the Moon (Vol. vi., p. 61.).—I beg to remind your correspondent J. Br. of two pas-sages in Dante which are illustrative of the "Man in the moon.

Inf. xx. 124-126,:

" Ma vieni omai ; chè già tiene il confine D'amendue gli emisperi, e tocca l'onda Sotto Sibilia, Caino, e le spine."

Par. ii. 49-51.:

" Ma ditemi : che sono i segni bui Di questo corpo, che laggiuso in terra Fan di Cain favoleggiare altrui?"

On the former passage there is the following gloss in the commentary of Jacopo dalla Lana, published at Venice in 1476, under the pseudonyme of Benvenuto da Imola:

"Dice che Chayno elle spine cio e la luna; perche fabulose si dice che Chayno figliuo Dadam e nella luna con uno fascio di spine in spalla Simile a quello chel portava nel mondo a fare sul monte sacrificio a dio."

Plutarch has a treatise "περί τοῦ εμφαινομένου προσώπου τῷ κύκλῳ τῆς Σελήνης."—Plutarchi Opera: Lut. Paris, 1624, fol. tom. ii. p. 910.
Clemens Alexandrinus (Stromat. lib. i.) quotes

Serapion for the tradition of the face which appears in the moon being the soul of a sibyl. See Sibyllina Oracula (Parisiis, 1607, 8vo.), pp. 97, 98.

Collar of SS. (Vol. v., pp. 227. 255. &c.). If you will not be angry with me for reviving this subject, I will just send a very short extract which I met with to-day in reading "A few Observations on the Life of Sir John Banks" (who was Lord Chief Justice of the Court of Common Pleas in the reign of King Charles), in Lloyd's

Statesmen and Favourites of England, published in 1665:

"He was one whom the collar of S. S., worn by judges and other magistrates, became very well, if a had its name from Sanctus, Simon, Simplicius; no man being more seriously pions, none more singly honest."

From this it appears that judges and magistrates were entitled to wear this badge.

JOHN BRANFILL HARRISON

Orchard Street, Maidstone.

At Gaddesby Church, in this county, is a high tomb against the north wall of the north aisle, reputed to be of the Segrave family, whereon is an effigy of a knight bearing a collar of SS., which must have been beautifully executed, but which from repeated coats of whitewash and the damp is at present so clogged up as to be scarcely discernible.

"He is in armour, with a collar of SS., a large dagger on his right side; at his feet a dog; his bed reclines on a helmet, and his hands, which are brokes off, were uplifted in prayer. On the front [of the tomb] are four blank shields."—Nichols's History of Leicestershire, vol. iii. part ii. p. 995., in which the above-mentioned tomb is engraved.

THOMAS L. WALKER.

Leicester.

Reverence to the Altar (Vol. vi., pp. 33. 109.).—I do not quite agree with Mr. Bede that the custom in Huntingdonshire, Pembrokeshire, and no doubt many other places, of bowing to the clergyman on entering church is a mere abuse of the ancient reverence to the altar; for the two distinct usages may have coexisted. If it be nothing but a "transfer of the mark of respect from the altar to the clergyman," at all events it received early sanction in some places; for example, in certain "Statutes made by the Reverend the Deane and Chapter of the Cathedral Church of St. Patrick, Dublin, for the government of the Viccars Choralls," it is ordered:

"VI. That every Viccar, att his first entrance into the choire, doe behave himself reverently, and doe secustomed obeyance to the Deane."

And again:

"XI. That every Viccar, att his goeing to read any lesson, littanies, or to the Lord's table, shall, both goeing and att his returne, expresse a civell obeydance (sic) to

These rules were made in 1692. (Mason's Hist. S. Patrich's Cath., p. 92.) A. A. D.

Spanish Vessels wrecked on Irish Coast (Vol. vi. p. 44.).-A letter from the inspecting general officer of the Coast Guard, printed at p. 499. of vol. xx. of the Illustrated London News, states that during the present year the remains of two of these vessels became distinctly visible on the Donegal coast, on the shifting of the sands. Attempts were set to raise some of the cannon, but without cress. An anchor was however recovered, of hich a drawing is given.

A. A. D.

Dress of the Clergy (Vol. vi., p. 99.).—The ess of the clergy, before the Reformation, was t, as far as I am aware, fixed by any ecclestical regulation. Their luxurious dresses are ten attacked by the writers, especially the poets, the Middle Ages. In a ballad of not later date an 1467 we hear of "prestis"—

With your wyde fueryd hodes voyd of discrecion Un to your ouyn preachyng of contrary condition."

Make shorter your taylis and broder your crownys, Leve your short stuffede dowblettes and your pleylid gownya."*

Scarlet, however, seems to have been the most warite colour with the priests, and on that count was especially ridiculed by the maligners the clergy:

"Of scarlet and grene gaie gownes
That mote be shapin for the newe,
To clippen ond kissin in townes,
The damoseles that to the daunce sewe,
Cuttid clothes to sewe the hewe,
With longe pikis on ther shone:
Our Godd is gospell is not true,
Either they serve the devill or none."

tach curious matter on this point, as well as all sess connected with the domestic concerns of secestors, is to be found in the wills and interies of the time. In that of Roger de Kyrkby, or of Gainford, published by the Surtees Society, to is mention made of more than one article of so of a scarlet colour. It is probable that the testants were the more violent against the gy for wearing scarlet dresses because they idered that colour symbolical of the "Babysh apostacy."

K. P. D. E.

ingilian Lots (Vol. vi., p. 77.).—The Editor's is indeed "a very curious illustration" of the tes Virgilianæ; but it is hardly a direct answer [ECEDE's question, "What is the meaning of Virgilian Lots?" Perhaps, therefore, the wing extract from Dr. Smith's Antiquities 1052) may be found worth inserting:

It was the practice to consult the poets in the same that the Mohammedans do the Koran and Hasiz, many Christians the Bible, namely, by opening the k at random, and applying the first passage that the eye to a person's own immediate circumses. (S. Aug. Comfess., iv. 3.) This practice was common among the early Christians, who substid the Bible and Psalter for Homer and Virgil:

Satirical Songe on Costume, p. 56. Percy Society, LXXXI.

The Plouman's Tale.

many Councils repeatedly condemned these Sortes Sanctorum, as they were called. (Gibbon, Decline and Fall, xxxviii. Note 51.) The Sibylline Books were consulted in the same way."

TECEDE will find more on this curious subject in Prideaux's Connexion, vol. ii. pp. 309, 310. (Tegg's ed.)

Bingham says (b. xvi. c. v. § 3.):

"It appears that some of the inferior clergy, out of a base spirit and love of filthy lucre, encouraged this practice, and made a trade of it in the French church: whence the Gallican councils are very frequent in the condemnation of it."—Quoted in Southey's Common-place Book.

I can vouch for this superstitious use of Scripture being by no means extinct, and this in the "higher classes." (Vol. vi., p. 6.) As a kindred bit of Folk Lore, I may add that the words of King Lemuel's mother, the last chapter of Proverbs, are often made to do duty in the divining line. The chapter is divided into thirty-one verses, one of which is appropriated to each day of the month; the response depends on which is the consulter's birthday. What is the history of this plan? The mystery was explained to me by an Italian Roman Catholic servant.

A. A. D.

General Lambert (Vol. vi., p. 103.).—The following traces him a little later. In the Macclesfield Correspondence (vol. ii. p. 31.) is a letter from the Rev. Thomas Baker to Collins, as is supposed, dated Sept. 4, '78, which ends thus:

"Major-General Lambert, prisoner at Plymouth, hath sent me these problems to be solved. I desire the solutions of them (baving sent mine to him):

"Prob. 1.
$$a:b::c:d$$

 $aa+bb+cc+dd=250.$
 $b+5=c.$
 $a+9=d.$ Qu. $a,b,c,d?$
"Prob. 2. $aa+bb+cc+dd=756.$
 $b+6=c.$
 $b-9=a.$ Qu. $a,b,cd?$

- "Sic transit gloria mundi" (Vol. vi., p. 100.). —
- "And therefore the master of the ceremonies, at the Pope's inauguration, beareth two drie reeds, whereof the one hath on the top a candle to kindle the other, crying aloud unto the Pope,
- 'Sancte Pater, sic transit gloria mundi.'
 (Paradinus in Symbol.)"*

I transcribe the above passage from Boys' Works, p. 422. 1622, fol., but cannot help your correspondent any further in his search.

Warmington.

[* This work, by Claude Paradin, is entitled Symbola Heroica C. P. et Gabrielis Symeonis, de Gallica Lingua in Latinam conversa: Antv. 8vo. 1583.—En.]

Lines on the Succession of the Kings of England (Vol. iii., p. 168.; Vol. vi., p. 83.).—As the following genealogical mnemonics are comprised in less than half the space occupied by those of your correspondent E. C., perhaps you may think them worthy of preservation. I transcribe them from memory, and cannot refer to the source whence I obtained them:—

George the Fourth, the son of Third, the grandson of the Second,

The son of First — Ann's cousin he, as history has reckoned;

Ann Mary Second's sister, either James the Second's daughter,

Brother he of Second Charles, son of First Charles the

martyr: He James First's son, the cousin of Elizabeth the Queen,

First Mary's sister, sister she of Edward Sixth is seen; Who son of Henry Eighth was, he Henry Seventh's son, Cousin of Richard Third, from whom he crown and kingdom won;

He uncle dread of Edward Fifth, the son of Edward Four,

The cause of shame and sorrow both to the repentant Shore;

The cousin he of Henry Sirth, the son of Henry Five, Fourth Henry's son of Richard Second cousin, born to strive:

He grandson was of Edward Third, of Edward Second son,

First Edward's son, Third Henry's son, who was the son of John.

John brother was of Richard First, the son of Henry Two,

He Stephen's cousin, cousin he of Henry First, he who Of William Rufus brother was, the son of him we call First William, or the Conqueror, who did this realm enthrall.

WILLIAM BATES.

Birmingham.

Aghindle or Aghendole (Vol. vi., p. 9.). — The etymology of this word is from the Anglo-Saxon, and signifies the half-dole or divisional part, the measure being, as F. R. R. states, the fourth part of a peck. Spenser, in his Faery Queene, uses the word "Hafendeale" in the sense of a partition; and in Halliwell's Archæological Dictionary "halfendele" is given as the half, or half part. In Somerset a halfendeal garment is one composed of two different materials. In a marriage indenture dated 14th September, 1454, printed in Corrie's History of Lancashire, vol. ii. p. 645., it is covenanted by parties living in Rochdale parish, that,

"After ye decesse of saide Xtofer Kyrschagh, ye saide Eleanor shall keepe reversion of halfundell of all the londes yt ever were ye saide Xtofer's, accordynge to dedes in taile beforetyme thereof made."

J. D.

Sinking Fund (Vol. vi., p. 101.). — Both the statements of Mr. M'Culloch and Sir A. Alison are facts. The practicability of what has been ascer-

tained to be impracticable—the continuance of the Sinking Fund-is assumed by Sir A. Alison, who is The extinguishment of the National so far wrong. Debt by that fund would have required the taxation to have been increased about double; that is, raising it in round numbers from fifty to nearly one hundred millions sterling per annum for the twenty-seven years. It is, however, well known that from 1813 to 1815, so far from raising money for a Sinking Fund, the excessive expenses of the war were with difficulty defrayed by the Government; and in 1822 it was found necessary even to reduce the current expenses of the year by extending the charge of naval and military pensions over a long term of years, - an arrangement partially forced on the Bank of England, other capitalists declining the terms. The reduction of the National Debt has proceeded, on the average of thirty-seven years, at the rate of about three millions annually; the principle being to apply surplus revenue only in reduction of debt, instead of borrowing to create a Sinking Fund. Comparing the national case to that of an individual,—suppose he, being in debt, reduces that debt by paying off 1000l. per annum, being clear savings out of his income, he in that case pursues the course now followed by the Government. On the principle of the Sinking Fund, however, he would go on borrowing of An on the one hand, and buy up the debt from B, to whom A. had transferred it, till the amount bought up equalled the amount of debt incurred.

T. J. BUCKTON.

Bristol Road, Birmingham.

Punch and Judy (Vol. v., p. 610.; Vol. vi., p. 43.).

N.B. does not adduce any authority for his tracing up Judy to Judas. I cannot adduce any authority for tracing it up to Judas. Have we both adopted a mere oral tradition? Surely there must be many of the readers of "N. & Q." who can furnish us with a reference, if one exists?

Вфотисть

Edgmond, Salop.

Rhymes on Places (Vol. v., p. 293., and passim.).

— These rhymes may be, perhaps, worth adding to those which have been already collected by your contributors; one is on the river Dove and its fertilising properties:

"In spring Dove's flood, Is worth a king's good."

Another is:

" Derbyshire born, and Derbyshire bred Strong in the arms, and weak in the head."

It may be useful to note that in Derbyshire, which is always called by the natives of the county Darbyshire, except in the town of Derby itself, Dove is pronounced, not to rhyme to "love," as Wordsworth has it, but "Dwve."

The following rhyme stands at the head of the

C. J.

he Hough, a farm belonging to the Bi-ichfield, near Eccleshall, but which has centuries been held by a family of the

e the ivy is green, and the holly is rough, is a lease for the Blest of the Hough.'

er, too, a couplet on the Isle of Thanet, ı thus:

Vhen England rings, (Query wrings) hanet sings.

W. FRASER.

a boy I often heard the following: ton dovecote, Wilby hen, porough ploughboys, and Wellingborough

miles from Wellingborough is Finedon, an old inn called the Bell; upon the his inn is a curious portrait painted on **h** this inscription:

EDITH, lady once of Finedon, sere at the Bell good fare is dined on."

equently seen the above, but could never origin either of the portrait or the lines. B. H. C.

ike a Top (Vol. vi., p. 51.). - Your corit P. T., in referring to a probable mis-n in Household Words of the French 4, seems to have overlooked the fact that like a top" is a comparison as much in planation as to sleep like a wooden shoe. the phrase, and what its meaning? Is ing of a top suggestive of human snoring? SHIRLEY HIBBERD.

ecent Corruptions (Vol. vi., p. 95.).-, instead of from; to be frightened of, at. I am afraid time will always introses, such as directly, for directly after; aps, a successful stand may be made e confusion of prepositions.

bridge (Vol. vi., p. 169.). — H. G. D. ably obtain the information he requires L. Eyre, Esq., 9. Fitzroy Street. , formerly a surgeon in the army, prepair of regimental colours formerly bethe Knightsbridge Volunteers, to the ervice Institution, where they are pre-a relic of that important "Volunteer" ; which roused the military ardour of and contributed not a little towards the or the reminsular Campaign. The left ntal colour is blue, spangled, with a bus device of a bail to the spangled. bus device, of a knight in armour riding ridge. Major Eyre raised and com-ne regiment, and is doubtless the Major the ballad chorus remembered by L. H. J. T.

Wedgwood Family (Vol. v., p. 351.). - Your correspondent C. MANSFIELD INGLEBY is in error when he states that the Miss Allens, mentioned in his communication, came from Devonshire. They were the daughters of John Bartlett Allen of Cresselly, Pembrokeshire. The Christian name of Wedgwood the potter was Josiah; and the names of his three sons were John, Thomas, and Josiah. I subjoin a list of the children of Mr. Allen, by which you will see that there were nine. (not four) daughters.

Burke's Landed Gentry, 1850, p. 14. (slightly

corrected):

John Bartlett Allen, Esq., of Cresselly, county of Pembroke, married in 1783 Elizabeth, only child of John Hensleigh of Panteague, and had issue John Hensleigh his heir.

Lancelot Baugh, one of the six clerks in Chancery, born January 1774, married, first, 18th May, 1813, Caroline, daughter of Mr. Romilly of Dulwich, brother of Sir Samuel Romilly, who died in 1830. Mr. L. B. Allen married, secondly, in July, 1841, Georgiana Sarah, daughter of Charles Nathaniel Baily, by the Lady Sarah his wife, daughter of George, fourth Earl of Jersey.

Elizabeth, married to Josiah Wedgwood, Esq. Catherine, second wife of Sir James Mackintosh.

Mary, died young. Caroline, married to the Rev. Edward Drewe, Rector of Broadhembury, two of whose daughters married the late Lord Gifford and the present Baron Alderson.

Harriet, married to the Rev. Matthew Surtees, M.A., Prebendary of Canterbury and Gloucester, younger son of Ambrose Surtees, Esq., of Newcastle and Headley, and brother-in-law of Lord!

Jane, married to John Wedgwood. Jessie, married to Sismondi the historian Emma. Frances.

" Vox populi, vox Dei" (Vol. iii., p. 288.). - A tion with, I believe, Mr. John Wesley. He at once replied, "No, it cannot be the voice of God, for it was vox populi that cried out, 'Crucify him, crucify him!'"

"Dieu et mon droit" (Vol. iii., p. 407.). — It was the parole of the day, given by Richard I. of England to his army at the battle of Gisors in France. In this battle the French were defeated; and in remembrance of this signal victory, he made it the motto of the royal arms of England, and it has ever since been retained. CLERICUS (D.)

Coral Charms (Vol. vi., p. 11.). — A. A. D. should consult Payne Knight's Worship of Priapus, and compare the Italian importations with the curious "charms" there exhibited. It is possible that he might find a resemblance, if not an identity. The book is scarce, and not readily met with out of the British Museum. S. REG. ORME.

The Ring-finger (Vol. iv., pp. 150, 199, 261.; Vol. v., pp. 114, 371, 492.).—Several of your correspondents have very kindly and very ingeniously replied to my Query respecting the ring-finger. I am, however, still inclined to suspect that the fourth finger was used for matrimonial purposes before ecclesiastical customs or symbolisms were in vogue. I copy part of a note from Grey's edition of *Hudibrus*, but am unable to verify the references:

" Alcadas X. Rex Assyriorum regnavit annis 33, et anno ejus 11. Sparta condita est a filio Phoronci, qui invenit usum annulorum; et in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ab cor. — Gobelini, Persona, Cosmodromii zetas 111.; Mei-bomii Rer. Germanic. tom. i. p. 89."—Hudibras, vol. ii. p. 235. n. : Dublin, 1744.

Grey gives also references to Aulus Gellius, Wheatly, and Sir Thomas Browne; but these I had already adduced in my Query, and I have not present access to another of his authorities, viz.: Dr. Wotton's Reflections upon Ancient and Modern Learning, chap. x. p. 133.

Warmington.

Boscovich (Vol. vi., p. 102.). — In reference to Boscovich, and for an account of the system developed in his Theoria Philosophia Naturalis, you direct your inquirer A. N. to see the article "Physics" in the Encyclopædia Britannica.

Have you not been misled by the observation and similar reference at the close of the biographical account of Boscovich in the same Encyclopædia, which appears to me to be a mistake? There is no account of Boscovich's system—no mention of Boscovich's name that I find, in the said article "Physics." * The article is well worth reading, on many accounts, but not for any notice which it contains of Boscovich. This matter happened to fall under my notice some months ago, when looking into the beautiful appendix to Boscovich's work relating to metaphysical topics, De Anima et Deo, de Spatio et Tempore, and observing with satisfaction the salutary influence of the English philosophers, Locke, Newton, and Clarke, upon his mind, and his perfect agreement with them.

Wildwood, Hampstead.

Miscellaneous.'

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^{[*} Our correspondent is correct. We were misled by a reference to that article in the biographical account of Boscovich.]

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ANCIENT POPULAR STORIES.

Chulmleigh in Devonshire has preserved a version of an old Teutonic "saga," thus recorded by Westcote (View of Devon., 1630):

"A poor labouring man inhabiting this town had many children, and thinking himself overburdened by such a multiplied blessing of God in that kind, absented himself from his wife and home seven years. At the end whereof he returned, and in due course of time his wife was well delivered of a very fruitful birth, viz., seven sons: which, being so secretly kept as but known to himself and his wife, he, despairing of Divine Providence, resolveth to let them swim in our river; and to that purpose puts them all into a large basket, and takes his way towards the river. But the Countess of Devon, having been somewhere abroad to take the air, or doing rather some pious work, meets him with his basket; and by some, no doubt Divine inspiration, demands what he carried? The silly man, stricken dead, well near, with that question, answered, they were whelps. 'Let me see them,' quoth the lady. 'They are puppies,' replied he again, 'not worth the rearing.' 'I will see,' quoth the good Countess; and the loather he was to show them, the more earnest was she to see them: which he perceiving, fell on his knees and discovered his purpose, with all former circum-stances; which understood, she hasteth home with them, provides nurses and all things necessary. They all live, are bred in learning; and being come to man's estate, she gives each a prebend in this parish. Which I think are vanished not to be seen; but the seven crosses near Tiverton, set up by this occasion, keep it yet in memory."— P. 273.

Westcote proceeds to quote Camerarius, who gives a similar origin "to the noble race of Welfes" (Guelphs, whelps). A more ancient version occurs in Paul Warnefred De Gestis Langobardorum, lib. i. c. 15.:

"IIis temporibus quædam meretrix, uno partu septem puerulos enixa, beluis omnibus mater erudelior, in piscinam projecit necandos. . . . Contigit itaque ut rex Agelmundus, dum iter caperet, ad eandem piscinam deveniret. Qui cum equo retento miserandos infantulos miraretur, hastaque quam manu gerebat, lucillucq. eos inverteret, unus ex illis, manu injecta, hastam regiam comprehendit. Rex, misericordia motus, factumq, altius admiratus, eum magnum futurum pro-

nuntiat. Moxque eum e piscina levari præcipit, atque nutriei traditum, omni cum studio mandat alendum. Et quia eum de piscina, quæ eorum lingua Lama dicitur, abstulit, Lamissio eidem nomen imposuit. Qui, cum adolevisset, adeo strenuus juvenis effectus est, ut et bellicosissimus extiterit, et post Agelmundi funus, regni gubernacula rexerit."

Thus the story is clearly thrown back to the earliest times; for the legends which Warnefred has inserted in the beginning of his history belong unquestionably to the original "folk lore" of the Lombards, and have been so treated by Grimm.

Another, and more curious story, which finds a far-off cousin in the north, is given by Price in his Archwologia Cornu-Britannica (1790), p. 55. He has printed it in Cornish, Welsh, and English, for the purpose of showing the connexion between the first two dialects, but the original is Cornish:

"In times past," it runs, "there dwelt at the Ram's house in St. Levan, a man and woman,

"In times past," it runs, "there dwelt at the Ram's house in St. Levan, a man and woman, whose work fell scant; and saith the man to his wife, I will go and look for work to do, and you may get your living here." He took service accordingly with a farmer "in the east," for three pounds the year's wages. When the first year was ended, his master showed him his money, but said, "John, if you will give me back these three pounds, I will show you a point of wit." John agreed; and his master bade him "Take care not to leave an old way for a new." At the end of the second year, the same bargain was made; and John learnt "never to go into a house where a young woman was married to an old man." The third year, his master taught John "the best point of wit of all:" "to be twice threshed, rather than contend once." After that, John would serve no longer; but before he left, his master's wife made him a cake, and put the nine pounds in it, and told him to break it when he and his wife were most merry together, and not before.

John accordingly travelled homeward; and on St. Hilary Down he met three merchants of Trereen, returning from Exeter fair. He went on with them until "they took a new way; but John kept the old." They had scarcely parted, when thieves took hold of the merchants; but John heard their cry, and called "thieves" so manfully, that the thieves forsook their prey. At Market Jew, John and the merchants met again, and all entered the same hostelry. "But," said John, "I must needs see the host of this house." "The host!" said the merchants; "what would you do with him? Here is the hostess, young and handsome." But John went into the kitchen, and there he saw him, an old man and feeble, turning the spit. "Oh," said John, "here I will not lodge,

but in the next house."

Now the hostess had arranged "with a fellow that was in the town" to kill the old man, and to charge the merchants with the murder. And when John was in bed in the next house, he saw a light through a hole in the wall; and whilst one man strangled the old man with his handkerchief another stood with his back against the hole, least any should look in: so John cut with his knife a round piece out of his gown as he stood there. The next day, when the merchants were accused of the murder, John freed them by showing the piece. Then he went straight home to his wife; but before he went into the house, he listened, and heard within a strange man with his wife. Then he laid hand on his dagger to kill them both; but he remembered that he ought "to think twice with himself before contending once," and paused before he knocked. "Who is there, in God's name?" said she. "I am here," said John. "By St. Mary, whom do I hear?" said she. "If it be you, John, come into the house." And when he came in, he found no strange man; but the voice he heard was that of his own little son, who had been born after he left home. So John and his wife broke the cake, and there they found the nine pounds; and right merry were they.

The northern version occurs in the story of Haco of Vikia, which will be found in one of the tracts published by the University of Copenhagen, the printing of which forms part of the "Solennia Academica" on the King's birthday. Haco, having spent his own substance in Norway, takes service with the King of Denmark, who has him instructed in the arts of the ironsmith, the silversmith, and the goldsmith; and finally, in that of the "stonesmith" or architect. He becomes the most skilful workman in the north; and at the end of each year asks from the king some piece of "wholesome rede." The king gives him three good counsels:—"Never trust a little man, nor one with a red beard;" "In whatever haste you may be, never leave a church before the mass is said fairly out." And thirdly, "If thou are angry with thine enemy, and would kill him, say first the Lord's Prayer three times—and then kill him if thou wilt." After this, the king gives him to England, where he trades to great advantage.

England, where he trades to great advantage. The English king, hearing of his skill in "stone-work," desires him to assist in building a new hall but there was an English "master" also skilled in the craft; and to see which was the abler, the king orders that each should build one side of the hall. Haco's side progresses most skilfully and rapidly; and the jealous Englishman accuses him of using "help such as no good man should have. The king is persuaded, and a plot is laid for Haco's destruction. The king sends him his glove as a token, bidding him take the whole charge of the work, and visit it every morning before sunrise. Meanwhile, the workmen are ordered to seize him when he comes — whatever form he may put on by aid of magical arts — and to burn him

i" in a bale of fire. But the messenger ngs the king's gloves to Haco is a little a red-bearded; and he calls to mind the king's first counsel. Accordingly, he rides ig the night; and toward daybreak enters y chapel, where an old priest is about to The second counsel occurs to him, and to the end, after which he returns to the ad hall. In the meantime, the English has visited it, hoping to find his rival burnt; but the workmen, thinking him to under an assumed form, seize, and fling the flames. Haco then appears, and t his remaining to the end of the mass has m. He rises high in the English king's who gives him four noble ships, well laden, sich he returns to Norway. There he ich he returns to Norway. is own house during the night, and sees is on his pillow. He is about to kill both, llects the *third* "wise rede," and repeats er, during which his wife awakes, and ing him, shows him his son, who has been ing his absence.

tory, in its present form, is not probably an the fourteenth century. Can it be irther back; and does any Oriental legend sembling it? The escape of Haco recalls Fridolin in Schiller's "Gang nach dem nmer."

RICHARD JOHN KING.

SAINT GASPARD DE COLIGNY.

readers may not be generally aware that de Coligny, the great Huguenot chief, is das a saint by some of the Roman Catholic in the north of France. The circumre thus stated in a book entitled Itinéraire if, ou Description Routière, &c. de la France talie, by Vayasse de Villiers: Paris, 1813 vork which I have already had occasion in your pages. The author is describing of Chantilly, in the department de l'Oise, improvements made in it by the illustrious of Condé, Montmorency, and Orgemont, ssive owners of the soil; and he continues words:

travaux exécutés par ordre de ce Prince seph de Bourbon) dans la chapelle du château, lécouvrir le corps de l'Amiral de Coligny, la re victime du massacre de la Saint Barthélemi. Ité détaché des fourches de Montfaucon par Due de Montmorency, son cousin, et enterré nt dans cette chapelle. L'évêque de Senlis, sur ce qu'on devait faire de ce cadavre, pro- e ce qui était en terre sainte devait y re- Le cadavre fut placé, d'après cette autorisa- l'église paroissiale, à côté du premier pillier en entrant. Les bonnes femmes y font des se et des offrandes à Saint Gaspard de Coligny, guérison des enfants rachitiques. Si elles que c'est sur la tombe d'un huguenot qu'elles

se prosternent ainsi, elles reculeraient sans doute d'horreur; mais si on le leur disait, elles n'en croiraient rien, et continueraient leur pélerinage, tant est aveugle la crédulité. On fait aussi bien de la leur laisser ignorer, puisqu'au demeurant, c'est la foi qui nous sauve, et que d'ailleurs l'Amiral de Coligny était un homme vertueux et très recommendable."

The words "c'est la foi qui nous saure" are given in Italics by the author, and offer an amusing illustration of the shifts to which even intelligent inquirers will sometimes resort, in order to palliate the degrading excesses of popular superstition. As to the old Admiral's saintship, it is easy to divine how it came to pass. The respect paid to the corpse by the good Bishop of Senlis, in authorising its removal from a private chapel to the parish church; its interment within the walls of the sacred edifice; the interest shown on the occasion by the Montmorencys and other persons of rank; the mystery observed in concealing from the multitude the real character of the Huguenot chief; all these circumstances must have contributed to inspire the peasants with sentiments of veneration for the deceased; and this veneration, strengthened perhaps by some accidental cure of a sick child, gradually arose to that undiscerning credulity which is ever ready to transform a hero into a saint.

Hency H. Breen.

St. Lucia.

EPIGRAMS.

I find the following in a MS. Common-Place Book of the date of January 11th, 1697-8, in a very good handwriting of that time. Can any of your correspondents tell whence they are taken? Have they been in print before? Are they from Martial or Ausonius? I have not mine at hand to look:—

ON THE COVETOUS.

- "He, Hercules' nil ultra does pass by, And Carolus' plus ultra doth apply." Latine.
- "Improbus Herculeum nihil ultra transit avarus, Plus ultra Caroli semper habere cupit." To what, and whom, does this allude?

LAW AND PHYSIC.

"If mortals would, as Nature dictates, live, They need not fees to the physician give. If men were wise they need not have their Pleaded prolonged by the ambiguous laws

If men were wise they need not have their cause Pleaded, prolong'd by the ambiguous laws. So Bartolus might (feeless) go to bed, And mice corrode Hippocrates unread."

Latine.

"Vivere naturæ si convenienter amarent Mortales, medica nil opus esset ope. Si saperent homines, rixis avidisque carerent Litibus, et queruli garrulitate fori. Sic incompositus post scrinia Bartolus iret, Et mus illectum roderet Hippocratem."

OF TIME.

- "Age all things brings -all things bears hence with it.
 All things have time, and time all things fit."
 - "()mnia fert ætas secum, aufert omnia secum. Omnia tempus habent, omnia tempus habet."

A HARD FATHER.

"A sparing father is most liberall
To his son, for, dying, he doth leave him all."

DURUS PATER.

"In gnatum quo, dure pareno, es parcior, hoc es Largior, huie moriens omnia namque dabis."

VIRTUR'S COMPLAINT.

"Itare's love of Love, love of Virtue's rare:
Price is now priz'd, and honours honour'd are:
Riches are prostitute; coyn money byes [sic];
And Virtue's vile, she must her own worth prize."

VIRTUTIS QUERIMONIA.

"Rarus amoris Amor, Virtutis nullus amator.
In pretio pretium nunc in honore honor est.
Divitiso prostrant [sic] emiturque pecunia nummis,
Et sua jam Virtus premia vilis emit."

VIRESCIT VULNERE VIRTUS.

"For injur'd Virtue, trampled on, revives;
More beauteous seems, and by oppression thrives!
Custom it is, that all the world to slavery brings,
And the dull excuse for doing silly things.
Custom, which sometimes Wisdom overrules,
And serves instead of Reason to the ffools."

J. R. R.

THE APPLICATION OF PHOTOGRAPHY TO ARCHÆOLOGY.

The present moment, when Mr. Fox Talbot invites the emulation and competition of our artists by presenting all his patents for improvements in photography to the public, "with the exception of the application of the invention to the taking of Photographic Portraits for Sale," appears to be a peculiarly fitting time for calling the attention of all persons interested in antiquarian pursuits (and who have not the able pencil of an Albert Way) to some of the modes in which the photographic process may be applied in furtherance of their favourite studies.

Such studies are at once the least remunerative and the most expensive; for in many of the most important branches of archaeology, illustrations and drawings become essential, while the cost of money and time is often too great to admit of their being procured. But this wonderful discovery, by which any object,—from a village church to the crumbling monuments and mouldering brasses within it,—a Druidical remain, or a scene

made memorable by historical passages,—at the bidding of the photographist—

"Starts into light and makes the lighter start,"

with a truthfulness which the most skilful artis would in vain attempt to rival, enables the antiquary to fill his portfolio at small expense and with little labour. What must Mr. Dawson Turner's Illustrations of his native county have cost him, albeit much of the labour was labour of love from the gifted members of his own family. By means of photography, a few pounds*, combined with some small experience, would enable each county historian to be his own artist, and the printer of the views which he has himself taken; for it must be remembered that photographic sketches may be multiplied by printing with very little trouble.

There is another class of antiquaries and lover of art by whom this marvellous invention may be applied with great success,—I mean our collectors who illustrate Pennant, Granger, &c. The manner in which large portraits † or views may be reduced, and rare ones copied and printed, by some of the various processes now in use, will enable collectors at once to spare their purses and enrich their collections. I have now before mea printed copy of a portrait (the original taken certainly from a living subject), the work of an amateur, which as a work of art deserves a place in any portfolio. I have had, too, very recently, an opportunity of inspecting some beautiful and most interesting photographic views of Pæstum; and as I write I have beside me a photograph of Roman remains most admirably represented.

It is of course obvious that photography is applicable to many other objects than those to which I have alluded. The purpose of this communication is simply to direct the attention of antiquaries more generally to a matter which, if properly taken up by them, must lead to the preservation of many a pictorial record which will be invaluable to those who come after us. And I trust that the suggestion of the subject in "N. & Q." may be the means of procuring for those inclined to practisate art many useful hints from amateurs far better skilled in it than the present writer.

WILLIAM J. THOMS.

P.S.—Is it too much to suggest to all who may take up the practice, what good service they may

&c., for ten pounds.

† The Granger or Clarendon illustrator may the place in his illustrated volumes copies of portnits which have never been engraved.

^{*} I have the authority of Mr. J. B. Hockin—who announced in the Athenaum of the 14th instant a great improvement in the manufacture of collodion, and a reduction in its cost — that the amateur may be furnished with a very complete set of apparatus, chemicals, &c., for ten pounds.

do to archæological science by depositing printed copies of their works in the British Museum and the Library of the Society of Antiquaries?

PHOTOGRAPHY IN THE OPEN AIR.

Being most desirous to acquire sufficient knowledge of one or other of the various systems of photography, to enable me to take thoroughly accurate views of certain antiquarian remains, I wished to put myself under the tuition of some artist competent to instruct me. I called upon several, but, upon explaining the object I had in view, and stating that most of the antiquities I was anxious to copy lay far removed from human habitations, a doubt was raised as to the possibility of rendering photography available under such circumstances, unless I carried a tent along with me, in which, shaded from the light, the process of rendering sympathetic any of the various kinds of prepared paper, and of afterwards fixing the picture, could be performed. This, however, would be extremely inconvenient, and I would feel much indebted to any of your correspondents who would do me the favour to point out any system by which the tent could be dispensed with.

Being a perfect novice in the art, I am not aware whether the same objection applies to Daguerre's method; that is, whether such an amount of shade is necessary; but if in this respect it were manageable, my feeling would be in favour of employing it, as, from all I can learn, an amateur would be much more likely to obtain good pictures by it, after shorter practice, than by any of the manifold systems in which prepared paper or albumenised glass is used. But, in short, what I wish to know is, what system would be most convenient, most easily acquired, and best adapted for the purpose I have in view? If any gentleman will kindly enlighten me on this point, he will perhaps be good enough also to inform me where the best portable apparatus can be obtained, and what treatise most clearly explains the process he may recommend to me?

A. H. R.

[We gladly insert this Query, in hopes that Dr. Diamond, whose specimens exhibited at Lord Rosse's soirces during the last season attracted such general admiration, will kindly give our correspondent the benefit of his great experience upon this very interesting subject,]

FOLK LORE.

The Application of Toads to Cancers .- Are there any well-authenticated cases of cures resulting any well-authenticated cases of cures resulting from the application of toads to cancers? The naturalists of eighty years ago considered that the land-toad (Rubeta) possessed the property of suck-ing out the poison of the disease; and some re-markable "facts" are brought forward in proof of

the assertion. Do any medical men or quacks of the present day, in their treatment of cancer, pre-scribe "the toad as before"? or is this merely a CUTHBERT BEDE, B.A. bit of Folk Lore?

Salt-Box. — When entering a house in Wales, and purchasing some of the furniture, the property of a former occupant, a Welsh gentleman told me I must purchase the salt-box. I bid for that valuable piece of furniture, and no one attempted to bid against me. I was afterwards told ill-luck would follow me if I had not bought the salt-box. Whence this association of salt and good fortune? R. W. F.

Burial Superstition. — In removing the old church of Old Swinford, Worcestershire, some time ago, a coffin was found with the remains of a lady full dressed in ancient costume, and an astonishing multitude of pins (blackened by age) in her dress, and lying strewed about. Was this connected with any charm or burial superstition?

J. N.

Worcester.

Spitting for Luck, &c .- During my boyhood it was a common practice with children, when they saw a grey horse, to "spit three times," and "go where the spit goes" (as the initiating phrase expressed it), in order to be lucky. The modus operandi was to eject spittle as far from the operator as possible, and for him to take his stand for the second ejection upon the spot where the first emission fell; and so for the third. The practice, notwithstanding the progress of education, has not entirely died out, as I find my own children have been taught the charm, or whatever it may be called. Can any of your correspondents explain the origin of this custom?

For two persons to wash their hands in the same water is deemed a cause of *strife*, unless the second person spits in the water. Whence the second person spits in the water, origin of this?

It is considered unlucky for a person to walk under a ladder, unless he spits three times. Can

this be explained?

To spill salt on the table is considered unlucky. These matters are curious, and I should much like to see them elucidated.

Plymouth.

Minor Dotes.

Cromwell Family .- A few years since I copied the inclosed from the Register of Burials for the parish of Felsted, Essex :

4 1623.

"Robertus Cromwell filius honorandi viri Mis Olivari Cromwell et Elizabethæ uxoris ejus sepultus fuit 31° die Maii, [et] Robertus fuit eximize spei juvenis, deum timens supra multos."

There was a tradition in the parish that this Robert was buried in the church porch, but I could find no trace of a monument. Was he a son or nephew of the Protector?

For the connexion of the Cromwell family with Felsted, see Noble's History.

Mexaco.

"Macaulay's Young Lerite (Vol. i. passim).— Here are three additional evidences of the truth of Mr. Macaulay's picture to those given in "N. & Q." The first describes the life at Wrest in Bedfordshire, where Carew wrote, the seat of Selden's Countess of Kent:

"The Lord and Lady of this place delight
Rather to be in act than seem in sight;
Instead of statues to adorn their wall,
They throng with living men their merry hall,
Where at large tables fill'd with wholesome mest.
The servant tenant and kind neighbour eats.
Some of that rank, spun of a finer thread,
Are with the women, steward and chaplain fed
With daintier cates; others of better note,
Whom wealth, parts, office, or the herald's coat,
Have severed from the common, freely sit
At the Lord's table."

Carew. To my friend G. N., from Wrest.

The instances from Gay and Pope, or rather Swift, need no comment:

"Cheese that the tables closing rites denies, And bids me with th' unwilling chaplain rise." Gay, Trivia, 1716.

"No sooner said, but from the hall
Rush chaplain, butler, dogs and all,
'A rat, a rat, clap to the door.'"
Pope and Swift, Sixth Satire of Second Book of Horace.

Peter Cunningham.

Lifting at Easter.—A gentleman travelling by railway, who had slept the previous night at the hotel at Crewe, was on Easter Tuesday last seized by a party of female servants, including an unctuous kitchen-maid, forced into a chair, lifted from the ground three times, and then kissed by each.

This was in conformity with a custom in the northern counties, which awards a similar privilege to the men on Easter Monday, that is, of

lifting and kissing the women.

The custom is mentioned in Brand's Popular Antiquities, Ellis' ed. vol. i. p. 106., where it is said, on the authority of The Gentleman's Magazine for February, 1794, that lifting was originally designed to represent our Saviour's resurrection.

The account proceeds: "The men lift the women on Easter Monday, and the women the men on Tuesday. One or more take hold of each leg, and one or more of each arm, near the body, and lift the person up in a horizontal position three times. It is a rude, indecent, and dangerous diversion, practised chiefly by the lower class of people. Our magistrates constantly prohibit it by the bell-man, but it subsists at the end of the town, and the women have of late years converted it into a money job. I believe it is chiefly confined to the northern counties."

Mr. Thomas Loggan, of Basinghall Street, informs the world, through the Public Advertiser of 13th April, 1787, that he was lifted by the female servants of the Talbot, at Shrewsbury, and that he had to pay a fee on the occasion. This the gentleman at Crewe escaped.

Remarkable Trees. — Affixed to a tree in the beautiful and spacious park of Woburn Abbey, is the following sonnet; the tree, according to the local tradition, being that upon which the last abbot of that religious house was hung; or, to borrow a pun from Professor Sedgwick, "They took the abbot from his house, and suspended him."

"O! 'twas a ruthless deed, enough to pale
Freedom's bright fires, that doom'd to shameful deth
Those that maintained their faith with latest breath,
And scorn'd beneath the despot's frown to quail!
Yet 'twas a glorious hour when from the gaol
Of Papal tyranny the mind of man
Dared to break loose, and triumph in the ban
Of thunders warring in the distant gale!
Yes, old memorial of the mitred monk,
Thou livest to flourish in a brighter day;
With seeming joy, that pure and patriot vows
Are breath'd where superstition reign'd: thy truk
Its glad green garlands wears, though in deeay,
And pious red-breasts warble from thy boughs.

B. B. Wiffen."

I am not aware whether these lines have ever been printed before.

W. SPARROW SIMPSON, B.A.

The Ember Weeks.— Wheatly says that some derive the word Ember "from a German word which signifies abstinence" [what is the German word here alluded to P]; some from embers being the symbol of humiliation; others from abstinence from all food save cakes baked upon embera. He gives the preference to Dr. Mareschal's conjecture, which derives it from the Anglo-Saxon ymbren (from ymb, aμφι, "about," and ryne, "to run"), a circuit or course: Ember daya, i. e. fasts in course. Bishop Sparrow only gives the Ember cakes derivation, for which he quotes Thomas Becon. Mr. Deane (Serp. Wor., p. 329.) suggests the Egyptian Amber, sacred, as the origin of the word. Others again derive it from faces. Had comparative philology been earlier studied, these

Carry Wright, in his History of Essex, vol. ii. p. 57., notices the monument, and has given the extract from the burial register as the inscription on it, bearing the date of 1639. Robert was the Protector's first-born son.—En.

s conjectures might have been saved. The mber is really a corruption of Quatuor (just as Caresme or Carème is of Quasis). We have got it through the Dutch uper, or Quatemper, and Germ. Quatember I have met some note or other on the yapsés, which occurs St. Matt. v. 41., ; St. Mark xv. 21., in which it is stated Jermans call the Ember Weeks Angaries, on those weeks the vassals pay their quitvices, &c. to their lords.

vers of Shakspeare if there was a record pages of the "whereabouts" of the first ith their dimensions and condition? I ut think the various owners would be to contribute such an account. The ight be kept back until a tolerably comwas written, and then inserted in your

It perhaps might not be displeasing to a list even of the four editions was made hall be glad to give an account of those in soion.

Borsall.

Queries.

RING THE HEAD AND UNCOVERING THE FEET.

st many contradictory customs distinthe Oriental from the European, is that ring the feet instead of the head, as a everence or respect.

rientals have high authority for their ee Exodus iii. 5.), and we find it widely he Levites officiated in the Tabernacle d fect; the Druids, I believe, performed ed duties with naked feet; the Egyptian owed no one to enter their temples withvering their fect: whether the Greeks, and other nations of antiquity observed rule, I know not. In modern times we eneral throughout the East, excepting, the Hindoo-Chinese nations; though ing them I think the Siamese put off is on approaching the presence of any a. Traces of it may exist in Europe man Catholics, in the form of barefooted rims, and penances, &c., and traces of it ted even in the New World. The Pee are told, put off their shoes when apthe boundaries of their Sun Temple, the e retaining his as far as the door, where ared his feet before entering the holy Harris's Collection, vol. i. p. 82. fol.). tells us that no one could enter the Motezuma without first pulling off his stockings at the gate. (Cullen's Transi. p. 211. 4to.) is and Clarke's Travels is the description

of their reception by a Shoshonee chief, with whom they smoked the "pipe of peace:"

"The chief then produced his pipe and tobacco, the warriors all pulled off their mocassins, and our party was requested to take off their own," &c.

I have omitted to note page, but think about 260., ed. 4to. I have several other notices of American Indians uncovering their feet on solemn occasions, but cannot just now refer to them.

If all mankind spread from a common centre, a centre where this custom of uncovering the feet in token of reverence, &c. prevailed, and had even been ordered by the Lord, as above quoted, whence does it arise that all European nations (and European only), rejecting the usages of their forefathers, and the command of God, have adopted so opposite a practice; and whilst polluting their holy places by standing on them with covered feet, are further guilty of the indecency (to say no worse of it), in the eyes of an Oriental, of uncovering the head? Why St. Paul should write to the Corinthians that every man praying, &c. with his head covered, dishonoureth his head (1 Cor. xi. 5.), although he offers a sort of explanation, verse 7., I do not exactly understand; unless because it was in the spirit of the people addressed, for the Greeks prayed with uncovered heads.

Whence comes this practice of uncovering the head in our places of worship at any and at all times; by what law is it enjoined? The 18th Ecclesiastical Canon (the only one bearing on the subject) ordains that all people shall be uncovered during divine service, exce; t such as be sick, and they shall be permitted to wear "a night-cap or coif;" no other exception, no exception in favour of officiating priest; and yet some dignitaries of our church habitually appear in black skull-caps (coif?).

Much remains to be said on the subject of uncovering heads and feet, but at present I am sensible of having trespassed so unconscionably, that I must express as briefly as possible my hope that some of your very numerous and learned correspondents will kindly answer the Queries respecting it.

A. C. M.

Excter.

"PARADISE LOST."

It has been conjectured that from a conversation with Manso, Marquis of Villa, Milton conceived the idea of writing an epic poem, and that Andreini's Adamo afterwards suggested the subject. Who was it first gave to the world the following piece of romance, which looks as if it had been written for some Ladies' Magazine?

"Milton possessed a fine figure, and when a young man was extremely handsome. In one of his wanderings when in Italy, being of a very pensive cast, he sat himself down under a tree and commenced reading, but soon fell asleep. During his slumber two females, who were observed at a distance by two of his companions, stopped on coming near to him: and one of them wrote on a slip of paper the following lines, which she laid upon his breast, and, with her companion, i.amediately disappeared:

"' Occhi, stelle mortali, Ministri de mici mali, Se chiusi m' uccedite Apperti che farete?'

which may be translated :

"Beautiful eyes, mortal stars, authors of my misfortunes! if you wound me being closed, what would you

do if open?"

"It is said Milton was so sensitive on the subject, that he roamed over half of Europe in search of the fair charmer, but in vain: and that this circumstance induced him to write that sublime poem, and entitle it Paradise Lost,"

This Query perhaps may merit a place amongst the "Folk Lore" of "N. & Q." JARLTZBERG.

JOHN CLARE.

Seeing in your list of "Books Wanted" mention made of Clare's Poems, fcap. 8vo., last edit., induces me to send the following Notes and Queries respecting this gifted but unfortunate man. Of his writings I possess: Poems Descriptive of Rural Life and Scenery, 1820; The Village Minstrel, and other Poems, 2 vols. 1821, (this work was bound in 1 vol., and lettered Poetic Souvenir, a few years since, to make it sell); The Rural Muse, 1835. Have these been republished collectively since 1835, with pieces composed by Clare in lucid intervals during his abode at Northampton?

In the Rural Muse there is a piece called the "Vanities of Life?" How far is this original? In Chambers' Journal for August, 1846, several stanzas of it are printed as quotations from "The Soul's Errand;" but neither the quotation, nor the collection of ballads from which it is taken, are in my possession. Are there any other instances in which John Clare has adopted others'

productions as his own?

Should other instances be discovered, judgment must not be severe; since, sometime ago, one feature of Clare's affliction was that he believed himself to be the author of all the poems of which he had heard, and bitterly complained that his works should be published in the names of Milton, Shakspeare, Byron, &c. A. H. Cowper.

SCHONER'S ACCOUNT OF THE BRITISH ISLES.

The following account of the British islands is found, and is all that is found, in the Opusculum Geographicum of John Schoner of Carlstadt, published in 1551. If any of your readers know of a earlier edition, I should like to have the particulars of it.

"Hybernia, quæ et Irlandia insula, ab hyberno tem pore appellata, maxime pabulosa, nullum animal noxium gignit, multum fertilis, subest gradibus 100.54.0. "Anglia, quæ et Albion, insula Britannica, olir

"Anglia, quæ et Albion, insula Britannica, olir cam inhabitarunt gigantes, populus intrepidus in bell optimique sagittarii, lupos non gignit, nec illatos nutri ideireo vagum pecus et sine custode securum. Eju præcipua civitas est Cantuaria, quæ apud Ptole, es conjectura Davernum vocatur, subest gradibus 22, 30, 52, 10. Huc adnavigatur ex Callas civit. Flandries

"Scotia, pars septentrionalior Albionis insulæ, teorifreto sive fluvio ab Anglia dirempta. Natura invidi et contemptores cæterorum mortalium, plus nimio nobibitatem suam ostentantes, mendaces, nec pacem colunt ut Angli, mendicantes circa divorum templa, lapides in elemosinam a pretercuntibus colligunt in usum iguis, nam lignis caret, habet civitates præcipuas S. Andreas 16.15.57.50. S. Joannes 15.40.59.55."

THE CRYSTAL PALACE - WHO DESIGNED IT?

In one of the earlier editions of Loudon's Eucyclopædia of Gardening (that of 1822), at p. 926paragraph 1600, there occurs the following very remarkable passage:

"Indeed there is hardly any limit to the extent of which this sort of light roof might not be carried; several acres, even a whole country residence, might be covered in this way, by the use of hollow cast-iron columns as props, which might serve also as conducts for the water which fell on the roof. . . The plan of such a roof might either be flat ridges, or octagon or hexagon cones, with a supporting column at each angle raised to the height of a hundred or a hundred and fifty feet from the ground, to admit of the tallest oriental trees, &c. The great majority of readers will no doubt consider these ideas as sufficiently extravagant; but there is no limit to human improvement; and few things afford a greater proof of it than the comforts and luxuries man receives from the use of glass."

In later editions of the work this passage suppressed, the author having probably decrains idea altogether too extravagant for realisation but if the originator of the Crystal Palace never met with the above-quoted suggest of a brother gardener, we must only combits happy idea as one of those startling incidences" so summarily disposed of by Mr. in The Critic, and "all that can be said is, that people happened to hit on the same though Such coincidences are not uncommon among power of them, and some very remarkable stances of them have at times appeared in yar pages. If Shakspeare had the start of Puff, we make accord to Loudon precedency of Paxton; though surely, if Sir Joseph was aware of a prior claim.

e idea which he has appropriated, he would cratched poor Loudon's name, if not with a ad on the corner of one of his panes, at least pen on the sheet of blotting-paper whereon, told, with a few bold strokes, he gave his il idea to the world.

JOHN HALES OF ETON.

following is a copy of an inscription on the of John Hales, in the churchyard adjoining lollege Chapel, and a translation by a genof this place. In Mr. Creasy's Lives of at Elonians, p. 201., it is stated that — less had some fame as a poet, as appears from a Suckling's Session of the Poets, 'Hales, set by "Sea".

ou inform me what are the names of any of ms, and where they are to be found?

"[Inscription.]

Mysarym . et . Charitym . Amor IOHANNES . HALESIYS

nen . non . tam . Hominis . qvam . Scientiae)
Hic . non . iacet

At . Lvtvm . qvod . assvmpsit . optimvm Infra . ponitvr Nam . certe . svpra . Mortalis . emicvit

Moribvs . svavissimis genio . svbtilissimo . pleno . Pectore . sapvit

Mvndo . svb . limior Adecq . aptior . Angelorym . Consortio Actats . svac . 72

Impensis, pet. Cyrwenii Olim hvivs, coll. Alymni Was, byried, on this. Twentieth. Day Of. May. 1656

[Translation.]

P. Darling . of . the . Muses . and . Graces, JOHN . HALES,

e. Name. is. the. Name. of . Knowledge. Itself,

Rather . than . of . a . Man, Is . not . interred . here;

But . only . the . beautiful . Clay

Which . he . put . on,
Reposes . beneath.
as . conspicuous . for . sweetness . of . Manners,

Beyond . other . Mortals:

A. Man . of . most . subtle . Genius
And . profound . Learning;

Who . soared . above . the . World,
And . so . was . rendered . fitter
For . the . Companionship . of . Angels.
. died . in . the 72nd . Year . of . his . Age,
was . buried . on . this . 20th . Day . of . May .

1656.
This . Monument . was . erected
At . the . Expense . of
Peter . Curwen,
Formerly . Fellow , of . this . College."

[No poetical pieces by the ever-memorable John Hales are to be found in his Golden Remains, or in Lord Hailes' edition of his collected Works, in three volumes 12mo., nor has Dr. Stukeley discovered any in his MS. collections for a Life of John Hales (Sloane-MSS. No. 4222.). In short, it is doubted by Chalmers in his Biographical Dictionary, whether Hales is the person noticed by Sir John Suckling. He says, "It remains to be mentioned, that Wood (see Athen. Oxon. by Bliss, vol. iii. p. 412.) informs us that Mr. Hales not only associated with, and was respected by the wits of his time, Sir John Suckling, Sir Win. Davenant, Ben Jonson, &c., but would sometimes divert himself with writing verses; and that he had a talent for poetry he thinks appears from Sir John Suckling's mentioning him in his Session of Poets:

'Hales, set by himself, most gravely did smile,
To see them about nothing keep such a coil;
Apollo had spied him; but, knowing his mind,
Past by, and called Falkland that sat just behind.'

But there is no proof that Mr. Hales of Eton was meant here, and still less proof of a letter in verse by Sir John Suckling having been written to Mr. Hales at Eton. It has more the appearance of one written to some person at Oxford or Cambridge, than at Eton." The inscription on the tomb of John Hales is given in An Historical and Critical Account of the Life and Writings of Mr. John Hales, by M. des Maizeaux; also in Le Neve's Monumenta Anglicana, and in Wood's Athenæ Oxon.]

Minor Querles.

Sovereigns dining in Public. — In the London Gazette, No. 7623, of Tuesday, August 2nd, 1737, there is an article from Hampton Court, dated Aug. 1st, 1737:

"Yesterday, 31 July, being Sunday, their Majesties, the Prince and Princess of Wales, and Princesses Amelia and Caroline, went to chapel at Hampton Court, and heard a sermon preached by the Rev. Dr. Blomer. Their Majesties and the rest of the royal family dined afterwards in public as usual, before a great number of spectators."

Perhaps, Sir, some reader of the "N. & Q." will have the goodness to inform me in what country this dining of royalty in public on Sundays originated, when it commenced in this country, and how long it has been discontinued?

Richmond, Surrey.

H. T.

Executioner of King Charles I. — In vol. xi. p. 104. of the Lords' Journals will be found an order to the Lieutenant of the Tower to bring into the House the original warrant for the execution of King Charles, which it appears was then in the possession of Col. Hacker, to whom it was addressed. The Lieutenant subsequently delivered in the warrant, and stated, that on asking Col. Hacker if he knew who was the executioner of the king, he replied he did not know, but he had

heard it was the "Major;" but he would endeayour to ascertain.

Query: Was it ever ascertained who the said Major was? Has any writer referred to this statement of Col. Hacker, who was not unlikely to know, as the warrant was addressed to him, and he no doubt was instrumental in giving, if he did not actually give directions for that atrocious act. Col. Hacker was, in 1660, a prisoner in the Tower; what became of him?*

Tradescant.—In the Heralds' Visitation of the County of Suffolk, anno 1664, are recorded three generations of a family of Tradescant of Wenhastone: William, Robert, and William the grandson, then at, thirteen

then æt. thirteen.

Query: Does any descendant exist in the county of Suffolk? and what relationship existed between this family and the gardener to the Rose and Lily Queen?

G.

Bishop Butler. — Can any of the readers of "N. & Q." give information as to the authorship of An Inquiry concerning Faith: London. Printed for John and Paul Knapton, at the Crown in Ludgate Street, MDCCXLIV. pp. 107.?

Ludgate Street, MDCCXLIV. pp. 107.?

My copy was purchased at the sale of the library of the late Rev. J. B. Vince, Rector of

Ringwood, Hants.

On the title-page is written, "By Bishop Butler, late Bishop of Darham, author of *The Analogy*," and in pencil on the fly-leaf, now almost illegible, "Dr. Smalridge's notes," or "Dr. Smalridge's copy."

The style is singularly like that of the great

The style is singularly like that of the great author of *The Analogy*, and there are germs of thought which appear more fully worked out in that treatise and in the sermons preached at the Rolls Chapel. But for the date (1744) it would appear to be an early unacknowledged work of Bishop Butler. *The Analogy* was first published in 1736, and the *Sermons* in 1726. W. E.

[The copy of this pamphlet in the British Museum is without any bookseller's name, or even date, on the title-page, and appears to have been printed before a publisher was found for it, as a blank is left for the name after the word "London".]

Nickname. — What is the origin of Nickname? The question was asked by a child of seven years old, and no one could answer him. Johnson gives only nom-de-nique, French.

Lintof's House, the Cross Keys, Fleet Street. — Can any of your readers inform me whether the

[* Colonel Hacker was executed at Tyburn, Oct. 19, 1660. For some account of him, see The Tryall and Condemnation of Col. Axiell, Col. Hacker, and Capt. Hewlet, 4to. 1660; also George Bate's Lives, Actions, and Execution of the Prime Actors and Principal Contribers of the Marder of Charles I., 1661.—Eb.]

house, once the residence of Bernard Lintot, the celebrated publisher, yet stands? If so, where? E. Buckingham.

"Statuta Exoniæ."—In one of Thorpe's sale catalogues appeared some years ago an article thus: "Statuta Antiqua Angliæ, a very early MS. of the fourteenth century, upon vellum, 4to., in the original binding." That volume, among other important instruments, is said to have comprised Statuta Exoniæ. Will any among your readers who may be able to do so, be good enough to state the dates and subjects of the statutes designated by the above title; and as to the MS. itself, where it now is, and whether it be accessible?

Hooping-Cough.—Is it hooping-cough or whooping-cough? I remember, some years ago, hearing that "once on a time" the whooping-cough was very fatal in (iloucester; but some good dame discovered a receipt for its cure, which proved singularly efficacious (the affection was probably on the decline), and that the same was recorded, for the benefit of future generations, on a mural tablet in Gloucester Cathedral. Is this the case? R. W. F.

Bath.

Earl Cornwallis. — In a recent Number of the Gentleman's Magazine, it was stated that James Mann, fifth Earl Cornwallis, was created M.A. in 1798, as "grandson of the late Earl Cornwallis, and of kin to the King's Majesty."

How was he of kin to George III.?

F. B. RELTON

Epigram on Lord Palmerston.—The annexe political squib or epigram, which was current in the London clubs at the time of Lord Palmerston retirement from the Cabinet, has been ascribed to an eminent literary character of the Russell party Can any of your correspondents put the saddle of the right horse?

"Never fear, my Lord John, since Palmerston goes,
That the popular breath you will catch less;
For, rid of that Lucifer, every one knows
Your Cabinet then will be match-less,"

A. B =

Optical Curiosities. — Will some of your correspondents give me answers to the following Queries:

I. If I stand in the sun, so that my shadow falls on the water, the entire shadow is fringed with bright lines; like the glory sometimes represented round the head of the Saviour.

II. When the sun shines through intricate foliage, so as to cast the shadow of the leaves and branches on the ground, the interstices in the shadow appear either circular or oval.

III. A labourer in Gen. Wyndham's slate mines, on Honister Crag, Cumberland, told me that the worknen up there can see the wind. He says, that at a time when the wind is still, there will suddenly arise a fearful gust that carries everything before it. At last the gust strikes the flat face of the slate rock, and immediately an appearance like a rainbow is seen on the slate. "This," he added, "we suppose to be the wind."

I ask for an explanation of the first two phenomens; and as to the third, what does it mean? Has the appearance which these Alpine miners undoubtedly see, anything to do with the wind?

C. Mansfield Ingledy.

Keel-hauling, with an obsolete Addendum.—One has often read and heard of the barbarous punishment of "keel-hauling" in the navy. There is a refinement, however, described in the following extract, which is now, I think, unknown to the "Lords Commissioners." After describing the common "ducking at the main yard-arm," our author (Nathaniel Boteler, Esq., "lately a commander and a captain in one of His Majestics Royal Ships of War," whose work is dedicated to

the immortal Pepys) proceeds thus:

"And if the offence be foul, he is also drawn undermeath the very keel of the ship, the which they term keel-raking; and being thus underwater, a great piece is given fire unto right over his head, as well to astonish the more with the thunder thereof, which proveth much offensive to him, as to give warning to all others to look out and beware."—Six Dialogues about Sea-Services: London, 1685.

Query hereon: At what time was the supplementary "service" of the "great piece" given up?

H. G. T.

Weston super Mare.

Harresting on Sundays.— Can any of your lay or clerical readers refer me to any old divines who have discussed the question, How far it is lawful for a Christian man to attend to his corn harvest on a Sunday, if, in a very wet and catching season, that day turns out fine?

H. T. E.

Civilation.—Can any of your readers supply me with an authority or an etymology for this word? I cannot recall the context, but it explained it dearly enough as the equivalent of "intoxication"; from which it recedes into polite slang, apparently about as far as the phrase "elevation," employed to the same purpose.

J. D. W.

Cambridge.

Veronicu Plant and Saint. — In Hooker and Arnott's British Floru, the word Veronica is accented Veronica, and is said to be "obviously derived from topz euros, the sacred picture, the source (like St. Veronica's handkerchief) being immagined to bear a representation of the counte-

nance of our Saviour." The Queries I wish to put are, firstly, Is this the true derivation, and the right accent? and, secondly, What species of Veronica is it that has this marvellous portrait? as in none that I have seen, either English or foreign, can I trace the slightest resemblance to a face.

I should also be obliged for a reference to any book where I can find the history of St. Veronica. R. A. of A.

Revolutionary Calendar. — Do any of your correspondents recollect the whole of George Ellis's droll version of the distinctive names assigned to the months in the revolutionary calendar? I subjoin the French names, and as many as I remember of Ellis's parody:

Vendémiaire	-	-	-	Squeezy
Brumaire	-	-	-	W heezy
Frimaire	-	-	-	Freezy
Nivôse -	•	-	-	Snowy
Pluviôse -	-	-	-	Flowy
Ventûse -	-	-	-	Blowy
Germinal	-	-	-	Seedy
Floréal -	-	•	-	
Prairial -	-	•	-	Meady
Messidor -	-	-	-	Mowy
Thermidor	• '	-	-	Glowy
Fructidor -	-	-	-	

I have quite forgotten the equivalents of Floreal and Fructidor, and I am doubtful about some of the others, as it is above forty years since I heard them; but I think the first two triads are exact. "Squeezy" for the month of the wine-press, with "wheezy" and "freezy" for the months of fogs and frosts, are very droll.

[The version we have met with is in the following form: — Freezy, Sneczy, Breczy, Wheczy; Showery, Lowery, Flowery, Bowery; Snowey, Flowey, Blowey, Glowey.]

Minor Queries Answered.

Edmond Howes. — Who was Edmond Howes, who (Southey says) wrote under Elizabeth, James, and Charles?

J. R. Relton.

["Edmund Howes, Gentleman," was the continuator of the Annales of the venerable John Stow, which he "Continued and Augmented with matters Forraigne and Domestique, Ancient and Modeine, vnto the end of the present yeere, 1631." The first edition appeared in 1615. To each edition an ornamented title-page is prefixed, "enough," says Dibdin, "to give a fit of the cholic to every lover of good art." Howes "painefull travails" are better known than his own personal history, as his name will not be found in any Biographical Dictionary. In the dedication of the Annales, edit. 1631, to the King's most excellent Majesty, he speaks of this work as "my thirty yeeres labours of impartiall truth, which with all faithfulness I have composed, according to my oath and promise made to the late most.

reuerand Prelate, Doctor Whitegift, Lord Archbishop of Canterbury, by whose especiall instruction and encouragement I undertooke this general worke, in honor of my Prince and Country." At the end of the work is a curious "Epistle Dedicated to the Lord Maior and Aldermen of London," in which he states most feelingly the heavy blows and great discouragements he received from his friends at the commencement of the undertaking, for "one amongst the rest, after he had sworn an oath, said, I thanke God that I am not yet mad, to waste my time, spend two hundred pound a yeere, trouble myselfe, and all my friends, onely to gayne assurance of endlesse reproach, losse of liberty, and bring all my dayes in question." Howes lived, however, to "tender his free offered thirty yeeres labours to the patronage of the right Honourable and grave fathers" of the City of London, telling them at the same time how heroically he had surmounted the labours and difficulties of his Continuation, in spite "of all precurrent vipers, lurking adders, and venomous tongues!"]

Mediaval Words. — In Chronicles of Jocelin of Brakeland, translated by T. E. Tomlins, the following words occur, of which I should be glad to know the meaning:

Firmars (who held the towns), Pitancery, Bar-

rators, Hanapers.

In what glossary are they to be found?

J. R. RELTON.

[Consult the glossary at the end of the edition of Chronica Jocelini de Brahelonda, edited by J. G. Rokewode for the Camden Society; also Spelman's Glossary.]

Saints' Days and Sundays. — What is the rule, if there is one, for reading the Lessons, Epistle, and Gospel, when a saint's day, with particular lessons, &c., falls on a Sunday? On Sunday July 25th, in this present year, being the seventh Sunday after Trinity, and also St. James's Day, in St. Margaret's Church, Westminster, the Lessons, Epistle, and Gospel for "St. James's Day" were read; while at the Abbey, only a few steps off, the Lessons for the seventh Sunday after Trinity were used, with the Epistle and Gospel for St. James's Day.

[It was ruled by the Bishop of London, in his Charge of 1842, p. 65., that "Where a saint's day falls upon a Sunday, the collect for the saint's day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the saint's day, but the Lessons for the Sunday."]

George Chalmers.—I have a book (there is no title) with a prefix to Chap. I.: "An Introduction to the History of the Revolt of the Colonies." At the conclusion is, "End of Volume I." A MS. remark on the fly-leaf says: "This book was printed in the year 1782, for George Chalmers, Esq., the author, who wrote an History of the Rise and Progress of the American Colonies, published in quarto." Will some of your correspondents

oblige me by saying whether the work was ever completed; or, if not, what impeded its conclusion? There is no publisher's or printer's name.

BONSALL.

[There is a copy of this work in the British Museum, without a title-page or any prefatory matter. On the fly-leaf is written in pencil, "By George Chalmers." The place and date are queried in the catalogue as "Lond. 1790?"]

Sir William Denny. — Who was Sir William Denny, said to be the author of Pelecanicidium: or the Christian Adviser against Self-Murder; together with a Guide and the Pilgrim's Pass to the Land of the Living, 1653?

J. R. RELTOX.

[Sir William Denny, of Gillingham, in Norfolk, was created a baronet 3rd of June, 1642, married Miss Catherine Young, but had no issue. Sir William died in great indigence, and with him the title expired. Burke's Extinct Baronetcies.]

Scotch Psalms and Paraphrases.—When and by whom were the Psalms of David in Metre, and Translations and Paraphrases in Verse of seceral Passages of Sacred Scripture, written, which are now used in the Kirk and other Presbyterian congregations in Scotland?

G. A. T.

Withyham,

[The metrical version of the Psalms used in the Kirk was composed by an Englishman named Francis Rouse, a native of Cornwall, who flourished as one of the keenest republicans during the reign of Charles I. and the Commonwealth. In early life Rouse studied as a lawyer, but abandoned the profession on becoming a member of the Rump Parliament. He subsequently assisted Cromwell to the supreme authority as Protector, whom he affected to look upon as a compound of the characters of Moses and Joshua; and his original intention was to form the English Commonwealth after the model of the Jewish. Hence, after he was made Provost of Eton, his cotemporaries styled him "the old illiterate Jew of Eton." After a life of political strife, he died in 1659, and was buried with great pomp at Eton. His writings were printed in 1657, under the title of The Works of Francis Rous, Esq., fol. See "N. & Q.," Vol. v., p. 80.]

Suffragan Bishops, — Cotemporary with the act which made Henry VIII. head of the English Church, another act was passed to constitute twenty-four suffragan bishops, and twenty-four new towns were named as their sees. Were these bishops ever nominated, and how long did they act?

J. W.

[Six-and-twenty places were named as the seats (nominally) of the suffragan bishops; Gloucester and Bristol were subsequently made new bishopries. The act 26 Hen, VIII. c. 14, was repealed by 1 & 2 Philip and Mary, c. 8., but it was revived by 1 Elizabeth, though seldom put in practice since that time. For the names of the suffragans nominated under this act, see A List of the Suffragan Bishops in England, drawn up by the late Rev. Henry Wharton, from MSS. in the Lambeth Library, A.D. 1769, reprinted in Bibliolicea Topographia Britannica, vol. vi.]

Replies.

SURNAMES.

(Vol. v., passim.)

This is a subject which involves many curious states of antiquarian interest, bearing upon the language, habits, and pursuits of our countrymen in bygone days. It is one, also, that immediately concerns every man who feels an honest pride in being called by his father's name. With a view, therefore, of drawing more general attention to it than through the appropriate medium of "N. & Q." it had then received, I drew up the notice which appeared in Vol. v., p. 290. That notice has been succeeded by many others of a highly instructive character; and with the hope of yet further eliciting inquiry, I now offer the following more extended observations. Your clerical readers are best qualified to supply the illustrative information most to be desired, namely, particular facts and local traditions.

If Mr. Lower correctly accounts for the origin of the surname Mitchell (Vol. v., p. 509.), that gentleman need scarcely be reminded that — not to take him to its true source in lötunheimr*—it is one coeval, in all probability, with the presence of Hengist and Horsa on our shores. At any rate, amongst other men of mark similarly designated, the illustrious Thegn, whose daughter, Ethelswytha, became the wife of our Alfred, was called Ethelred Mucil (Mickle), though, with a lamentable disregard of all cuphony and politeness, a transposition frequently took place, and he became Mucil Ethelred, which, in our present vernacular, would be Big Ethelred. In like manner we might derive the names Black or Blake, White, and Stammers, from those respectable personages of the Anglo-Saxon period, Wulfric se Blaca, Thurceles Hwitan, and Ethelwerde Stameran.

Then, again, without stopping to inquire with C. (Vol. v., p. 592.) whether its root be identical with that of earth, in Old Norse Iörth, I may observe that worth, as an independent word, is a designation also of the highest antiquity in our language. The Old Norse urd, and Teutonic word, a "fate" or "destiny," was, with our Anglo-Exon progenitors, wörd, whence the "weird isters" of Gawen, Douglas, and Shakspeare. Thomas Wurth, Wortys, or Woorts, for so is the

name severally written, was Sheriff of Norwich in 1480, and Coroner in 1489.

1480, and Coroner in 1489. But whether or no we are called upon to travel as far as ancient Scandinavia for the etymologies of these two particular names, certain it is that many of our most common personal appellations, if we trace them to their fountain head, have a Norse original, such as Balderstone, Thurston, Smithers (whence Smith in all its varieties), Ward, Garth, &c.; whilst others, found in great numbers, especially amongst the population of the old seats of our woollen manufactures, are undoubtedly of Flemish or Walloon, and German extraction. Now, as to both these classes of names, originally derived from cognate families of languages, when we are at fault in all other directions, I may answer Mr. Lower's third Query (Vol. v., p. 509.) by referring him to the glossaries appended to the Eddas and Sagas published at Copenhagen, shirtly by the P. S. N. chiefly by the R. S. N. A., and by the Arnemag-nean Commission, as well as to the interesting and highly erudite *Deutsche Mythologie* of Jac. Grimm, authorities which often permit us to pursue our inquiries to the most satisfactory conclusion. The name Wicland, Wealand, or Wayland, for instance, is none other than that of the hero of the Völundar-kvida, identical with the Velint of the Vilkina-saga. Völundr means a skilful workman, in which sense the Icelanders still use it, as in the phrase, Hann ez völundr à járn, "He is a wayland in iron."

The Latin shape assumed by them in old deeds, charters, and other evidences, often, again, at once discovers the original meaning and form of certain classes of ancient surnames, and frequently enables us to assign to an identical source appellations which, at a first view, appear to have no two characters in common. For instance, Grosvenor is Magnus Venator; Fairfax, De Pulchro Capellitio; Cutcliffe, De Rupe scissa, &c. Burroughes and Burke, with the numerous orthographical modifications of each, are all again rendered by De Burgo; as are Woolfe, Love, and Loo, by Lupus; and Frene and Ashe, by De Fraxino: whilst some names seem to be nothing more than simple contractions or corruptions of their Latin style, as Benlows of Benevolus, and Foulis of De Foliis. A few other similar examples are given in Vol. v., p. 291.

And here I may draw attention to the fact that, in old legal documents, we often find proper names so misspelt, as quite to alter the true character of the word. The cause is obvious; when these names are given viva voce by uneducated people, the scribe, if unacquainted with the patois of the district, especially with the local vowel sounds, and the peculiar force of certain of the consonants, is led, almost unavoidably, into error. It is as if he were taking down the speech of a foreigner without understanding a word of his

⁸ By the way, on whose authority does Ms. R. F. LITTLEDALE (Vol. vi., p. 60.) represent the Icelandic litus as equivalent with Godmen? Is not Polyphagos a better rendering of Iötun?

language.* And, as descriptions of places and persons are transcribed for the most part from one such document into another, this error is perpetuated, to the infinite bewilderment and discom-fiture, not only of the etymologist, but also, which is of far more consequence, of the conveyancer and

the genealogist.

Although it must be admitted that, when rightly understood, the vulgar provincial sound of a word, if it be one of native growth, is frequently our safest clue to its unde derivatur, still the misspelling, mispronunciation, and other changes surnames are perpetually undergoing, as they spread themselves over a country, present obstacles in the way of tracing personal designations to their true origin, which demand much diligent inquiry and local information to surmount. I have met with many a man who could not give me what I knew to be his own proper name with any approach to correctness; and thus, as my own experience testifies, Edmondson is transformed into Emmer-son, Immerson, and Impson; Parrington into Parnton, Panton, and Barnton; Peremore into Perramore and Palmer, &c. Still, such like accidental and unintentional effects of blundering ignorance, for similar variæ lectiones rarely exist in reference to the patronymics of the educated classes, are not, I would suggest, sufficient to justify Mr. Lower's remark (Vol. v., p. 509.), "That family names have scarcely become hereditary, in some parts of England, even now in the middle of the nineteenth century." The right name is still there, and is meant to be expressed, if its owner did but know how. But until we can all of us "speak, read, and write with propriety, such like variations must continually occur; nor, I would beg W. L. (Vol. v., p. 424.) to observe, do they at all invalidate the somewhat indefinite statement made by me (Vol. v., p. 290.), that "surnames were not completely adopted by the mass of the people until the close of the fourteenth century.

We find, however, "in many isolated parts of the country," as that statement asserts, occasional instances of "a total change from one designation to another," that is to say, a person obtains a nick-name, and this, here and there, as in the case re-ferred to by E. S. (Vol. v., p. 425.), may haply supersede his paternal name, and be transmitted to his children. But this is an unwarranted irre-gularity, for, after all, the newly adopted appellative does not legally belong to him; and its use, in certain proceedings, might subject him to unplea-

The still prevailing custom referred to by W. L. (Vol. v., p. 424.), of distinguishing an individual by the addition of his father's or mother's Christian name to his own Christian name, and which, I may remark, is by no means confined to the locality indicated by that correspondent, will in itself immediately account for the anomalous personal description to which he alludes as occurring temp. Car. I. I could readily exemplify this custom by innumerable instances, some of them sufficiently curious, e.g. "Matty Johan Ned,"
"Dick o' Dick o' Dicky's," &c., and point to other
similar peculiarities of a highly suggestive character. It is enough, however, to invite especial attention to these accidental names, in the use of which multitudes of existing surnames had their origin; and the places to look for them in most abundance are those where the same family designations largely prevail, as in Wensleydale, amongst the Metcalfes and Dinsdales, and in Weardale amongst the Featherstons and Waltons-Old parish registers, again, will amply reward the labour of investigation; they are full of illustrative matter. Cowgill

A. C.'s excellent observations on the assumption of surnames embolden me to offer a suggestion which, I conceive, if commonly adopted, would tend to clear up family history very remarkable Suppose that every child was given as a secondame (between his Christian and surname) that his mother's family. By this means the cotent porary branches of each family would be instant distinguished, and after the lapse of a few gene rations, the clue to the maternal lines would be c incalculable service. Thus, three brothers, Charles Robert, and Thomas Russell, marry respectivel Mary Howard, Anne Somerset, and Jane Caven dish. The children of Charles Russell and Mar Howard are Charles Howard Russell, William Howard Russell, and Mary Howard Russell Their cousins, the children of Robert Russell and Anne Somerset, are Richard Somerset Russel and Charles Somerset Russell. The third branch similarly are Cavendish Russells. By this mean there can be no confusion between cousins, ever if two or more should bear a favourite Christian name; and in speaking of the various branches collectively, there would be great convenience in designating not only the family but the generation, as the "Somerset Russells," the "Howard Russells," &c. Of course in the second generation

sant consequences. The truth is, a man, proprio motu, may not lawfully divest himself of his parental surname; it descends to him as an indefeasible inheritance; and, till within the last few years, no less a sanction than that of a solemn act of the legislature was necessary to enable him to change or modify it, though now the licence of the crown alone suffices for that purpose.

^{*} What would the sharpest London reporter make of the following, when spoken by a native of the Fells, "En udder blae el deat?" What again of the exclamation of an "Owdhum" gossip, "Farttle be ith' Foyar?" But both these expressions are pure English nevertheless.

the grandmother's name would be dropped for the mother's, and Charles Howard Russell's son by his wife Jane Percy will be Thomas Percy Russell.

SURNAMES ASSUMED.

(Vol. vi., p. 97.)

There is one practice of this kind not adverted to by A. C. which strikes me as peculiarly unjust, when the heirs-general assume a name that is not extinct. I know a case where a sister inherited her brother's estate; and wishing to take the name, was for the time prevented by the male heir; but during the minority of his son, her son assumed it by act of parliament. The descendents of the latter having again failed in the male line, the name has been a second time assumed by their heirs-general, and these now call themselves the elder brunch of the family, whose name they have taken. In the same family, the eldest of the remaining male line having left a daughter, it is said that her descendants are also to assume the name, while there is still a direct male heir, who, if he does not inherit the estates, ought surely not to be deprived of the representation of his ancient and honourable name.

I know no remedy that would be effectual, unless it were permitted to the real representatives of families who ranked as European nobility in the Middle Ages, to call themselves by some such bonourable distinction as "noble gentleman," or the like, their wives having the designation of dame." I would give them no rank beyond "dame." I would give them no rank beyond what they are entitled to as hereditary esquires. But when it is considered that the name and arms (for example) of Chaworth are on the tombs of the Dukes of Burgundy, among the greatest princes of Europe; that Sir Philip Sydney is said to have had the offer of the crown of Poland; and that English families, many of which remain, were almissible as knights of Rhodes and Malta, which required nobility of four descents, it must seem ruher incongruous that their direct representa-tives might now write themselves "Rentier," and be supposed by foreigners to be of the same rank which we now understand in England by the term "Gentleman Farmer."

If the eldest representatives of such families would combine for such an object, as the baronets did a few years ago, I think they might gain their And even those of them who possess rank and title would not be sorry, I think, to be thus distinguished from the new-made aristocracy.

I will not discuss with A. C. the propriety of the Practice which he censures, but which is now fully nctioned by custom. The instances in which a beage of surname, or an additional surname, has been authorised by the crown, are fur too nu-

merous to be counted. The practice, however, does not appear to be a very ancient one, and I should like to know what is the earliest instance on record? At first, I presume, it was a special favour; at present, any one that is able and willing to pay the fees may, I believe, obtain it. How long has this been the case? How long, too, has it been the custom for a person of equestrian rank, who has assumed a second surname, to prefix to it his original surname, as if it were a Christian name, after the title "Sir?" The dates of these innovations are worth being recorded.

ENGLISH BISHOPS DEPRIVED. (Vol. vi., p. 100.)

English Bishops deprived by Queen Elizabeth in June, 1599:

1. John White, Bishop of Winchester, died at South-Warnborow, Hampshire, Jan. 11, 1559-60. Some account of him will be found in Cassan's Bishops of Winchester, 8vo., 1827, vol. i. pp. 544—551. See also Wood's Ath. Oxon., by Bliss, vol. i. col. 311.

2. Owen Oglethorp, Bishop of Carlisle, who crowned Queen Elizabeth, died Dec. 31, 1559, and was buried in the church of St. Dunstan's, Fleet Street, London. Wood's Ath. Oxon., vol. ii. c. 792. Le Neve's Fasti Ecclesiæ Anglicanæ, fol. 1716, р. 335.

3. Cuthbert Scot, Bishop of Chester, died at Louvain. Fuller's Church History by Nichols, 8vo., 1842, vol. ii. p. 449. Le Neve, p. 341.

4. James Tubercyle, Bishop of Exeter, is said by R. Izacke, in his Antiquities of the City of Exeter, 8vo., 1677, to have died Nov. 1, 1559. Wood's Ath. Oxon., vol. ii. c. 795.

5. Ralph Bayne, Bishop of Lichfield and Coventry, died at Liliagton in 1560, and was busied in

try, died at Islington in 1560, and was buried in the church of St. Dunstan's in the West, London. Zouch's Works, 1820, 8vo., vol. ii. p. 283. Le Neve, p. 125. Fuller's Worthies, by Nuttall, 8vo.,

1840, vol. ii. p. 410. 6. Francis Mullet, Canon of Windsor, Chaplain to Queen Mary, and Dean of Lincoln, died Dec. 1570. Le Neve's Fasti, p. 146. Wood's Ath. Oxon., vol. ii. c. 781.; and Wood's Fasti, vol. i. c. 48.

7. Thomas Goldwell, Bishop of St. Asaph, was living at Rheims in 1580, being then about eighty years of age; and is said to have died shortly afterwards at Rome. Wood's Ath. Oxon., vol. ii. c. 822.

8. Henry Morgan, Bishop of St. David's, died at Wolvercote, Oxfordshire, Dec. 23, 1559. Le Neve's Fasti, p. 514. Wood's Ath. Oxon., vol. ii. c. 788. Fuller's Church Hist., vol. ii. p. 449. 9. Richard Pate, Bishop of Worcester, died at

Louvain. Thomas's Survey of the Cuthedral Church

of Worcester, 4to., 1736, Part II. pp. 209-10. Wood's Ath. Oxon., vol. ii. c. 794. Le Neve's

Fasti, p. 299.
10. Nicholas Heath, Archbishop of York, died at Cobham, in Surrey, 1579. Nichols' Progresses of Queen Elizabeth, 4to., 1823, vol. i. p. 250. Le Neve's Fasti, p. 310. Wood's Ath. Oxon., vol. ii. c. 817.

11. Gilbert Bourne, Bishop of Bath and Wells, died at Silverton, in Devonshire, Sept. 10, 1569. Cassan's Bishops of Bath and Wells, 8vo., 1829, Part I. pp. 462-467. Le Neve's Fasti, p. 33.

12. David Pole, Bishop of Peterborough, died in 1568. Le Neve's Fasti, p. 239. Wood's Ath.

Oxon., vol. ii. c. 801.

13. Thomas Watson, Bishop of Lincoln, is said in Chalmers's Biog. Dict. to have died in 1582. This however is unsupported by his authorities, unless Dodd's Church Hist., to which I am unable to refer, gives this date. According to the following authorities, he died at Wisbeach Castle, Cam-bridgeshire, in 1584; and was privately buried in the church of that town, Sept. 27. Philipot's Examination and Writings, edited for the Parker Society, 8vo., 1842, p. 168. Hutchinson's Darham, 4to., 1787, p. 141. Wood's Fasti, vol. i. c. 145.

English Bishops deprived, Feb. 1, 1691:

1. Thomas Ken, Bishop of Bath and Wells, died at Longleat, March 19, 1710-11, aged seventy-three; and was buried at Frome Selwood, Somersetshire, March 21. Cassan's Bishops of Bath and Wells, Part II. pp. 83-101. Lathbury's History of the Nonjurors, 8vo., 1845, p. 225.

2. Francis Turner, Bishop of Ely, died Nov. 2, 1700; and was buried in the church of Therfield, Herts. Chalmers's Biog. Dict. Lathbury's Non-

jurors, p. 183.

3. Robert Frampton, Bishop of Gloucester, died in 1708, aged eighty-six; and was buried privately at Standish, in Gloucestershire. Lathbury,

4. William Lloyd, Bishop of Norwich, died at 4. William Lloyd, Bishop of Norwich, died at Hammersmith, where he had lived privately for twenty years, Jan. 1, 1709-10; and was interred in the belfry of the chapel. Britton's Cathedral Antiquities of Norwich, p. 74.

5. Thomas White, Bishop of Peterborough, died 1698; and was buried in St. Gregory's churchyard, or vault, at St. Paul's, June 5th. Lathbury, p. 179. Evelen val iii p. 264.

p. 179. Evelyn, vol. iii. p. 364.

JOHN I. DREDGE.

STRADA'S SYMPATHETIC MAGNETIC TELEGRAPH.

(Vol. vi., p. 93.)

Addison has repeated his account of Strada's sympathetic magnetic telegraph in No. 119. of The Guardian, in which work he has three papers

on the "Prolusiones Academica"; in the first of which he says, -

" Strada's Prolusion on the style of the most famous among the ancient Latin poets who are extant, and have written in Epic verse, is one of the most entertain ing as well as the most just pieces of criticism that have ever read."

The Prolusions were first printed at Rome in 1617, in a handsome volume in small 4to.; but that edition is very rare, and Chalmers and others have erroneously stated it to have been first printed at Cologne in 1617, 8vo.

The verses containing the relation are a happy imitation of the style of Lucretius, and are thus inscribed: "Rationem expeditissimam absentes a!monendi nullis eo missis tabellis, nullis tabellariis." He concludes thus with the "Commoda hujus in-

" O utinam hæc ratio scribendi prodeat usu ! Cautior, et citior properaret epistola, nullas Latronum verita insidias, fluviosque morantes. Ipse suis Princeps manibus sibi conficeret rem: Nos soboles scribarum emersi ex æquore nigro, CONSECRAREMVS CALAMVM, MAGNETIS AD ORAS.

How far from dreaming that it could be ever so nearly realised, as it is in the electric telegraph, must the poet have been when concluding his ingenious fiction with these lines!

The Prolusions have been frequently reprinted, and were long a favourite academical book. In the same chapter we have the well-known "contention between the nightingale and the musician, written in imitation of the style of Claudian.

In a pleasing miscellany, published periodically in 1750, entitled The Student, or the Oxford and Cambridge Miscellany, is given the following version, which, as the book is not common, may be worthy of transposition into your pages:

THE SYMPATHETIC LOADSTONE.

(From Strada; "Magnesi genus est lapidis mirabile," § 5)

"With magic virtues fraught, of sov'reign use, Magnesia's mines a wondrous stone produce: To this applying slender bars of steel, Sudden new motion and new life they feel; Nor to the Bear alone, whose splendours burn Around the freezing pole, instinctive turn; But each fond needle mutual motion proves, Each to the rest in sure direction moves. Thus, if at Rome thy hand the steel applies, Tho' seas may roll between or mountains rise, To this some sister needle will incline, Such Nature's mystic pow'r and dark design!

Thus, to thy distant friend, if fate denies To breathe in missive intercourse thy sighs, Mindful, a flat and spacious orb provide, And let thy ready pencil on the side Th' expressive elements of childhood trace, And in due rank each order'd letter place. In the mid orb thy needle next be shown; Strong with magnetic force, and virtue not its own.

Which quivering still, in changeful turnings tost, May touch the letter, which shall please thee most. Emblem of this a second orb compose,
Alike with letters grac'd in order'd rows;
Next place the steel, to thy first pattern true, From the same stone whose pow'r attractive grew, This faithful instrument of love sincere, To distant climes thy parting friend shall bear, At first inform'd on what peculiar day To mark th' instructive steel, and note its varied way. If to your distant friend, due terms agreed, You long the secrets of your soul to speed, The letters mark successive as they stand, The ready needle move with meaning hand; And as just thought requires, not wanton chance, Now here, now there, direct the slender lance; To each the motion of thy steel dispense, Lo, letters leap obedient into sense! Meantime thy distant friend, with conscious eye, Perceives the fond spontaneous sympathy; While his own steel in like rotation flies, And bids the gradual syllables arise: Each word he marks to full perfection brought, And eyes th' expressive point, interpreter of thought. He, too, when rests unmov'd his potent spell, Each sentiment responsive can retell;

And in return unloads his grateful breast.

Oh! that this tale would grow to lasting fame, And practice authorise the letter'd frame! Then might the kind epistle safely stray, Nor fear the frowning thief nor wat'ry way: Princes might deign to form the gay device, While we dull scribes from sable seas arise, Wash'd from our ink, nor doom'd to write again, Place on Magnesia's shores the votive pen.

Rouses alike his letters from their rest,

МІДОГРАФОД."

S. W. SINGER.

MUMMIES OF ECCLESIASTICS.

(Vol. vi., p. 53.)

In Mrs. Trollope's Belgium and Western Germany, the following passage is found touching the Kreutzberg monks:

"The wonderful state of preservation in which these bodies remain, though constantly exposed to the atmo-sphere by being thus exhibited, is attributed by good Catholics to the peculiar sanctity of the place; but to those who do not receive this solution of the mystery, it is one of great difficulty. The dates of their interment vary from 1400 to 1713; and the oldest is quite fresh as the most recent. There are twenty-six, fully exposed to view, and apparently many more beneath them. From the elder ones, the coffins have tither crumbled away, or the bodies were buried with-In some of these ghastly objects the flesh atill full, and almost shapely upon the legs; in others appears to be gradually drying away, and the bones here and there becoming visible. The condition of the face also varies very greatly, though by no means is proportion to the antiquity of each. In many, the nose, lips, and beard remain; and in one, the features were so little disturbed, that

' All unruffled was his face.

We trusted his soul had gotten grace.'

Round others, the dust lies where it had fallen as it Round others, the dust hes where it had tailen as it had dropped, grain by grain, from the mouldering cheeks; and the head grins from beneath the cowl nearly in the state of a skeleton. The garments are almost in the same unequal degree of preservation; for in many the white material is still firm, though discoloured; while in others it is dropping away in fragments. The shoes of all are wonderfully perfect.

"The last presen havied in this vault was one who

The last person buried in this vault was one who acted as gardener to the community. His head is crowned with a wreath of flowers, which still preserves its general form; nay, the largest blossoms may yet be distinguished from the smaller ones; but the withered leaves lie mixed with his fallen hair on either side.' Paris edition, vol. i. p. 158.

H. W. G.

Elgin.

BICHARD BAXTER.

(Vol. vi., p. 86.)

Your correspondent R. G. wishes me to verify a severe criticism which he transcribes from a work entitled The Scholar armed against the Errors of the Time, 1795, and in which it is said that, instead of the "kingdom of heaven," as it is in the Scripture, Baxter calls it "parliament of heaven." Now, for your correspondent's information, I may be allowed to state that Baxter has done nothing of the kind. He never throughout the Saint's Rest fails to employ the Scriptural representations of the heavenly world; and though he uses the phrase "parliament of heaven," it is merely in a figurative sense, not instead of the "kingdom of heaven," but as a figure which it would be necessary to adopt in contrasting the inhabitants of heaven with those who were wont to meet in the Parliament that then existed. It is further said that into this "parliament of heaven" he puts some of the regicides; that is, I suppose, Brooke, Pim, Humpden, White, &c. But these were not regicides; at least not in the opinion of very many who were thoroughly competent to judge of their characters. Some think Oliver Cromwell was a regicide, but not so others, — Thomas Carlyle to wit, and no mean authority. The men whom Baxter put in heaven were those whom he fully believed to be worthy of a place there; whom he looked upon as having wrought righteousness and peace upon the earth. That he should have left them out of the later editions of his work was a sad defection of judgment; for it was like blotting them out of the book of life. He did this, not because his views of their history and acts were altered, but that in the omission he would be enabled to please the enemies of Puritanism. Of course this failed, and he did

violence to his own feelings; for his judgment respecting them remained the same, and he rejoiced in the prospect of meeting them in heaven. Per-haps the following extract from the first edition of the Saint's Rest may still further elucidate the verification of the criticism referred to.

" I think, Christian, this will be a more honourable assembly than you ever beheld, and a more happy society than you were ever of before. Surely Brooke, and Pim, and Hampden, and White, &c. are now members of a more knowing, unerring, well-ordered, right-ayming, self-denying, unanimous, honourable triumphant senate, than this from whence they were taken is, or ever Parliament will be. It is better to be doorkeeper to that assembly, whither Twisse, &c. are translated, than to have continued here the Moderator of this. That is the true Parliamentum Beatum, the Blessed Parliament; and that is the only church that cannot erre."

To hang a severe criticism on a few isolated passages from a book, is unjust to its author.

H. M. BEALBY.

North Brixton.

I beg to thank your correspondent A. N. for his notice of my Query with respect to Baxter; and as to his question concerning the antiquity of supposed miraculous hosts, I would refer him to the fourteenth chapter of the treatise by Paschasius Radbertus "De Corpore et Sanguine Domini" (Martene et Durand, Vet. scriptt. ampliss. Collect., tom. ix. col. 433.: Paris, 1733). He may find as many extraordinary narratives connected with this subject as he can reasonably wish for, in the se-cond volume of the Thesaurus Catholicus of Jodocus Coccius; lib. vi. De Eucharistia, Colon. 1620. So far as I am aware, the most extended account of any particular prodigy of this description is contained in the *Thaumaturgus Eucharisticus* of Anastasius Vochetius, 8vo. Aug. Vind. 1637; my copy of which book belonged to the College of the Jesuits at Brussels in 1653. The "rubea carnis species" is herein said to have subsisted in a host preserved in a church at Aurachare. sisted in a host preserved in a church at Augsburg, for more than four hundred years; and one of the verses of the sequence publicly chanted in its honour was as follows:

" Ecce signum, Deo dignum, Signum clarum, signum rarum, In Augusta claruit."

R. G.

HYDROPHOBIA.

(Vol. v., p. 10.; Vol. vi., p. 110.)

The pages of " N. & Q." are hardly suitable for discussing the question whether there be such a disease as hydrophobia or not. It is better fitted for a medical journal. I never heard the doubt started before, nor does it seem tenable, so nume-

rous are the cases on record, and so distinct from any other disease the characters which they present. It is true that tetanus and hydrophobia are nearly allied; and, like all other named diseases, are merely the most prominent forms of infinitely varied morbid gradations, which we make absolute by specific description and set terms; but if these prominent forms are to be distinguished at all, if typhus be distinct from synocha, spedalskhed from struma, or hysteria from epilepsy, then surely hydrophobia is an affection different from tetanus Such at least is the generally received and esta-blished opinion of the medical profession, with which the miscellaneous readers of "N. & Q." are most concerned. The doubts and peculiar opinions of individual medical men are best discussed among themselves, as in the case of any other profession; and the curious can always gain ample information on such subjects, orally or in print, from professional sources

To prevent possible misconceptions, I may state that the established practice of the medical profession in hydrophobia is the same as their duty prescribes in all other diseases, viz., to endeavour to find a cure, to lengthen life, and to diminish suffering. In popular talk, with which they have nothing to do, two ways of dealing with hydro-phobic patients are mentioned. One is to smother them between two feather-beds; the other is to give them their quietus with a dose of laudanum. I never knew or heard of either being done, and sincerely hope they are fables; at all events, no respectable medical man would allow them to be attempted, even with the sufferer's consent. Such an act would be MURDER; and all concerned in it, even by suggestion, would be liable to a criminal prosecution. If such things have really ever been done in this country, or in earnest suggested, I hope the instances will be communicated to your pages, authenticated with name, time, and place: but it is hardly to be credited that we are so little

removed from barbarism. Many things are popularly attributed to the medical profession which do not belong to them, and for which they are not responsible. Such, for instance, as that it is the invariable rule to bleed after a fall or an accident, whereas this is very seldom done. It would be beneficial to all parties, if the public would more frequently inquire of medical men what is the received opinion and practice of the profession on this or that point. It will often be found to vary from what is currently believed to be the case.

WILLIAM E. C. NOURSE

28. Bryanstone Street.

Smothering between Two Feather-beds. - A correspondent of yours (Vol. v., p. 10.) makes inquiry if it were the practice formerly to smother patients in decided cases of hydrophobia. I ennot entirely solve his Query, but I have lately met with a curiously detailed case of that disease, which is strongly confirmatory that such was the prevailing opinion within the last seventy years. In the London Medical Journal, vol. viii. pp. 156—164, London, 1787, 8vo., it is stated that Henry Rider of Richmond was seized with hydrophobia on Friday the 23rd February, 1787, having been bitten by a dog eighteen months before, viz., in Aug. 1785. He was from the beginning of the attack on Friday convinced of the nature of the disease, and that a fatal result was inevitable. On the Sunday (the 25th), at mid-day, he imagined he was to be smothered betwixt two feather-beds, and the medical gentleman in attendance adds: "Every time I came to see him, he apprehended it was to give the fatal order; no persuasion could remove this unhappy idea from his mind; and he evidently suppressed his complaints, in order to concal, as he supposed, from me, the necessity of my proceeding to the last extremity." Death put an end to the poor man's suffering on Monday the 26th, at 4 o'clock A. M. The narrative is curious, and is highly creditable to the skill and humanity of the professional attendant.

Rabies Canina. — When I first went to school at Eton, in 1794, I well remember a story which all the boys believed, that the ostler at the Christopher Inn, when in the last stage of hydrophobia, was smothered under a feather-bed by his attendants, in order to put a termination to his sufferings. The tragedy was supposed to have recently occurred, and it is possible that some more definite information may still be obtained on the spot, should Indagator wish to pursue the inquiry further.

Brayerooke.

Smothering Hydrophobic Patients.—Mrs. Duff, wife of the late Lord Fife, then Col. Duff, died of undoubted hydrophobia about the year 1806. It was induced by a bite on the nose from a favourite Newfoundland dog; this for Mr. J. Cornsh. The report was widely spread that she "had to be smothered," which was of course groundless. There can be no mistake here, for Mrs. Duff was an intimate friend of the lady who communicated the fact to me, with many particulars needless to repeat.

A. A. D.

SDILLES FOUNDED ON THE MAGNETIC NEEDLE.

(Vol. vi., p. 127.)

Your correspondent J. H. M. asks for other instances of the use of the same metaphor that occurs in the following passage from one of Leighton's Sermons:

"The heart touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with holy fear."

There is a passage in Bishop Jeremy Taylor's sermon on "Growth in Sin," which amplifies the same thought, and affords an interesting parallel:

"But as the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in his courtship of the rising or declining sun, and when it seems first determined to the north stands awhile trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full enjoyment, till after first a great variety of motion, and then an undisturbed posture; so is the piety, and so is the conversion of a man wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then per-suaded, but not resolved; and then resolved, but defer-ring to begin; and then beginning, but as all beginnings are, in weakness and uncertainty; and we fly out into huge indiscretions, and look back to Sodom, or long to return to Egypt: and when the storm is quite over, we find little bubblings and unevennesses upon the face of the waters, we often weaken our own purposes by the returns of sin; and we do not call ourselves conquerors, till, by the long possession of virtue, it is a strange and unusual, and therefore an uneasy and un-pleasant thing to commit a crime."

I cannot resist the temptation of offering you another quotation, similar in purport, though from a very different source:

"As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to thee."

These lines are from one of the late Thomas Moore's Sacred Songs, poems which I often think are neither so much quoted nor so much read as they deserve to be.

JOSHUA G. FITCH.

Replies to Minor Queries.

M. Barrière and the Quarterly Review (Vol. v., pp. 347. 402. 616.). — In reply to your correspondent C., I can only state that the great similarity of certain articles in the Quarterly Review, and M. Barrière's representations of the same events, seemed to me indicative of something approaching to plagiarism; and I am not, I may add, disposed or accustomed to urge unfounded or light imputations; but the lapse of years, and my own very advanced age (eighty-two), with the difficulty of referring to the articles of the Quarterly's accumulated volumes, would make it an arduous task for me just now to consult these publications, and name the passages which may have produced the impression on my mind to which I gave utterance. I therefore prefer at once acknowledging that I may have been mistaken, and that your correspondent must have been better informed

upon the subject. He probably writes from personal knowledge, I from inference. J. R. (Cork.)

Lady Barbara Mowbray and Elizabeth Curle (Vol. v., p. 517.).—Of these two ladies, so loyally attached to their unfortunate mistress Queen Mary of Scotland, your correspondent NHRSL is desirous of obtaining some authentic information. Of Lady Barbara I am not at present enabled to furnish any particulars; but of the Curle family I may perhaps afford a clue to the inquiry of NHRSI, from documents in my possession relating to the settlement of the estate of St. Katharine's Hall, commonly known as St. Kattern's, Somerset, which in 1594, 36th Eliz., was the property of William Blanchard, from whom it descended to Henry Blanchard; who, in October, 1690, married Querinah Curle, and in 1748 the estate passed to Querinah, the heir of the Blanchard family, and then the wife of Thomas Parry, of St. Katharine's Hall. They had issue John Parry, M.A., Rector of Sturmer, co. Essex; Querinah, who married W. Milles Cobb, of Ringwood; and Elizabeth, who married Henry Knight, of Bath.

The Blanchard and Curle families were staunch adherents of the royal cause during the civil wars, and I have evidence of the esteem entertained by King Charles for the then owner of St. Kattern's just before the battle of Lansdowne. possession of a portrait of Querinah Curle, painted

by Sir Peter Lely.

I have given these minute particulars in order to afford NHRSL a means of prosecuting his inquiries through other channels that may present themselves, and I feel fully persuaded that a per-fect genealogy of the Curle, and also of the Blanchard families, would amply repay a diligent and careful investigation.

J. P. A. Knight.

Aylestone, Leicestershire.

Parallel Passages (Vol. vi., p. 123.).—P. C. S. S. owns that he is too dull to perceive any parallelism between the Cromwellian complexion of Sylla and the "cream-smothered strawberries" of the young lady's mouth, as described in the Irish song. He would be glad if a precise reference to the passages in Mrs. Gray's Etruria, in which allusion is made to the mulberry tincture of Sylla's face, as he has vainly sought for it through both volumes of that ingenious and imaginative work. But in Plutarch's Life of Sylla there is a passage which undoubtedly furnished the parallelism which Mr. H. L. Temple has detected:

" Καὶ τῶν 'Αθήνησι γεφυριστῶν ἐπέσχωψέ τις είς τουτο ποιήσας,

* Συκάμινον έσθ' δ Σύλλας, αλφίτω πεπασμένον." P. C. S. S.

Flemish Words in Wales (Vol. vi., p. 151.). -I am neither an ethnologist nor an etymologist,

and in my more candid moments I am not quite without fear that I may have an unreasonable suspicion of those who are. At all events, I do not believe all that they tell me, especially about the local use of words. For instance, I believe that one of the words given at p. 152. as "quite peculiar" to certain colonies established in Pembrokeshire and Glamorganshire, belongs equally to Somersetshire. When I lived in that county, I heard a story of what was said to have occurred at a trial on the Western Circuit, which may illustrate the matter, and was in substance as follows:

Counsel (to witness). Well then, you saw so

and so?

Witness. No, zur, a coud'n zee nothing. Counsel. Could not see?

by? Why could not you see?

Witness. 'Caus of the pilm, zur. Could not see when you were close

Oh! (rather posed) indeed -Judge (after a pause, to Counsel). Mr. do you know what the witness means by "pilm?"

Counsel. No, my Lud, I do not recollect to have met with the word in the whole course of my reading.

Judge (to witness). My good man, what is "pilm?"

Witness. Mucksadroud, your honour.

How much information the Court and counsel gained from the explanation, I do not take upon me to say; but I think it indicates that "muck" or "mucks," in a state of dryness or "drought." may become pilm over a wider extent of country than your correspondent supposes. As to the origin of the word, of course Dr. Dry-as-dust would be the best authority. I do not venture to give an opinion myself.

Pickigni (Vol. vi., pp. 75. 160.). — F. A.'s "old dictionary" is Cole's, which contains the explanation he gives, and which is substantially the same as Blount's. The word itself is a misspelling of Picquigny, a town in Picardy, where was treated as the containing of the property of th cherously murdered at a conference William Longue Espée, Duke of Normandy, and where was held the celebrated congress between Louis XI. and our Edward IV. Its position near the frontier made it of importance in the early wars between France on the one hand, and the Flemings and Possessing on the other. The skilledeth and Bourguinons on the other. The shibboleth, no doubt, consisted in a double peculiarity of French pronunciation, included in the word qu for h, and the gn movillé as it is termed, which cannot be exactly expressed by letters, but is most nearly represented by ni, as grognard, a grumbler, is pronounced gromard.

Large Families: Mrs. Honeywood. - The following Note respecting the progeny of Mrs. Mary Honeywood, I obtained from a Kentish paper, probably the ensuing number to that from which Mr. King procured the extract printed at p. 106. of "N. & Q." Vol. vi.:

" A PROLIFIC KENTISH WOMAN.

"Sir, In your last there was a paragraph under this head referring to a monument in Lincoln Cathedral, to one of the numerous descendants of Mrs. Mary Honeywood. As it is not quite accurate in point of numbers, allow me to correct it by mentioning another monument to the same family, and much nearer home. In Lenham church, north of the chancel, is a very remarkable inscription on the tomb of Robert Thompson, Esq., which states, 'that he was grandchild to Mary Honeywood of Charing, who had at her decease 367 children lawfully descended from her: sixteen of her own body, 114 grandchildren, 228 in the third generation, and nine in the fourth.' These nine are omitted in your paragraph. Mrs. Honeywood lies buried in this church, though her monument is at Mark's Hall, near Cogshall in Essex, which at the time of her death was the residence of Lieut.-Gen, Phillip Honeywood,"

NONREGLA.

Clock Mottoes (Vol. v., p. 285.). — There was a large turret clock upon the stables at Stanlake in Berkshire, the seat for many generations of the Aldworth family, my paternal ancestors. The face of the dial showed the date of 1688, encircled with the word Revolution in large characters. It happened that, exactly a century afterwards, my father ordered the clock to be repaired, when the Painter spoiled the Whig joke by altering the date from 1688 to 1788, and was much disgusted at being directed to restore the original figures, which, I believe, still remain as an indication of the political sentiments of the former proprietors of the old mansion.

Braybrooke.

Was William the Conqueror buried without a Coffin? (Vol. vi., p. 35.). — Thierry, in his History of the Norman Conquest, book vii., says:

"The king's corpse had been dressed in the royal habit and robe, but was not in a coffin. On its being placed in the grave constructed of masonry, which was found to be too narrow (vas breve structum erat), it was then requisite to force the body in, which caused it to burst,"

Incense and perfumes were burned, but without avail; the people hurried away. "Sacerdotes itaque," as Ord. Vit. goes on to state, "festinabant exquias perficere," and the place was soon detected, even by them. It is evident, from this account, that the body was conveyed uncoffined to the grave. Ordericus was twelve years old when the Conqueror died. Cowgill.

Six Thousand Years (Vol. vi., p. 131.).—At the end of a volume of Sermons, by the Rev.—Coleman, Ventnor, A. A. D. will find it stated that the six-days' creation was a type of the six thousand years ("one day being equal to one thousand years," quoted as proof), and one day's

rest the type of one thousand years' millennium, or Christ's second advent; that "of that day no one knoweth," applies simply to our ignorance of true chronology, though the author has faith in Clinton. As the subject has been alluded to in "N. & Q.," I would suggest that it would meet with its master if the learned Warburton lecturer at Lincoln's Inn could be induced by any friend to forward a few lines. I imagine that he anticipates the Papacy to end about the time that Mr. Coleman, and the reverend gentlemen named at page 131., believe that the world will.

A. C.

In reply to A. A. D.'s question as to the world lasting six thousand years, I would remark that as a boy I was taught that the world would most likely be of about six thousand years' duration; but the reason given was that the Deluge took place about two thousand years after the Creation, and our Saviour's sojourn in the world about two thousand years later, and therefore the end of the world will be at the termination of the next period of two thousand years.

BYARD.

Yolante de Dreux (Vol. vi., p. 150.). — Jolanda, or Joleta, widow of Alexander III. King of Scotland, married in 1284, left a widow, without issue, 1285. Married, secondly, Arthur I. Duke of Bretaigne; died 1322; had issue one son and five daughters. J. Y.

"Sacrum pingue dabo" (Vol. vi., p. 36.).—If it may lead to the identifying of the author of this line, I would state that it forms one out of many, which together constitute a poem on Cain and Abel. I well remember reading it, years ago; and I think I am right in fancying that it was described as a monkish performance.

Whence comes another line, much more curious than the one under consideration, viz.:

"Roma tibi subito motibus ibit amor?"

This line reads the same backwards as forwards, and, of course, is a pentameter either way.

BEOTICUS.

Edgmond, Salop.

Similitude of an Eagle in a Braken Stalk (Vol. vi., p. 35.).—If Mariconda will cut the stalk of the fern, not straight across, but slantingly, he will find a very fair representation of the spread-eagle, as exhibited on Austrian coins or stamps. C. I. R.

Muffs worn by Gentlemen (Vol. v., p. 560.).—In No. 31. of the Tatter, Don Salteir is ordered to take down certain objects in his museum, under pain of having his letters patent for making punch superseded, being debarred wearing his muff next winter, &c. &c.

J. K.

Dutch Porcelain (Vol. v., p. 343.). - What is the etymology of the word porcelaine? Douce,

in his Illustrations of Shakspeare, derives it from the Italian "porcellana," so called from its resemblance to the polished exterior of the Concha Veneris, which for reasons that cannot here be given was so called. The curious reader may find a clue by consulting Florio's Italian Dictionary, 1598, under the word "Porcile." Can any of your correspondents deduce the explanation?

JAMES CORNISH.

Queen Mary's Seal (Vol. vi., p. 36.).—The white "crystal seal" referred to is sold by the attendants at Holyrood House to the visitors. Query, has Concerning E. A. S. got the original or a copy? the controversy about the arms, see the negotia-tions in Lodge's Illustrations of British History, vol. i. p. 396.

John, King of France, at Somerton (Vol. vi., p. 54.). — Extensive and interesting ruins of Somerton Castle, at which it has always been said that John, King of France, was confined, are in existence near the banks of the Witham, about five miles south of Lincoln.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Gray Bell has commenced the publication by subscription of a Series of Reprints of Rare Tracts, Acc., illustrative of the Topography, Family History, Antiquities, Glossaries, &c., of the various English Counties. The five numbers which have been forwarded to us contain Matthew Parker's Verses on the Installation of the Earl of Northumberland; Trial of Jennet Preston for Witchcroft; Glossary of Berkshire Words; The Howdy and the Upgetting, two Tales by Thomas Bewick; and The Tuking of Gateshead Hill, &c. If judiciously selected, and carefully edited, the

utility of such reprints is too obvious to require proof.

Mr. Bohn's contribution to the demand for cheap books is this month limited to additions to his Standard and Classical Libraries. In the former he has published the seventh volume of Neander's Church History. One other volume will complete this important work; unless the translator's anticipation that the volume on which this eminent historian was engaged at the time of his death, was so far completed as to admit of its publication; in which case it will be translated and published in the same form as its predecessors. In the Classical Library we are presented with a spirited and faithful translation into prose of The Satires of Juvenal, Persius, Sulpicia, and Lucilius, with Notes, Chronological Tables, &c., by the Rev. Lewis Evans, M.A. This work will, we have no doubt, find favour with many readers; and its value is unquestionably increased by the addition of The Metrical Version of Juvenal and Persius by the late William Gifford.

"The Earl of Burlington," says The Athenaum of Saturday last, "has acceded to an application from several antiquaries for permission to excavate within the walls of the old castle of Pevensey, in Sussexthe Anderida of the Romans, and the prison of the

poet-king of Scotland, the earlier and the better James I. It is not often that applications of this nature are complied with, - and still rarer is it, when permission has been obtained, that the persons conducting the operations are fit for their work. In this instance, however, there can be no doubt that the work is in good hands, - for Mr. C. Roach Smith is the presiding antiquary over the spades and pickaxes about to be employed."

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Potes.

COLERIDGE'S NOTES ON PEPTS'S DIARY.

In a copy of Pepys's Memoirs, 2 vols. 4to. 1825, in my possession, are the following MS. remarks of S. T. Coleridge. They have never been printed; if you think them worthy of insertion they are quite at your service.

As it would take up too much room in your pages to copy the passages at length from Pepys's Diary, I generally only give the page, and beginning of the passage alluded to.

Pepys. —Vol. i. p. 84.: "he, in discourse of the great opinion of the virtue, gratitude," &c.

Coleridge. — "Exquisite specimen of dry, grave irony."

Pepys.—Vol. i. p. 189.: "Falling into discourse of a new book of drollery in use, called Hudibras, I would needs go find it out; it is so silly an abuse of the Presbyter Knight going to the warrs, that I am ashamed of it."

Coleridge. — "Pepys pronounces at p. 167. the Midsummer Night's Dream the most insipid ridiculous play he had ever seen."

Pepys. — Vol. ii. p. 10.: "Sir G. Carteret did tell a story, how at his death he did make the town swear that he should never be dug up —— they after sixty years do it —— found a plate of brasse, saying, &c. —— which, if true, is very strange."

Coleridge. — "Ir!!! but still more strange would be the truth of the story. Yet only suppose the precise date an addition of the reporters: and nothing more natural.—Mem. The good old story of a jealous husband's sending his confidential servant to his wife, forbidding her to see a certain gentleman during his absence, and to bring back her solemn oath and promise that she would not: and how the shrewd fellow, instead of this, took her oath not to ride on Neptune's back, their huge Newfoundland yard-dog."

Pepys. — Vol. ii. p. 13.: "We had much talk of all our old acquaintance," &c.

Coleridge.—" Most valuable on many, various, and most important accounts, as I hold this Diary to be, I deem it invaluable, as a faithful portrait of enlightened (i. e. calculating) self-love and self-

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interest in its perihelion to Morality, or its nearest possible neighbourhood to, or least possible distance from, Honour and Honesty. And yet what a cold and torpid Saturn, with what a sinister and leaden and torpid Saturn, with what a sinister and leaden shine, spotty as the moon, does it appear, com-pared with the principles and actions of the re-gicide, Colonel Hutchinson, or those of the Puritan, Richard Baxter (in the Autobiography edited by Sylvester), both the contemporaries of Pepys."

Pepys. - Vol. ii. p. 46.: "He tells me the King of France hath his mistresses, but laughs at the foolery of our King, that makes his bastards princes," &c.

Coleridge. - "Mem. Earl of Munster. This, with wit and condescension, was all that was wanting to a perfect parallelism in the character of George IV. with that of Charles II., and this he left to be supplied by his worthy brother and successor."

Pepys.-Vol. ii. p. 55.: "Engaged under hand and seal to give the man that obtained it so much in behalf of my Lord Chancellor."

Coleridge. — "And this was one of the three idols of our church; for Clarendon ever follows Charles the Martyr, and the Martyr, Laud! Alas! what a strange thing the conscience seems to be, when such actions and deliberate falsehoods as have been on strong grounds imputed to Lord Clarendon, — among others, the suborning of assas-sination, — could be made compatible in his own mind with professions of religion and habitual religious meditations and exercises."

Pepys.—Vol. ii. p. 62.: "The Dutch are known to be abroad with eighty sail of ships of war, and twenty are-ships, and the French come into the channell with twenty sail of men of war and five fire-ships, while we have not a ship at sea," &c.

Coleridge. — "There were good grounds for the belief, that more and yet worse causes than sensuality and sensual sloth were working in the king's mind and heart, viz. the readiness to have the French king his Master, and the Disposer of his Kingdom's power, as the means of becoming himself the uncontrolled Master of its wealth. He would fain be a Despot, even at the cost of being another's Underling. Charles II. was willing, nay, anxious, to reduce his Crown and Kingdom under the domination of the Grand Monarque, provided he might have the power to shear and poll his subjects without leave, and unchecked by the interference of a parliament. I look on him as one of the moral Monsters of History."

Pepys .- Vol. ii. p. 108.

Coleridge. - "To initiate a young student into the mystery of appreciating the value of modern History, or the books that have hitherto passed for such,—First, let him carefully peruse this Diary, and then, while it is fresh in his mind, take up and read Hume's History of England, reign of

Charles II. Even of Hume's reign of Elizabeth, generally rated as the best and fullest of the work. I dare assert, that to supply the omissions alone, would form an Appendix occupying twice the space allotted by him to the whole Reign, and the necessary rectification of his statements half as much. What with omissions, and what with perversions, of the most important incidents, added to the false portraiture of the character, the work from the reign of Henry VII. is a mischievous romance. But alike as Historian and as Philosopher, Hume has, meo saltem judicio, been extravagantly overrated. Mercy on the age, and the people, for whom Locke is profound, and Hume subtle."

Pepys. — Vol. ii. p. 110.: " do hear Mr. Cowly mightily lamented (his death) by Dr. Ward, the Bp. of Winchester, and Dr. Bates . . . as the best poet of our nation, and as good a man."

Coleridge.—"!!—Yet Cowley was a poet, which with all my unfeigned admiration of his vigorous sense, his agile logical wit, and his high excel-lencies of diction and metre, is more than (in the strict use of the term Poet) I can conscientiously say of Dryden. Only if Pope was a Poet, as Lord Byron swears, then Dryden, I admit, was a very great Poet. W. Wordsworth calls Lord Byron the Mocking Bird of our Parnassian Ornithology; but the Mocking Bird, they say, has a very sweet song of his own, in true Notes proper to himself. Now I cannot say I have ever heard any such in his Lordship's volumes of Warbles; and spite of Sir W. Scott, I dare predict that in less than a century, the Baronet's and the Baron's Poems will lie on the same shelf of Oblivion, Scott be read and remembered as a Novelist and the Founder of a new race of Novels; and Byron not remembered at all, except as a wicked Lord who, from morbid and restless vanity, pretended to be ico times more wicked than he was." times more wicked than he was.'

Pepys.—Vol. ii. p. 125.: "To the Bear Garden... saw the prize fought, till one of them, a shoemaker, was so cut in both his wrists that he could not fight any longer... The sport very good."

Coleridge.—"! Certainly Pepys was blest with the great that every the county of the county

the queerest and most omnivorous taste that ever fell to the lot of one man."

Pepys .- Vol. ii. p. 151 .: " To the King's Playhouse, and there saw a silly play and an old one, The Taming of a Shrew."

Coleridge .- " This is, I think, the fifth of Shakspeare's Plays, which Pepys found silly, stupid trash, and among them Othello! Macbeth, indeed, he commends for the shews and music, but not to be compared with the 'Five Hours' Adventures'!! This, and the want of wit in the Hudibras, is very amusing, nay, it is seriously in-structive. Thousands of shrewd and intelligent men, in whom, as in S. Pepys, the *Understanding* is [word illegible, but explained as a new invented verb by the Doctors, meaning overgrown] to the across or marasmus of the Reason and Imagination, while far-sighted (yet oh! how shortsighted) self-interest fills the place of conscience, would say the same, if they dare."

Prys. — Vol. ii. p. 254.: "To church, and heard a good sermon of Mr. Gifford's at our church, upon 'Seek ye first the kingdom of heaven and its rightcousses, and all things shall be added to you." — He steved, like a wise man, that rightcousness is a surer moral way of being rich, than sin and villany."

Coleridge. — "Highly characteristic. Pepys' may ground of morality was Prudence, a shrewd Understanding in the service of Self-love, his Continue. He was a Pollard man, without the Top (i.e. the Reason, as the source of Ideas, or immediate yet not sensuous truths, having their evidence in themselves; or, the Imagination, or idealising Power, by symbols mediating between the Reason and the Understanding), but on this account more broadly and luxuriantly branching out from the upper Trunk. For the sobriety and stedfastness of a worldly self-interest substitute inventive Fancy, Will-wantonness (stet pro ratione thanks), and a humorous sense of the emptiness and dream-likeness of human pursuits — and Pepys would have been the Panurge of the intemparable Rabelais.—Mem. It is incomprehensible to me that this great and general Philosopher should have been a Frenchman, except on my hypothesis of a continued dilution of the Gothic blad from the reign of Henry IV. Des Cartes, labranche, Pascal, and Molière, being the ultimi Gothorum, the last in whom the Gothic predominated over the Celtic."

Pays.—Vol. ii. p. 260.: "To the fair, to see the pay Bartholomew Fair; and it is an excellent play only the business of amusing the Puritans begins to grow stale and of no use, they being the people that at last will be found the wisest."

Coloridge. — "Pepys was always a Commonwealth's man in his heart. N.B. Not a democrat; but even more than the constitutional Whigs, the very antipodes of the modern Jacobins, or Tail-p, Head-down politicians. A voluptuary, and without a spark of bigotry in his nature, he could not be a Puritan; but of his free choice he would have preferred Presbyterianism to Prelacy, and a mixed Aristocracy of Wealth and Talent, to a blosarchy or even a mixed Government, such at last as the latter was in his time. But many of the more enlightened Jacobites were Republicans who despaired of a Republic. Si non Brutus, Canar."

Papes. — Vol. ii. p. 319.

Caleridge. — "Can a more impressive proof be desired of the truth and wisdom of the Earl of Caragevon's recent remark in the House of Lords,

that before the reign of Anne, the constitution had but a sort of uterine life, or but partially appeared as in the [illegible], and that it is unworthy of a British statesman to quote any precedent anterior to the Revolution in 1688! Here, an honest, high principled, and patriotic Senator, criminates Lord Clarendon for having prevented Charles II. from making the Crown independent of the Parliament, and this when he knew and groaned under the infamous vices and folly of the king! Sick and weary of the factious and persecuting temper of the House of Commons, many, the true lovers of their country and its freedom, would gladly have dispensed with Parliaments, and have secured for the King a revenue which, wisely and economically managed, might have sufficed for all ordinary demands, could they have discovered any other way of subjecting the Judges to a periodical rigorous account for their administration of the Law. the Laws and the Rights established by Law, these men placed the proper liberty of the subject. Before the Revolution a Parliament at the commencement of a Reign, and of a War, under an economic and decorous [illegible], would have satisfied the People generally.

Pepys. — Vol. ii. p. 342.: "Thence walked a little with Creed, who tells me he hears how fine my in reses and coach are, and advises me to avoid being not of for it being what I feared," &c.

Coleridge.—"This struggle between the prudence of an Atticus, and the Sir-Piercy-Shafton-Taylor-blood working as an instinct in his veins, with extreme sensitiveness to the opinions of men as their combining medium, is very amusing."

Pepys. — Vol. ii. p. 348.: Pepys here concludes his Diary from threatening blindness.

Coleridge.— "Truly may it be said that this was a greater and more grievous loss to the mind's eye of his posterity, than to the bodily organs of Pepys himself. It makes me restless and discontented to think what a Diary, equal in minuteness and truth of portraiture to the preceding from 1669 to 1688 or 1690, would have been for the true causes, process, and character of the Revolution."

Pepys. — Vol. ii. (Correspondence), p. 65.: "It is a common position among these factious sectaries, that there is no medium between a true Churchman of England and a Roman Catholic," &c.

Coleridge.—"It is only too probable, that James's bigotry alone baffled his despotism, and that he might have succeeded in suppressing the liberties of his country, if he would—for a time at least—have kept aloof from its Religion. It should be remembered, in excuse for the supporters of James II., that the practicability of conducting the affairs of the State with and by a parliament had not yet been demonstrated, pay,

seemed incompatible with the theoretic division of the legislative from the executive — and indeed only by blending the two in fact, and preserving the division in words and appearance, was this effected: — and even now the practicability of governing the empire with and by a perfectly free and freely elected parliament, remains to be demonstrated."

Pepys.—Vol. ii. (Correspondence), p. 71.: "Cedria, citria, cedar."

Coleridge.—"That lady of masculine intellect, with all the woman's sense of beauty (Mrs. Emerson, was that the name? but long a botanical correspondent and contributor to Nicholson's Phil. Magazine, v. Mrs. Ibbetson), believed herself to have discovered the principle of this precious citrine wood, and the means of producing it. And I see no reason for doubting it, though of her phytological anatomy, by help of the solar microscope, I am sceptical. The engravings instantly called up in my mind the suspicion of some kaleidoscope delusions, from the singular symmetry of all the forms. But she was an excellent and very remarkable woman, and her contributions in the Phil. Magazine worth studying, even for the style."

Pepys. — Vol. ii. (Correspondence), p. 73. Burnet's Theory of the Earth. "The whole hypothesis so ingenious and so rational, that I both admire and believe it at once."

Coleridge.— "! Strange! Burnet's book is a grand Miltonic romance; but the contrast between the Tartarian fury, and Turbulence of the Burnetian, and the almost supernatural tranquillity of the Mosaic, Deluge, is little less than comic."

Pepys. — Vol. ii. (Correspondence), p. 198. Second sight, so called in Scotland. "She's a handsome lady indeed," said the gentleman, "but I see her in blood," &c.

Coleridge.—"It would have been necessary to cross-examine this Scotch Deuteroptis, whether he had not seen the duplicate or spectrum of other persons in blood. It might have been the result of an inflammatory condition of his own brains, or a slight pressure on the region of the optic nerves. I have repeatedly seen the phantasm of the page I was reading, all spotted with blood, or with the letters all blood."

The above is a literal transcript of S. T. Coleridge's Marginalia; and whether we agree or differ with the opinions expressed, I cannot but think some of your readers may be pleased to see the written thoughts of such a man (whether antagonistic to, or agreeing with his later conclusions) prevented from perishing, by being inserted in a book of such world-circulation as "N. & Q."

BONSALL.

FOLK LORE.

AWorcestershire Legend in Stone (Vol. v., p.30.).

—A correspondent refers to the Worcestershire legend of John of Horsill, which he says is as follows:

"Hunting one day near the Severa, he started a fine buck, which took the direction of the river: fearing to lose it, he discharged an arrow, which, piercing it through, continued its flight, and struck a salmon, which had leaped from the surface of the water, with so much force as to transfix it. This being thought a very extraordinary shot (as indeed it was), a stone carving representing it was fixed over the west door of Ribbesford Church, then in course of crection."

Now, I have always heard a not less extraordinary, but more poetical version of the legend: which is, very briefly, as follows:—The great lord of that part of the country had but one child, a daughter, who was passing fair to see, and who was beloved by a young hunter, who seems to have had nothing but his handsome face and bow to depend She returned his love with all the passionate fervour of, &c. &c., and they often contrived to meet in secret in one of those romantic spots on the Severn's banks, where doubtless, according to established custom, they mingled their tears, and said soft nothings, and abused the maiden's paternity. For papa was inexorable, and had no notion that his daughter, for whose hand belted knights had pleaded in vain, should be wedded to this poaching, penniless young hunter. And so they lifted up their voices and wept. But one day in came the maiden and said that she had lost the ring that her father had given her: and as it was a magical ring, that possessed a complete pharms copæia of virtues and healing properties, and had been a family relic for many generations, papa was so concerned about its loss that he caused a proclamation to be issued, that whoever should bring him back the ring might claim the hand of his daughter, and thus be "handsomely rewarded for his trouble." Every one scarched for the ring and every one confessed that their search was hopeless; and the handsome young hunter laughed in his sleave, and wast on live as the their search. his sleeve, and went on his way to the great lord's castle, to beg his acceptance of a fine Severn salmon, which he had just shot. Not that the Watonians of that day killed their salmon in that manner, but according to the young hunter's account he had been walking on the west bank of the river, when a fine stag had suddenly started up on the eastern bank, and that he had shot an arrow at it; that when his arrow had got about half way over the river, it pierced the salmon, which had chosen that unlucky moment for his last summerset; and that thereupon the young hunter had waded into the water, and secured his unlookedfor prey. In consideration of its being killed in such a singular manner, he begged his lord's acceptt, and also offered his services to the cook to prepare it for the table. Having thus his witnesses, the young hunter cut the open, and with a well-affected tone of exclaimed, "Here's the young lady's ring as salmon!" and so, sure enough, there I the young lady, on being questioned, said supposed she must have lost the ring off the while she was bathing in the river, the enamoured salmon had then and there to heart. But I confess I am sceptical on t, and inclined to think that it was a well-between the young maiden and her lover, succeeded as it deserved; for they were and were very happy, and were soon surby many miniature duplicates of them

er or not the carving on the tympanum orthern-not western-nave doorway of rd Church represents the chief event of e legend, I am unable to say. Your cornt says it does, and recognises in the "a rude human figure with a bow, and a ransfixed with an arrow before it:" and rtainly the popular belief. But without to disturb the legend (which Nash, in his of Worcestershire, does not mention), I ch doubt its application to the carving in In such a rude representation it is a tter of speculation to say what it is meant I take it to be a man shooting at a beaver. et at which he is aiming is rather larger self, has a thin neck, a thickly-male body, square tail, and what seems to be four rs; and is raised on its hind feet out of em to be meant for rushes. Running the man is a small four-legged figure, re like a dog than a stag. Certainly there g about the salmon which has the least nce to that fish: and that the sculptor ave had the power to properly represent y judge from one of the capitals on the where he has carved two small fish in ay that there is no need of the inscription a fish" to tell us what is meant. We have hat beavers abounded in the Severn in the rrhood of Ribbesford in the fact that a and there is called "Beaver's Island." tation of the doorway is given in Nash, but far from correct. Before I conclude I - apropos to the Severn salmon ular fact, that not more than fifty years indentures of the Bridgenorth apprentices 1 that their masters, under pain of certain , were not to give them Severn salmon for nore than three times a week!

CUTHBERT BEDE, B.A.

"CAMBRIDGE DISPUTATIONS" ILLUSTRATIVE OF J

A Query appeared at page 55. of this present Volume, requiring the meaning, amongst other technical expressions, of "Si A sit B, cadit quastio."

I do not profess to answer that, or the other question proposed by the Querist—nor does there, at first sight, seem to be anything in the subject in common with Shakspeare; but as, in a former Query of equally unpromising appearance, I found a theme from which I drew a defence of the original word "sickle" (Vol. v., p. 324.); so, in this, I perceive an apt opportunity to explain another expression in *Measure for Measure*, which has, in my opinion, been hitherto wholly misunderstood. I also wish to point it out as yet another proof of Shakspeare's thorough familiarity with all technical knowledge, even with "the jargon of the schools" from which it has been so absurdly the fashion to suppose him excluded.

What else but subservience to this prejudice could prevent such men as Doctor Johnson from seeking, at the right source, for the meaning of many of those obscure expressions they were confessedly unable to understand? Of that, for example, which I am now about to explain, where Angelo, in his sophistical argument with Isabella (Measure for Measure, Act II. Sc. 4.) puts in supposition, that if Isabella would consent to commit sin, her brother's life might be saved, adding these

words in qualification -

"As I subscribe not that, nor any other, But in the loss of question"——

Now, Dr. Johnson and the rest, in their bisson conspectuities, could not make anything of this phrase, "loss of question"; and the Doctor even went so far as to propose the substitution of toss of question! one of those happy emendations from which we can never be sufficiently thankful for deliverance.

But, beyond all reasonable doubt, Shakspeare meant, by "loss of question," the casus quastionis of the logicians!

Isabella is the respondent, who maintains the quæstio; Angelo the opponent, by whose reasoning the "quæstio cadit"; consequently the latter declares that his hypothetical case has for its sole object "the loss of question": that is, the refutation of the arguments urged by Isabella in favour of a remission of her brother's condemnation.

And observe how admirably appropriate this logical technicality is to the subtle schoolmen! not less so than the scriptural allusions—the "sickles of the tested gold"—the "prayers from fasting maids" to the enthusiastic novice!

A. E. B.

ROBERT.

The sight of "Rubertus," in the passage of Ulricus Molitor quoted in "N. & Q." (Vol. vi., p. 158.), reminded me of some old Notes which have laim by for many years, of use to nobody, not even the owner. Perhaps the list which I in-close, and which I had made from them, may not be capable of being turned to any use, as indeed it was not made with a view to any specific purpose, but grew up casually and incidentally; neverpose, but grew up casually and incidentally; nevertheless, as it does exist, and is from mere accumulation rather curious in its way, some readers may be amused by looking over it. The history of it is simply, that some years ago I was a good deal engaged with documents belonging to the ninth and three following centuries, and could not help remarking that the name "Robert" every now and then presented itself in new forms of spelling so different from that which we (only from its being the survivor, I suppose) consider the real and proper one, that, until I had become the real and proper one, that, until I had become familiar with a good many varieties, I sometimes met with specimens which I did not at first re-cognise. Probably (if the places still exist) the reader might be taken to *Hruorpreheteshusen*, in the diocese of Saltzburg, or Heribrahteshusun, in that of Fulda, without being even aware of the intention with which those pleasing names were originally given. He might come away not merely knowing nothing about any individual "Robert," commemorated by the "housen," but without even thinking of the name. We must remember (as the schoolboy did when told to heat his master's cho-colate) that "H" is no letter, but a mere aspirate." At the same time it is so important a feature in this case that it must not be omitted, especially as it not only presents its own essential variety, but furnishes several modes of spelling of which no other examples happen to have occurred to me, though there is little doubt they and many beside might be found, if they were worth looking for,

I believe I could give an authority for every word in the list; but the matter is unimportant, and you would grudge the space. Those readers who would take any interest in such references will know where to look for sufficient specimens in the works of Schannat, and the collections of Pez,

D'Achery, Martene, &c.
As to the arrangement under which the names appear in this list, it is perfectly arbitrary, except that I have endeavoured (not very laboriously) to group them into families. To do that exactly would probably be impossible, and to attempt anything like it would ensure one more trouble than profit; but I hope that enough is done to exhibit in some degree the gradual process of change, and the links by which varieties so differ-ent are united to each other, and to the common origin, whatever that may have been. I have put Robert first, because, as I have said, he has survived all the others (except perhaps Rupert, who is, however, seldom to be met with); but that he has no right to play the Præpositus in this geneslogy of names seems very clear.

ROBERT, Hrobert, Robertes, Rhobert, Rhrobert, Robbert, Ropert, Raubert, Raubett.

RUOBERT, Ruobbert, Ruobbraht, Rubbracht, Ruohbert, Ruohtpert, Ruopreht, Ruopreth, Ruoprech,

RUODBERT, Hruodbert, Rhuodbert, Hruoadbert, Radbert, Ruodpert, Ruodepert, Ruodpret, Ruodbraht, Hruodbraht, Ruodpraht, Hruodpraht, Ruodpreht, Ruodperaht, Hruodperaht, Hruodperath.
Ruotpert, Ruotpert, Ruotperd, Routpert,

Ruotpreht, Routpret, Ruotprat, Ruotpenht, Ruotbrahte, Hruotbrahte.

Rodnert, Hrodbert, Hrodberet, Roadbert, Clude bereth, Rodobert, Chrodobert, Chrodobard, Rodobert, Rodelbert, Hrodpert, Rodperht, Hrodperht, Rodperht, Rhodprecht, Hruodprath, Hruotpraht, Rodpot.

ROTBERT, Rotpert, Rotpreth, Crotperth, Crotperth, Heraotpreht, Rothbert, Rothpert. RUBERT, Rubret, Rupet, Rupert, Rudepert, Rudobert, Ruopert, Rusepert, Rupreth, Rupreht, Rupracht, Ruprecht, Ruprecht, Ruprecht, Rot-

preht.
Rounnan, Rhudbert, Rudpert, Rudpreht, Rudpreht, Rutbrecht, Rutbrecht, Rutbrecht, Rutbrecht, Rusdert, Rus pert, Rutpreht, Rutpreth, Routprecht, Ruadbett, Ruadpert, Ruaddpert, Hruadbert, Ruadpet, Ruadpraht, Ruadperaht.

RABBERT, Ratbert, Hratbert, Radbert, Rathercht, Ratpert, Ratprebt, Ratpraht, Ratherat, Ratperalt, Ratperalt,

Rarmann, Rahpraht, Rahtpenht, Rabraht, Ratbraht, Ratprath, Radpreht, Hradupraht, Rantbraht, Rantpraht, Ruadbrant.

Rampest, Rambret, Rampert, Rampret, Reimprecht, Reimpot, Romprecht, Reumbert, Rummbert, Rogbembert.

RAFERT, Radopert, Chradopert, Radepert, Rapot, Rapoto, Rapodo, Rapodo, Rapoto, Rapoto, Rathod, Rathod, Rathod, Rathot,

I feel that no apology is necessary for supposing that this hint may be necessary for some of the readers of your popular and widely-circulated work, when I find so learned a man as the Jesuit Gretser puzzled by the prefixed H, and suggesting that perhaps it was put to signify the Latin Herus, or the German Herr, put as we moderns put D, for doctor. He edited a work of Rabanus Maurus, who, by the way, was abbot of Fulds, and a party to some of the deeds from which the above specimens are taken. Finding his author called Hrabanus in some ancient copies, he kept the name and put this marginal note: "Quanquam H litera hoc loco ociosa videtur, tamen exemplaria vetera eam sie habent, et apparet usum ejus apud veteres eum fuisco ut aut arrow Latino, aut arras Trutonice sig-naret quemadmodum apud nos hodie D.*—Auc. B-5. Par. p. 559., ed. Par. 1624. He might easily have not with Minoducia, &c., Housieria, &c., Mosiper, &c., Hrontpoer, &c.

Ratboto, Ratboten, Ratpoto, Ruotboto, Ruadpoto, Hruodpoten, Radbod, Ratbold, Ratpott, Raboto, Rabodo, Hradboten, Hruadboten.

Rmar, Ribbodo, Ribprecht, Rihbert, Rihberd, Ripert, Rihpert, Rihbraht, Rihbraht, Rihbraht, Rihbraht, Rihpraht, Richpert, Rihperaht, Rihperat, Rihperat, Richpert, Richpert, Richpreth, Heriperht, Heripreht, Heriperaht, Heripato.

After an introduction to all these persons, the reader would feel more at home at the places which I have mentioned, and the almost namesake localities of Raprehteshusun, Rappertesdorff, Rappotertorf, Raprehtisdorff, Raperzhouen, Ru-prechtshouen, Rapotenraut, Rappertsvyler, &c. S. R. Maitland.

Gloucester.

Minor Botes.

Passage in Alfred's "Boethius." - Being faroured with a reading of Alfred's version of Boehim about fourteen years ago, I was surprised t meeting with the following passage, printed without note, comment, or conjecture, by Chr. Ravlinson, p. 87. (b. xxxiv. c. viii. of Alfred's trangement):

"Gif Sonne hwek mon mæge gesion da birhtu bæs besenlican leohtes mid hluttrum eagum his modes, some wile he cwe ban best sio beorhines beere sunnan u sie þæs ær nes to metanne wiþ þa ecan birhtu Godes.

That " bæs ser nes" are the disjectæ membra proof, argument, or example.

Literal translation.

"If, then, any man may (i. e. is able to) see the highness of the heavenly light with [the] clear eyes his mind, then will he say that the brightness of the makine is darkness, to compare with the eternal rightness [or glory] of God."

E. THOMSON.

Mistletoe on the Spruce and Silver Fir.— Having observed in some old numbers of the "N.&Q." lists of trees upon which the mistletoe is hown to grow, I may mention that although its occurrence on needle-leaved trees is, I believe, rare, I have observed it on the spruce and alver fir, both on the Guadarrama mountains in Spain, and in many parts of the Pyrences. It is add also to grow on the Pinus Cembra in Switzrland. Pwcca.

Cambridge Prize Poem, 1820.—False Quantity. I am a Bœotian; accordingly I ought to be the distance, and taken a walk on the highway leading to it, but never got to its base. I however exailed myself of a Gradus ad Purnassum, and to "scan" its sunny heights. Having re-

ceived a kind invitation from the Cambridge Prize Poem of 1820 to take a turn with him in the old familiar road, I gladly consented. My companion marched on for the space of forty-nine lines, when he suddenly stood still. One of his feet appeared to me to be decidedly lame. Can any of the classic poets afford him a crutch whereon to lean? If there should be one forthcoming, I must be prepared to receive it on my own thick pate, instead of to offer it to him for his lame foot. Nevertheless, until I start up beneath such a blow, I do not expect to find myself "expergefactus."

BOSOTICUS.

Edgmond, Salop.

St. George's Day.—The day of England's patron saint is marked for its influence on her poets destinies. It is the anniversary of Shakspeare's death and apotheosis too: and on the same day Wordsworth put off these "lendings." It is perhaps less generally known that "by a writ, dated at Windsor, on the 23rd of April, 1374, a pitcher of wine daily was granted to Chaucer for life, to be received in the port of London, from the hands of the king's butler."—See Sir H. Nicolas' life of the poet, pp. 28, 29: Pickering, 1846.

Tradition tells us of a day when less fitting acknowledgment was made to Milton's merits, by a prematurely ungrateful college. Was this St. George's Day also? Who knows? and what a triumph of induction if it were! J. D. W.

Cambridge.

Scented Glue for Bookbinding. — No doubt some of your readers have experienced the annoyance of discovering that their newly received copy of some scarce, but not crudite, book, obtained with difficulty, had had its popularity at one time acknowledged by readers ranking amongst the great unwashed, from whose persons or pipes it had derived an odour not pungent, indeed, but very likely to be permanent. My Query is, Could not some odoriferous mixture, compounded with the glue of the binder, be employed to neutralise or conquer the faint but offensive taint complained of?

Many books in old French bindings which I have handled, have a scent about them so delicious, as positively to increase the pleasure of reading them; I imagine that this scent must lie in the glue. Any suggestion, or, better still, tried recipe for such a mixture, or to answer its purpose, PASTILLE. will be gratefully received by

Dictionary of Anonymous Writers. - Dictionnaire des Ouvrages Anonymes et Pseudonymes, par Ant. Alex. Barbier, 2nd ed., Paris, 1822-5, 4 vols. 8vo. See La France Littéraire, par J. M. Quérard, Paris, 1827, tome 1^{ter}, p. 178.

Can any reader of the "N. & Q." inform me of

a similar work on English bibliography? And if

there be none, allow me to point out the desirableness of such a compilation.

Richmond, Surrey.

[We fully agree with our correspondent as to the value of such a work as he suggests, and shall gladly insert any communications which may furnish materials towards it.]

Punning Mottoes (Vol. vi., p. 155. note.). - Permit me to send you a few more punning mottoes in addition to those selected by II. W. S. S.

Deo paget. — PAGET.
Tou apioteusis éveka. — HENNIKER.

Forte scutum salus ducum. — FORTESCUE.

Hoc in loco deus. — HOCKIN.

Fides montium Deo. - HILL.

Et juste et vrai. - WRAY.

Fari fac. — FAIRPAX.

Recipiunt famina sustentacula a nobis.—PATTEN-MAKERS' COMPANY.

God the only Founder. - FOUNDERS' COMPANY. Omnia subjecisti sub pedibus, oves et boves. -BUTCHERS

Most of these are good specimens of this curious W. Sparrow Simpson, B. A. class of motto.

Queries.

FIRST EDITION OF FOXE'S BOOK OF MARTYRS.

You often assist correspondents, by procuring for them odd volumes, to complete imperfect sets of Will you consent to go one step farther in that direction, and make an attempt to complete copies of rare works, which are deficient in leaves, plates, or title-pages? You know how common such melancholy cases are. It may often happen that two collectors could materially assist each other, by an interchange of duplicate leaves of some valuable book, which both of them possess in an imperfect state, and are anxious to complete.

Will you, at all events, make one trial of this plan for me? I have a copy of the first edition of Foxe's Acts and Monuments, fol. 1563: I need not say that it is imperfect. I also have nearly 700 leaves of a second copy; and shall be very glad to interchange leaves with any other person similarly circumstanced.

The leaves which I want are the following:

the real of which I wont are the tone wing.					
Title and prefatory	1.—Pp. 931, 932.				
matter.	2.—Pp. 977—980.				
1. — Fol. 13.	1.— Pp. 1101, 1102.				
1 Pp. 613, 614., Sig-	1.—Pp. 1117, 1118.				
nature K K i.	1.—Pp. 1149, 1150.				
1.—Pp. (879, 880)	1.— Pp. 1447, 1448.				
* ĸĸkii.	10.—After p. 1726.				
2.—Pp. 899—902.	20.—Index.				
3.					

My second copy has none before folio 17. (signature p iii.), nor any after p. 1488.

How many defective copies are there of rare

editions of the earlier English Bibles, of Tyndale's New Testament, Sternhold's Psalms, &c., which might be vastly improved by such an interchange; to say nothing of almost all the books published by Caxton, Machlinia, the St. Albans, Oxford, York, Tavistock, and other early provincial presses; and even many of the most interesting of the publica-tions issued by Pynson and Wynkyn de Worde. But I need go no farther on that subject: and therefore end by commending my project to your mature consideration.

Thurles, Ireland.

[The object of the present communication is one so completely in accordance with the views and objects for which "N. & Q." was established, that we have to thank our correspondent for taking so excellent a med of pointing out the utility of this new feature. our turn hope he may succeed in his object, and complete his book.]

"HISTOIRE DU PRINCE TITI."

Much confusion has existed, and indeed still prevails, regarding the authorship of that strange little volume, Histoire du Prince Titi, A. R., a Paris, chez la Veuve Pissot, 1736, 12mo. The first time I saw it mentioned was in Dr. Johnson's Diary of his French Tour; in a note to which Mr. Croker states that "it was said to be the autobiography of Frederick Prince of Wales (father of Geo. III.), but was probably written by Ralph, his secretary." He then refers to Wales of the Powel and Wales Authors and hy Park: and pole's Royal and Noble Authors, ed. by Park; and to Biog. Dict., article RALPH.

This latter is a garbled account of what ap-

peared in the Gent. Mag., vol. lxx. Part I. p. 422, mentioning the discovery of the original MS. in the handwriting of the Prince himselt, who gave it to Jas. Ralph the historian, amongst whose papers it was found, and by the executors given up to

Lord Bute.

In a subsequent ed. of Boswell's Life of Johnson, London, 1835 (vol. vi. p. 5.), Mr. Croker sare the volume was advertised in the Gent. Mag. for Feb. 1736, as the History of Prince Titi, a Ragal Allegory, translated from the Original, just published in Paris, by the Hon. Mrs. Stanly: sold by E. Curl. The fact is, that the two editions, French and English, appeared the same year; and Mr. Croker might have referred us to p. 122. of the same vol. of Gent. Mag. for an amusing article from Fog's Journal, detailing the extraordinary enlarging of the nose of the ambassador mentioned in the work.

Curl also announced, Pausanius and Aurora, being the Continuation of Prince Tit's History, done from the Italian, 1736, which I have not seen

Mr. Croker, in the Prefatory Notice (p. lxi.) affixed to Lord Hervey's Memoirs of Geo. II. again adverts to the subject, but does not afford

any elucidation to the mystery.

After all that has been said, I was certainly somewhat surprised to find that Barbier, in his Dict. des Ouvrages Anonymes, tom. i. p. 362., states that this work is "par le Saint Hyacinth;" and in the account of him in the Dict. Universel Historique, &c., we are told that he wrote "plusicurs romans très-médiocres; celui du Prince Titi est le seul qu'on lise, on y trouve de l'intérêt et de l'esprit."

Probably some of your numerous readers may be able to furnish some further information as to the authorship, and supply a key to what Walpole calls Memoirs of the Prince's own times, but which I confess are too obscure for me. F. R. A.

Oak House.

BATHS AND THEIR CONSTITUENT PARTS.

With a view of making a tour of the English and Continental Baths, I have been reading the works of Dr. Granville and others, but am struck with a palpable defect or omission in all of them,

To many it is not convenient, for want of money or time, to go to a distance and spend sums in travelling to baths. Might it not be of immense use, therefore, to find for each bathing station of value and repute, a prescription for preparing ar-tificial baths at home? Nothing can be more simple; and though artificial baths may not always be so efficacious as natural springs, they may often be better than ordinary water.

But I have searched in vain the books in the College and Advocates' Library here, for specific directions to prepare imitations of celebrated baths. Why should we not have Harrogate, or Clifton, or Wiesbaden, or Carlsbad, and others, if a few

Inedical receipts could give them?

A friend here gave me a receipt for Harrogate baths, most agreeable and salutary, viz.:

For a slipper bath full of hot water, mix with it two ounces of sulphuret of potass, and you have a tolerable Harrogate bath: or, for a hip bath of the same, mix half an ounce of the sulphuret.

I see a work advertised by Mr. Parker, Sutro on German Baths; a table of the ingredients necessary for artificial baths of different regions would be appropriate for such a work, and might be inserted in an appendix, or in any treatise on domestic medicine. I shall be glad if any of your readers can refer me to any treatise supplying the want now pointed out by A FRAIL PATIENT.

Edinburgh, Aug. 24, 1852.

RUMOURED DISCOVERY IN COLL.

Mr. Stark, in his recently published History of the Bishopric of Lincoln, states (note a, p. 504.), on the authority of a "local journal," that in the

isle of Coll, near Iona, there exist the remains of a monastic building, of which —

" Part of the ruins have been recently removed by some of the natives in order to procure materials for repairing their cabins. On pulling down one of the walls of considerable thickness, a vaulted apartment of fair dimensions was laid open, partly consisting of masonry and partly formed by an excavation from the mountain. Around this cell or room appear a variety of shelves or ledges . . . bearing upon them in considerable numbers what according to modern phraseology would be termed 'specimens of geology.' The names of the specimens are indented or engraved upon the lead trays in Old Latin, which, in many instances, still continue legible, though the majority of the names are quite unknown to modern times.'

There was also found in the vault a

"Composition of hardened clay, being obviously a model of the island, so far as relates to its geological

I am very anxious to know if the vault, with its trays, specimens, and model, has been examined by any competent authority, and, if so, where I may find a detailed account of the relics. If a discovery of this kind was ever made, surely its only record is not to be found in a "local journal."

K. P. D. E.

SHAKSPEARE QUERIES.

I should feel very grateful for any replies to the

following questions:—

1. The late Mr. Malone possessed a copy of Shakspeare, full of MS. notes by the Rev. John Whitaker, which are probably of some value. It does not appear to be in that portion of Malone's library now in the Bodleian, and I should be pleased to ascertain what has become of it.

2. In the last part of Mr. Jolley's sale at Messrs, Puttick's was sold a small biographical dictionary of English worthies, printed about 1692, and including a notice of Shakspeare. I was not in London at the time, and so missed the oppor-tunity of seeing it. The notice is probably copied from Langbaine, but as it may contain a few words of worth, its present possessor would very much oblige by furnishing a copy of it.

J. O. HALLIWELL.

Brixton Hill.

NEWSPAPER FOLK LORE.

"A REPTILE SWALLOWED BY A LITTLE GIRL.

"Last summer a little girl, between eleven and twelve years of age, daughter of a labouring man named Watson, living at Blaxton, whilst engaged in the harvest field, drank some water out of a ditch, and, it appears, swallowed some kind of reptile in it. Since then the poor child has periodically experienced incredible pains in her chest, from the increasing bulk and movements of the reptile, which at times ascende the throat in quest of food, causing intense agony. On these occasions warm milk and water is poured down her throat; and, when the reptile has imbibed the nourishment, it descends to its place of lodgment, just above the diaphragm. That a poor child should be left to endure such exeruciating torture is a reflection on the science and benevolence of the age in which we live.—Doncaster Chronicle."

This paragraph is now going the round of the newspapers in the form of an extract from the Doncaster Chronicle. As I have not chanced to see a copy of that valuable print, I may perhaps be permitted to inquire whether or not this paragraph is faithfully extracted therefrom, and I would also ask the highly intelligent editor thereof to favour me with replies to the following questions:

1. Has the editor of the Doncaster Chronicle

seen the reptile?

2. Is the editor quite sure that the creature is a reptile, and not a small fish which in its outward form bears a very close resemblance to a whale?

3. If the editor has not seen this nondescript creature of periodically-voracious-but-easily-satisfied-with-milk-and-water appetite, how does he happen to know that the said reptile exists otherwise than in his own benevolent imagination?

4. Does the editor's severe "reflection" refer only to that portion of "the science and benevolence of the age," which is supposed to reside in the bone-setters, reducers-of-fabulous-dislocations, and wretched vendors-of-poisonous-herbs who infest the northern parts of this island, to the serious prejudice of benefit-clubs and life assurance societies, or has the "case" really been submitted to any qualified-medical-practitioner?

5. Has the parish surgeon seen the poor girl, and what is his report on the case? A LONDONER.

Minor Queries.

"Lord Stafford mines," &c.—The following lines appear in A Sermon of Merchants, by Theodore Parker:

"Lord Stafford mines for coal and salt,
The Duke of Norfolk deals in malt,
The Douglas in red herrings;
And noble name, and cultured land,
Palace and park, and vassal band,
Are powerless to the notes of hand
Of Rothschild or the Barings."

Can you inform me whence they are derived?

Raspberry Plants from Seed found in the Stomach of an ancient Briton.—

"There are now growing, in the Botanical Gardens of one of our Universities, raspberry plants which have a raised from seeds discovered some years ago matted her in the form of a ball in the stomach of an ancient Briton. They may, probably, have to cause of his death, by resisting the course of di Be this as it may, the plants raised from the be seen flourishing and vigorous, notwithstame number of ages which have passed since our rugenitor swallowed them," — Botanist's Man Woodland Companion.

Can any of your readers inform me whe plants "are to be seen;" and when and whancient Briton was discovered; and in who of preservation the body was found? Can

Ghost Stories : Archbishop Craumer .-

"In all the best attested stories of ghosts and as in that of Brutus, of Archbishop Crunmer Benvenuto Cellini recorded by himself, and to of Galileo communicated by him to his favour Torricelli, the ghost-seers were in a state of chilling damp from without, and of anxiety in — Coleridge, Lectures upon Shahspeare, &c. p. 211.

What is the story of Archbishop Cranme

John Cobbe. - In Cat. Rot. Patentium, temp. Hen. VI., occurs the following:

"Quod Johannes Cobbe per artem phil possit metalla imperfecta de suo proprio gene ferre et ea in aurum vel argentum transubstant

And in Rymer (Fad., vol. xi. p. 68.) is the permission for the necessary experiments, orders "that none shall hinder the said therein."

Query 1. What was the result of these ments (if made); and where can informat specting them, or the said John Cobbe, be

It appears that the Collectæ Chymics cough's Cat. MSS., p. 498.) in the Britiseum was composed by one John Cobbe.

Query 2. Is this author indentic with the sopher above mentioned? If not, what is date of the Collectæ Chymicæ, and what faknown of these Cobbes?

"At the Clearing of the Glass."—In edition of Walton's Life of Donne, I find lowing paragraph, part of a note described and East of Essex's expedition to Cadiz:

"To inculcate discipline and subordination impress on his followers the sacredness of the Dr. Marbeck records that the Lord Admiral vice performed three times a day,—in the mo the evening, and at bed time, at the clearing glasse."

If one of your readers will explain the will greatly oblige

Poem on Fiction.—I have lately come possession of a manuscript poem, which I unpublished, with the following title:—

tion. A Colloquial and Familiar Rhapsody, regarding Prosaic, Poetic, and Dramatic Fiction, by Quintin Queerfellow, Gent. It is of between two and three hundred pages of octosyllabic verse, very spiritedly written; with all the "facility" of that measure, and I think, here, not "fatal," very amusing, and by no means uninstructive; giving, besides general thoughts on the subject, notices of most of our writers, ancient and modern, and their works. Having some thoughts of publishing it, could you, or any of your correspondents, obligingly tell me the author? to whom, in my opinion, it would do no little honour. And it was evidently written for publication, though there is nothing in it to lead to the cause of its not having appeared; most probably the expense.

The MS. was bought at an auction at Puttick's sale-rooms in the spring.

M. M.

La Gazette de Londres.—Having lately met with a journal styled La Gazette de Londres, dated "Lundi 3, jusqu'au Jeudi 6 Mai, 1703, V.S.*
No. 3830.," permit me to ask, through the medium of the "N. & Q." if it were customary to publish the London Gazette in French at that period? I have never seen but that copy, which I have ascertained to be a translation of the London Gazette of Monday 3rd May to Thursday 6th May, 1703, No. 3911. Both are printed by the government printer, Edward Jones, in the Savoy. It will be remarked that they are differently numbered; and if one might infer anything from that, it would appear that the English copy had published eighty-one numbers antecedently to the French version of it.

Richmond, Surrey.

"Not serve two Masters." -

Not serve two masters? here's a youth will try it,
Would fain serve God, yet give the devil his due;
Say grace before he doth a deed of villainy,
And give thanks devoutly when 'tis acted."

I shall feel truly obliged if you will inform me in what play the above lines may be found?

J. HAZELTON.

Chantry Chapels.—Many of the small churches destroyed at the Reformation as "Chantry Chapels" were situated in hamlets remote from the parish church, and were used for public worship as chapels of ease. Were any chapels so situated, i. e. remote from other churches, ever used exclusively as sepulchral chantries? I have not met with an instance of the kind.

Where can an account of the destroyed chantries be seen? Is there any collected account of them published? W. H. K. Catastrophe. — Arthur Wilson, the historian, referring (in his Autobiography) to the period when he was secretary to the Earl of Essex, says:

"The winters wee spent in England. Either at Draiton, my lord's grandmother's; Chartley, his own house; or [at] some of his brother, the Earle of Hertford's houses. Our private sports abroad, hunting; at home, chesse or catastrophe. Our publique sports (and sometimes with great charge and expence) were masks or playes. Wherein I was a contriver both of words and matter. For as long as the good old Countesse of Leicester lived (the grandmother to theise noble families) her hospitable entertainment was garnisht with such, then harmless, recreations." — Peck, Desiderata Cariosa, lib. xii. No. v. chap. vi. sect. 2.

Can any of your correspondents elucidate the term catastrophe in the above passage?

C. H. COOPER.

Cambridge.

Judges' Robes.—During the court of assize just held in this town, the judge in the Cown Court, Lord Campbell, had a robe of scarlet and ermine: his brother judge in the Nisi Prius, Mr. Justice Wightman, one of plain black.

Is this distinction caused by the courts in which they sit, or by their official position as judges?

Liverpool.

A. B.

Minor Queries Answered.

Bishop of London, 1713.—Who was Bishop of London, May 31, 1713? T. C.

[Dr. Henry Compton, who died on July 7th, 1713.]

Peterman. — John Aubrey, in one of his MSS., says of Kington Langley, near Chippenham:

"Here was a chapel dedicated to St. Peter. The Revel is still kept (1670) the Sunday after St. Peter's day: it is one of the eminentest Feastes in these partes. Old John Wastefield told me that he had been Peterman in the beginning of Her Majesty's Reign."

It is probable from the above that the *Peterman* was a sort of Master of the Ceremonies at the Revel. But is there any other instance of the use of this word, and what is the accurate history of it?

J. E. J.

[Phillips and Bailey explain Peter-men as "those who formerly used unlawful engines and arts in catching fish in the river Thames." See also Nares' Glossary. Petermen, in the slang dialect, are those who follow coaches and waggons to cut off packages. It appears, however, to have another meaning in the extract from Aubrey.]

Official Costume of the Judges.—Is there any work from which I can obtain information respecting the history of the official costume of the judges.

of England, especially of the coif, now so much diminished from its original size?

J. H.

[For notices of the coif, consult Du Cange, v. Cufa: Spelman, v. Birretum album, Coifa: Strutt, 237. See also the article Coif in Ency. Metropol., vol. xvii. p. 2., which states that much curious matter respecting the degree of the coif will be found in a work by the late Serjeant Wynne, entitled Observations touching the Dignity of the Degree of Serjeant-at-Law, 1765. This work, however, is seldom to be met with, as only a few copies of it were printed for private circulation.]

Replies.

LETTERS OF JUNIUS.

(Vol. v., passim.)

Thanks for referring me to the editions in the London Library, which are thus described in the Catalogue:

"11944. Junius. The Genuine Letters of, to which are prefixed Anecdotes of the Author, 8vo. Piccadilly, 1771. This first spurious edition contains several letters not included in the genuine edition of 1771, or in Woodfall's last edition. The authorship is fathered on Mr. Burke."

"11945. Junius, the Letters of, First Genuine Edition, 2 vols. 12mo.: H. S. Woodfall, London, 1771."

I was at first disposed to believe that there was simply a typographical error as to the date of No. 11945, and that it should have been 1772; but in the description of No. 11944, it is again formally referred to as "the genuine edition of 1771."

I must confess that I read this description with great surprise. I knew, or believed, from Junius's private letters to Woodfall, that the first authorised and acknowledged edition, "the author's edition" as Junius calls it, was not published in Feb. 1772 (see Private Letters, Nos. 53. 55. 56.); and I happened to know that the following advertisement appeared in the Public Advertiser of March 2, 1772:

"The publication of the original and complete edition of Junius's Letters (printed by H. S. Woodfall, printer of this paper), with a Dedication, Preface, and Notes, by the Author, will be tomorrow at noon, price half a guinea, in two volumes, sewed."

A reference to the copy in the London Library, soon cleared up the mystery. It is all a mistake. The edition was not published by Woodfall at all, but by Wheble, whose name appears in the title-page. It is not therefore the "first genuine edition," but one of the many spurious or pirated editions. It is not even what perhaps I may be allowed to call "a genuine spurious" edition, but a manufactured copy made up of many editions. Of this

the proof is simple and obvious. In the engraved title-page, the work professes to have been "printed by John Wheble, 1771:" but the volumes contain the letter to Mansfield, not published until Jan. 21, 1772; the Dedication, not published, as I have shown, until March 3, 1772; and they conclude with a letter professedly written by and signed Junius, addressed to Lord Apsley, and dated Feb. 1775!

In my opinion, the first volume was a separate publication, issued, as professed in the title-page, in 1771, to which, after March, 1772, the Dedication was added. The second volume was a distinct publication in 1772. It must have been printed after March, 1772, as it contains notes which first appeared in "the author's edition." The letter of Feb. 1775 is a mystery which I must leave others to explain. I first met with it in an edition by Whahle, published in 1775

by Wheble, published in 1775.

I could add numberless other proofs that these volumes are a mere manufacture; but enough, I think, has been said to satisfy the most sceptical.

Having thus shown that the description in the Catalogue of No. 11945 is a mistake, I may as well add, though it is of less importance, that the account of No. 11944 is equally erroneous. The edition referred to is certainly not the "first spurious edition," but, as I believe, the very last that preceded the publication of the only genuine edition, that of 1772. As to what is meant by "Woodfall's last edition," the description is too vague to justify comment; for editions have been printed by H. S. Woodfall, George Woodfall, and the present Mr. Henry Woodfall. Neither is it correct to say that it contains many letters not included, &c. in Woodfall's last edition; for it does not contain a single letter by Junius—except the dozen lines on the Monody, which, being merely temporary in their character, Junius himself struck out—that is not to be found in every edition published by a Woodfall, and in every edition for Junius Letters. It contains, indeed, two letters by Draper, which had no business there, and no way concerned Junius; and an impudent forgery, professing to be a letter from the King in reply to Junius.

My attention having been thus drawn to the subject, I will hereafter, with your permission, say a few words and ask a few questions respecting these early piratical editions,—the editions which preceded "the author's" of 1772. This will be the more readily excused, considering how little information we have on the subject; and that, as I believe, there is not one of these editions of this British classic, as Junius is called, to be found in our great national library, the British Museum.

L. J.

FRANCES, DUCHESS OF SUFFOLK, AND ADRIAN STOKES.

(Vol. vi., p. 128.)

For the information of A. S. A. (Wuzzeerabad), I forward the following particulars respecting Adrian Stokes, which will principally be found in Potter's Charmoood Forest, p. 79.:

"The Duchess, after the death of her husband (beheaded February 23rd, 1553-4, for his share in raising his daughter Lady Jane to the throne), underwent almost incredible hardships, but afterwards enjoyed much traquillity and domestic happiness, at Beaumanor (in this county), in a second matrimonial connexion with Mr. Adrian Stocks, who had been her Master of the Horse."

They were married March 1st, 1554-5.

"This alliance, though censured by some as beneath her dignity, has been praised by others for its policy, as providing for her own security; which, from her near relationship to the Crown, might, in case of an equal match, have been disturbed. The Duchess died in 1559, in three years after which Mr. Stocks obtained, by letters patent from Elizabeth, a new lease of twenty-we years of her Highness's manor of Beaumanor. . . . Mr. Stocks had a daughter (who died an infant) by the Duchess; and about 1571, when he was returned as one of the members for the county, he took, for his second wife, Dame Anne, widow of Sir Nicholas Throckmorton, Knt."

In 1558, a George Stokes was one of the Knights of the Shire for this county.

"Mr. Stocks died in 1586 (Nov. 30th), leaving his bother William, then aged sixty, his heir."

Other particulars will be found in Nichols's Leicestershire, vol. iii. pp. 144-146., and Dug-tale's Warwickshire, vol. i. p. 113.

By the following extracts, which I have made from the Chamberlain's accounts of this borough for the year 1576-7, it will be seen that he was at that time one of the Commissioners of the Musters for this county.

"The charges for the soldyars trayned.

Inprimis, paid to Nedeham, the smyth, for ij calevers.

Itm, p⁴ to the tenne psones appoynted for soldyars to be trayned, at there firste going to Melton to be trayned there iij dayes to geyther, eu'ye of them alowed viijd, a daye

Itm of Sondaye, the xxiijrd of June, geven to the said ten psones towardes there charges att Loughborowe, then being sente to Sr George Hastings, Knight, & to Adrian Stookes, Esquier

This is the only instance in which I have met with his name in these accounts; and, as it was contain to present wine to

the noblemen, county justices, and others, on their visits to the town, it would seem to indicate that he must have led, probably from policy, a very retired life.

Thomas Stokes, Esq., of New Parks, recently High Sheriff of the county, is, I believe, a lineal descendant of the same family.

descendant of the same family.

In the article on "Springs and Wells, &c.,"
p. 152. (No. 146.), read Fosse Road for Vosse
Road.

Leicestriensis.

VARIATIONS IN COPIES OF THE SECOND FOLIO EDITION OF SHAKSPEARE, 1632.

(Vol. vi., p. 141.)

Mr. Collier has had so much practice, and such long experience in the collation of the various old editions of Shakspeare, that I have no doubt he has taken the due precaution of examining, by means of a powerful magnifier, the passages in his corrected copy of the second folio, in which he states that it differs from all the other copies he has consulted. It is with considerable hesitation, therefore, that I venture to state the result of an examination of several copies which may seem to throw a shade of doubt upon the subject.

I have three copies of the second folio in my possession, which, for the convenience of reference, I shall designate by the letters W, S, and H. In all of these, the passages to which Mr. COLLIER refers, when subjected to the test of a magnifying glass, give results at variance with his statement. In *Measure for Measure*, p. 70. col. 2. line 8 from bottom, the copy H reads unequivocally—

"For thine owne bowels which doe call thee, fire."

The copy S has been tampered with, the inner part of the cross line of the "f" has been scratched out, and the comma at thee removed to the end of the line.

The copy W is in its original binding, and has been carefully corrected throughout in a neat old hand, which, from some evidences in the volume, may be safely considered of the date of the close of the seventeenth century. The conjectural readings are numerous, and some of them I have had the pleasure to find confirmatory of my own. This volume I have but recently acquired. The line in question is corrected by the erasure of the f in fire, and the substitution of a capital S.

In the other passage, King Richard II., p. 26. col. 2. line 21., the copy W reads clearly,

"The flye flow hours," &c.*

The inner part of the cross-line of the f, though short, is quite evident to the naked eye.

^{*} In my edition of Shakspeare, I have printed "Tw fly-slow hours" as conveying an image highly beauty and just.

In the other two copies this part of the cross-line of the f is not so visible to the naked eye, but when magnified is distinctly seen to have been bent and broken off by an accident at press.

I feel it incumbent upon me to let MR. COLLIER know that there are variations in the copies of the second folio as well as in the first; corrections evidently made while the book was at press; but the printer certainly outdoes the negligence of him

who put forth the first folio.

If Mr. Coller will turn to Love's Labour's Lost, p. 143. col. 2. line 38., he will find a passage which, in the copies W and H in my possession, is

thus given:

" If this austere unsociable life,

Change not you offer made in heate of blood: If frosts, and fasts, hard lodging, and thine weeds Nip not the gaudy blossomes of your Love."

Which in copy S is properly corrected by the printer thus:

" If this austere insociable life,

Change not your offer made in heate of blood: If frosts, and fasts, hard lodging and thin weedes Nip not the gaudy blossomes of your Love."

Again, in Much Ado about Nothing, p. 119. col. 1. line 10., copies W and S have "righthly," copy H corrects "rightly;" and in the same column, line 10 from bottom, W and S have "It thank," H corrects "I thank."

The pagination of the second folio is very confused and incorrect; the mistakes are too numerous to mention, but in one instance I find it corrected. In copy S, Love's Labour's Lost, the page which should be 123 is 132; this is remedied in the other two copies, which have it rightly 132.

There are probably many other instances of va-

riation which a closer examination would develope. MR. COLLIER is doubtless aware of the lines re-peated in pp. 171. and 196., and of the numerous other sphalmata which disfigure this volume. It is singular that I should, just at this moment,

have met with a copy of the second folio, which, like Mr. Collier's, has been carefully corrected throughout, and it may not be unsatisfactory to him to know that the passage in Coriolanus,

" You Heard of Byles and Plagues,"

has not escaped the MS. corrector, who has deleted you, and reads,

" A Heard of Byles and Plagues."

It however appears to me that these anonymous corrections must stand upon their own intrinsic merits, and I cannot consider the correction "un-

heard of boils, &c." so undoubted that I could say of it, with Ma. Collier, "this must be right."

d is the way in which herd is spelt in other it occurs again in Act III. Sc. 1., where

mus says:

" Are these your Heard?"

and the word being printed as it is with a capital letter, raises a doubt whether you Herd could possibly have been a mistake for unheard. The speech, interrupted and broken by passion, as it now stands seems to me more satisfactory.

But in these matters how difficult it is to propose any change which shall carry universal assent! I thought, with many others, the substitution of Bisson Multitude for Bosom Multiplied a happy emendation, yet we find that one strenuous dissentient voice is raised against it:

" Non equidem invideo; miror magis,"

The majority on this occasion may be in the wrong, for I heard a defeated candidate at the late election declare that the minority were generally right! S. W. SINGER. right!

Mickleham, Aug. 18. 1852.

The following are the readings in a copy of the folio edition of Shakspeare, 1632, in my possession. The first is Measure for Measure, Act III. Sc. 1.: in my copy the reading is, -

- Friend hast thou none. For thine own bowels which do call thee, fire The meere effusion of thy proper loynes, Do curse the gout," &c.

The second passage is thus printed in my copy, Richard II., Act I. Sc. 3.:

"The flye flow hours shall not determinate The datelesse limit of thy deer exile:

You will observe the word is printed "flye" with the final e, and the word dear is printed "deer." Mine is a very clean, well-printed copy, and the type remarkably distinct and clear.

It may be proper, however, to state, that although I have always considered my folio to be the edition of 1632, having purchased it as such about twenty years ago, when it had that date lettered on the back, yet it has not the original and genuine title-page, but instead thereof one beautifully executed with a pen:

MR. WILLIAM SHAKESPEARE'S COMEDIES, HISTORIES, & TRAGEDIES.

[Here is inserted the Portrait by Droshout.]

LONDON

Printed by Isaac Inggard, and Ed. Blount.

I once had an opportunity of comparing it, rather hastily, with one which professed to be the third edition, and I was struck with their exact

resemblance in many particulars.

Perhaps Mr. Collier may be able to determine whether my copy be indeed the edition of 1632, or favour me with some certain criteria for settling. the point.

ARMS IN CHURCHES.

hat in the year 1547, the first of .'s reign, the curate and churchwardens tin's, in Ironmonger Lane, London, from their church the crucifix, and the pictures of the saints, and in their d the walls with texts of Scripture, and rucifix had stood they put the Royal th's History of England, vol. ii. p. 731.) he Churchwardens' Accounts belonging ch of St. James, Louth, Lincolnshire, wing entries:

e Wryghtis for takynge doune the Rood-

j books, for Mr. Jewell's Apology and for (Calvin's) Institucyons enjoined for hus 3yshopp, xvj.

he Apparitor for citing us (the Church-) to Lincoln for not having the King's ainted in yo church, ij."

tet for the Uniformity of Common d the "Act restoring to the Crown the isdiction over the State Ecclesiastical al," had appeared in 1559, and it is at some clause in one or other of those ed for the erection of the Royal arms nes. Whether in this case the church-l neglected the injunctions of the Stateshops of the diocese, I cannot say, but inclined to think that the Royal arms, Apology and Calvin's Institutions, had ined for them by the Byshopp."

E. A. H. LECHMERE.

your correspondents misconceived the these Royal arms, by attributing such causes? I suppose the arms to have I in all churches (and generally on the he rood had been previously placed) note the change which had taken place esiastical to a regal supremacy.

J. NOAKE.

H! GO FROM THE WINDOW."

[Vol. vi., pp. 75. 112. 153.)

e near sixty-five years since I heard aquired after by your other septuand. His rhythm seems smoother than its in Beaumont and Fletcher. My ion, as I distinctly recollect, was—

om the window, my life and my love, from the window, my dear! d is in the west, cuchoo's in his nest, rou can have no lodging here."

se, I forget whether spoken or sung,

told the story how the lady had calculated on her husband's absence, and had appointed her lover to come in at a certain window:

"But the wind and the rain
Have brought him back again;
And you can have no lodging here."

It was further said or sung, that the lady having no other means of apprizing her paramour of the change of circumstance, sang this warning from her open casement. I am sorry to say that my recollection adds a more disagreeable feature to the tale; for, as it was told to me, the lady had moved her child's cradle to the window, and, the better to deceive the slumbering husband, sang the song as if a lullaby to her baby.

Is it not very strange that your septuagenarian correspondent †, myself, another, and Mr. Bacon of Norwich (as quoted by Dr. RIMBAULT), should all remember only the same half-dozen lines of a ballad that probably contained several stanzas, and that the said lines, and they alone, should also be preserved, with some uncouth variations, in Beaumont and Fletcher. I am driven to suspect, as the only explanation of this partial preservation, that the groundwork was a prose tale recited, into which the song of two or three stanzas was introduced. This is the only guess I can make to account for the partial preservation of the song.

Allow me, in my turn, to ask whether any one remembers another song of somewhat the same class which I learned about the same time, in the same nursery. The story is a kind of Romeo and Juliet one. The young lady receives her lover through her window, and means to keep him as long as she safely can; so she invokes the vigilance of the cock to warn them when it should be time to part:

"Fly up, fly up, my bonny bonny cock,

But crow not until it be day;

And your broast shall be made of the hurnish'

And your breast shall be made of the burnish'd gold, And your wings of the silver grey.

"But the cock he proved false, and very very false, For he crow'd full an hour too soon; The lassie thought it day,

And she sent her love away, When 'twas only the glimpse of the moon!"

The bonny and the lassie denote a Scotch origin: the air, too, which also I remember, is of a Scottish character. There seems in the plumage promised to the cock, an allusion to the dove in Ps. lxviii. 13.

TWO FULL MOONS IN JULY.

(Vol. vi., p. 172.)

This newspaper wonder, and its rayme, the thunder, seems to have arisen out of an idea that two full moons in July is a very rare occurrence. The

informant of The Times affirmed that such a thing had not happened for nearly a century. Nevertheless, in July 1833 there were two full moons, which passed over without any comment. In answer to your correspondent's question, there were two biplenilunar months in 1561, January and March. I always bow to the established faith in all matters connected with the moon and the weather; nevertheless, there is a thing which, I confess, puzzles me. How did the moon and July arrange it when the style was changed? Whenever there are two full moons in July of either style, for that very reason there is only one in July of the other. Is it only a recent law of nature that a double-mooned July is a month of thunder? Or is the moon a Catholic, and, as such, did she obey Pope Gregory? Or does she belong to one of the Protestant communities; and, if so, to which? Or is there any escape from this triple alternative? I can see none, unless it be that the asserted connexion does not exist. In case any of your readers should wish to try conclusions with the matter, I subjoin a list of all the months which have had two full moons, and of all which have had two new moons, for the

last quarter of a century.

Full.—March 1828, October 1830, July 1833,
December 1838, September 1841, May 1844,
January 1847, March 1847, October 1849, July

1852.

New.—July 1829, April 1832, November 1834, August 1837, May 1840, December 1842, March 1843, October 1845, June 1848. M.

[We are indebted to J. M. G. G., S. W. J. M., and several other correspondents for Replies of a similar nature. -En.]

CORRUPTIONS AND ABBREVIATIONS OF WORDS. (Vol. vi., p. 29.)

" N. & Q." has received many interesting communications relative to the corruption in spelling and pronunciation of names of persons, places, and things: the last note occurred Vol. vi., p. 29. The

following *alla podrida* is heartily at your service.

The Irish word *disert*, which signifies a desert, a wilderness, and sometimes a hermit's retreat, has been variously corrupted ister, ester, Easter, tristle, and dysart. Thus Ath-Disirt-Nuadhan, i.e. the ford of St. Nuadhan's Desert, which is the name of a parish in Roscommon, is metamorphosed into Eastersnow. In Phanix Park, the first word is a corruption of Fionn Uisge, i. e. the clear, or good water, from a once famous chalybeate spring still existing. Erse seems to be Irish pronounced as a monosyllable. Beggery Island, in Wexford Haven, is Beg-Kire, or Little Ireland. Smerwick (co. is alias to be a corruption of St. Mary Wick, in Bonne, as the name of a lane in Dublin,

n degraded into Marrowbone, and seems

also to have become, in a translated form, the parent of the word Gossamer, Good St. Mary; in French Fille de la bonne Vierge, or perhaps Gauge O'May; though the last syllable has been other-wise derived, from the French Mère, Mère de Dieu. Ecclesiastical words afford some curious Dieu. Ecclesiastical words afford some curious instances: — Quadragesima (or Lent), Old Fr. Caresme, now Caréme; Irish, Carghas; W. Grawys. Επισκοπος, Fr. evesque and evêque; Old Ir. Epscop, now Easpog. Dies Natalis Christi (Christmas); Irish, Nodlog (pr. Nullug); W. Nadolig; Fr. Noel. Quatuor tempora (Ember seasons), Germ. Quatember; Eng. Ember.

Zaragoza is a corruption of Cæsar Augustus; Andulucia of Vandelitis. The modern name of

Andalusia of Vandalitia. The modern name of Ephesus, Ayasaluc, is a corruption of Agio Izeologos, Romaic for St. John the Divine. The church of SS. Giovanni e Paolo is abbreviated to San Zanipolo; Teutonisch, Deutsch; St. Botolph's Town, Boston; Brighthelmstone, Brighton; Bethlehem, Bedlam; Hospital, Spital and Spiddal; St. Maur, Seymour; St. Ethelred, Saudrey and Tawdrey; Inchiostro, ink; Xeipoupyos, properly a handicraftsman, through the French, first chirurgeon, now surgeon. Έλεημοσύνη has dwindled into alms; Mobile, vulgus mob; Deshabille, or en deshabille, shabby; Caryophyllus, girofleur, gillyflower; Asphodil, fleur d'affodille, daffodil; nasaκεια, panacea, pansy; Αθανασια, athanasy, tansy; Фагтаота, fantasy, fancy.

ETYMOLOGY OF "ALCOHOL." (Vol. vi., p. 54.)

In No. 142. of "N. & Q." A. E. S. asks : "Can you enlighten me as to the derivation of the word alcohol; or rather, I should say, as the first syllable almost of itself proclaims it to be Arabic, what is the meaning of the word or words whence it is derived?" I trust the following information may prove in some degree satisfactory to your correspondent.

Alcohol is derived from an Arabic word Alkahal, or Al-kool, signifying an impalpable powder, or other subtle substance; its present application being attributable probably to the alchemists. The substance to which the word originally belonged was black powder of some kind of lead or, employed by Moorish women to tinge their erelids. Dr. Shaw states (*Travels*, p. 294., fol, as quoted by Bishop Lowth on Isaiah):

"No Moorish ladies take themselves to be com-

pletely dressed till they have tinged the hair and the edges of their eyelids with al-hahol, the powder of lead ore."

Sandys (Travels, p. 67.) says that Turkish

"have great eyes principally in repute; and of those, the blacker they be, the more amiable; insomuch that

bey put between the eyelid and the eye a certain ex powder, made of a mineral brought from Fez, nd called alcuhole."

Bishop Lowth thus translates the Hebrew oriinal of the Septuagint version of Ezekiel xxiii.

α: "εστιβίζου τους οφθαλμους συ," "Thou didst ress their eyes with al-kahal."

Kraus (Kritisch-etymologisches medicinisches

eniton) gives the same etymology of alcohol; nd adds the Arabic characters (ال ــ لحل)

hich are here copied.

The transfer of the name of a substance thus sployed to heighten the charms of female beauty, a substance of so subtle a nature as the refined init obtained by rectification, is easily conceivhe among an imaginative people, especially with use of Eastern origin: hence alcohol, for spirits

Such, it occurs to me, is the etymology of W. B. KESTEVEN.

Upper Holloway.

BURIALS IN UNCONSECRATED GROUND. (Vol. v. passim; Vol. vi., p. 136.)

I have met with several instances of this. In parish register of Mayfield there are entries of trothers named Beany, who were buried in a the "plague." This was in the seventeenth stury. At Rotherfield, Sussex, a gentleman who d some quarrel with his rector was buried in his m garden, in order to avoid any association with e object of his ill-will. This may have been out the commencement of the present century; # at length his representatives, wishing to dispose the property, found the tomb an obstacle to its e, and the body was exhumed, and re-buried in schurchyard. The singular instance mentioned your correspondent, of a body being deposited on the beams of a barn, reminds one of the sans of disposing of the dead resorted to by some bes of the American Indians, who bind their ceased friends in matting and similar substances, d then fasten them in a horizontal position across e branches of a tree. In Banvard's panorama the Mississippi there were several representams of this singular method of "crossing the cks." M. A. LOWER. Lewes.

To the list we may add Dr. Solomon, of Liverol, who acquired a fortune as the inventor of Balm of Gilead, and was buried in a field at celey Hill, near that town. AGMOND.

Replies to Minor Queries.

Mitigation of Capital Punishment to a Forger od. vi., p. 153.). — I am obliged by Mr. Gatty's

answer to my Note. We have now cleared away the two great incredibilities of the story, - the judges public attendance at divine worship at the end of the assizes, and the convict escaping by forging his own discharge. I will try to get at the residue; but few of my learned friends remember what happened on circuit thirty-five years ago. I supposed the anecdote more recent, not suspecting that "Baron G., notorious for his unflinching obduracy," could be Baron Graham, of whom, though I have no personal rememof whom, though I have no personal remembrance, I have always heard exactly the opposite

character.

I am familiar with the other story of George III. pardoning a forger at the request of Mr. Fawcett, and have endeavoured, fruitlessly, to trace it to its source. I cannot find the name of the forger, the date of the conviction, or the Rev. Mr. Fawcett's Commentary on the Bible; but my search for the last has not been sufficiently rigid to warrant me in disputing its existence. If known to any reader of "N. & Q.," I shall be obliged by a refer-ence.* The art of bookselling, though far below its present state, was not unknown in the days when loyalty abounded, and pardons for forgery were rare; and I think this story would have been at least as good an advertisement, as the apparition of Mrs. Veale to *Drelincourt on Death*. There are of Mrs. Veale to Drelincourt on Death. other versions; one is of a Quaker at Weymouth, but I do not remember how he gained the royal favour. Another is of a clergyman of the Church of England, who preached before the King so well of England, who preached before the King so were that his Majesty sent for him, and offered him good preferment, which he refused. Whether that, or George III. reading a dissenter's commentary on the Bible, be more doubtful, I cannot venture to decide. All may be true.

I take some interest in inquiries of this sort; and, if favoured with any hints, I will make the best use I can of them, by following the evidence in every practicable direction. H. B. C.

U. U. Club.

Shaston (Vol. vi., p. 151.). — If Mr. CHADWICK will refer to Hutchins's History of Dorset, he will

[In An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D.: Lond. 1818, p. 271., it is stated that Mr. Fawcett presented a copy of his Essay on Anger to George III., which "he afterwards learned was graciously received and perused with approbation. He was repeatedly induced, in conjunction with others, to solicit the exercise of royal clemency in mitigating the severity of that punishment which the law denounces; and it gladdened the sympathetic feelings of his heart to know that these petitions were not unavailing; but the modesty of his character made him often regret the publicity which had been given to this subject." Mr. Fawcett was the author of The Devotional Family Bible, 2 vols. : Lond. 1811, 4to. See Watt's B.blicth. Britan .- Ep.

find that the modern name Shaston is an abbreviation of Shaftsbury, in that county, a town which produced many tradesmen's tokens, though in Hutchins's list I do not observe the name of Ed-C. W. B. ward Burd.

Alain Chartier (Vol. vi., p. 122.). — J. Wallis, in his Grammatica Lingue Anglicane, Lond. 1765, 8vo. p. 230., tells us that the first four of these lines were shown him as a curiosity in the French language, upon which he says:

"Ego protinus coedem ipsos quatuor versus idiomate Anglicano verbatim reddidi, substituta tamen voce Twist pure Anglica pro exotica quam ille expectaverat

"When a Twister, a-twisting, will twist him a twist, For the twisting of his twist he three twines doth intwist;

But if one of the twines of his twist do untwist, The twine that untwisteth, untwisteth the twist."

He then gives two other versions in English, and also one in Latin, adding some observations on the words two, twain, twice, twins, to twine, twist, twister, twirl, &c., which, though curious, it will be sufficient to refer to.

Oak House.

Voyage du Monde de Descartes (Vol. vi., p. 150.). In pages 51, 52. of the preface to the English translation of *The History of Friar Gerand*, which formed part of the Shandean Library, mention is made "of the most witty, sensible, and ingenious Voyage to the World of Descartes, written in French by Father Gabriel Daniel, and very well translated into Spanish.

We have also an English version, entitled A Voyage to the World of Cartesius, Lond. 1692, 8vo., by T. Taylor, whose name is appended to the Dedication. It has, however, been ascribed to De Foe; but Wilson, who gives some account of the book in *Memoirs of De Foe*, vol. i. p. 224., thinks on questionable authority.

F. R. A.

Oak House.

The British Apollo (Vol. vi., p. 148.). - E. H. Y. will find that there is an edition of this work in one volume, 8vo. 1718. I enclose a cutting from a recent catalogue of books of Kerslake of Bristol, in which it appears:

"1935. The BRITISH APOLLO, about 2000 Answers to Curious Questions, 3rd ed., 1718, 8vo. 3s. Dedicated to Henry Duke of Beaufort, &c."

W. J. BERNHARD SMITH.

Temple.

Saints who destroyed Serpents (Vol. vi., p. 147.).

— EIRIONNACH may add S. Samson (the first Archbishop of Dol) to his list of saints whose Christian labours have been symbolised by legends

descriptive of their triumph over i Mabilion (Annal lib. xxx. num. lx. § 1 describes Sanson sur Rille as —

* Pentale monasterium a Childeborto re ad confuxum Liricini amnis in Sequana tem-Audomari, pro sancto Samsone episc qui serpentem ex eo loco ejecit, eidemque reliquit."

And (lib. xiv. num. xxxvi. ad ann. 65: tions .

"quoddam antrum ad fluvium S quo Samson quondam serpentem ejecerat.

Birthplace of Josephine (Vol. v., pp.—I can inform Ms. Ker, with refer inquiry "whether or not Josephine I blood in her veins," that there are ver families in Martinique, of whom it he asserted, at one time or another, the connected by blood with the coloured in a more or less remote degree. Inde instances, something more than mere a been brought forward upon this point lowing circumstance, recorded in t annals of that island, curiously illustra loured woman was upon her trial for a lady of the highest rank, whose clain puted "white" had never been called In those days the infliction of a blow or coloured person upon a white indipunished by the amputation of the har judges were about to pronounce the tence, when the prisoner offered to prelady she had assaulted was not white loured person like herself. An invest then gone into, and it was proved to the of the judges (themselves white mer

lady in question "had African blood in The most important evidence addu occasion was a work, the authorship assigned to Père Labat, the well-know of the French Antilles. It is a gene: count of the principal families in Marhibiting the degrees of consanguinit they stand towards the coloured popu the appearance of the book the whit their endeavours to get it suppressed copies escaped, and are still privately among the curious in such matters. seen this book, and cannot say whether family of Josephine is included. If: only be on the side of her maternal ar asmuch as her father was a native of I

St. Lucia.

Monkish Burials (Vol. vi., pp. 28. 15 correspondent LRICESTRIBNSIS, in his paper at page 152. of your present

the small but very curious brass of a ith crossed hands, at Fulbourne, Cam-In the MS. catalogue of my own n of Rubbings of Monumental Brasses, I following note appended to the account of in question; it is taken from an unpubtter by Mr. Bloxam:

us of priests with the bands crossed in front re rare occurrence in this county than abroad. ars ago the ancient cemetery of the Priory of th was disclosed to view, and many slabs with swered the remains of the monks, who were have been interred with the hands crossed, the rwnwards. In an old work entitled Vetus disastica, the dead bodies of monks of the order ceed as follows: 'Supra pectus manus extra umplicantur!'"

note bears so much upon the subject of sh Burials," that I thought it might inme of your readers.

noble Flemish brass at Wensley, Yorkc. 1360, a chalice is represented as being a the breast of the figure, whilst the hands I cannot call ed and point downwards. any other brasses of priests in England in e same arrangement is to be found. W. Sparrow Simpson, B. A.

Tree (Vol. vi., p. 129.). — I have inquired as in the neighbourhood of Little Marlow, sech woods abound, if they remember any of trees of that description being struck A labourer who was attending some erfectly recollects a violent storm taking a spot called Booker, which killed several heep, evidently by lightning, who were e tree, which was a remarkably fine and ech. The tree itself was much scorched ide, and the leaves "frizzled up." This sware, only a solitary instance, and it d about twenty-one years ago; still it may preventing Trrvaus trusting himself in a " sub storm, for the purpose of safety, "sub fagi." C. I. R.

of Orleans (Vol. vi., p. 128.).—I cannot C. any cotemporary evidence of what is 1 my Curiosities of Heraldry, p. 173., viz. irles, Duke of Orleans, was in captivity for ive (not twenty-nine) years at Groom-he seat of Sir Richard Waller. I originid the statement in a work entitled The d Historical and Allusive Arms of the Kingdom: London, 4to., 1803. This is, to Moule, a "particularly scarce" book, the copies having been destroyed by a fire printing-office. But subsequently to my of it I have met with similar accounts, the r of which I believe remains unchallenged. t of the unfortunate duke's having been

imprisoned at Pontefract and elsewhere for some time, does not militate against the twenty-four years' captivity in Kent. Polydore Vergil tells us that he was at the last lett home twenty-six yere after that he had been taken in the battaile of Agincourt," which would allow two years for detention in other places. In Burr's Tonbridge Wells, 1766, p. 163., the account given is as follows:

"Sir Richard [Waller] followed the King into France, and very highly distinguished himself at the ever-famous battle of Agincourt, from whence he brought the Duke of Orleans prisoner, and was allowed by Henry to keep him in honourable confinement at Groombridge. This prince continued twentyfive years in captivity, paid at last 400,000 crowns for his ransom, and, from a principle of gratitude for the hospitality of his generous keeper, rebuilt the mansionhouse, and repaired and beautified the parish church [Speldhurst], which to this day bears his arms over the portal. He also assigned to Sir Richard and his heirs for ever, as a perpetual memorial of his merits, this honourable addition to his family arms, namely, the escutcheon of France suspended upon an oak, with this motto affixed to it,

'HI PRUCTUS VIRTUTIS,'"

The authority quoted is Baronetage, 1720, vol. ii. p. 289. MARK ANTONY LOWER.

Lewes.

Henrie Smith (Vol. vi., p. 129.). - To the full and able answer given to your correspondent's inquiry I would not have ventured to add anything, only it may be worth while to note Fuller's quaint allusion to his being

"Commonly called the silver-tongued preacher, and that was but one metall below St. Chrysostome himself." — The Life of Mr. Henry Smith, prefixed to his Sermons, &c., 1675.

I observe among your Queries one relating to the Rev. Henry Smith, a divine of the reign of Elizabeth. In your Note you say he was connected with a family of the same name living at Withcock, Leicestershire. In Burton's Leicestershire (1622), under the name of "Withcote," you will find a few particulars respecting the divine in question, and his family. His father, I believe, was the purchaser of the estate at Withcote; and there is now standing an old chapel, which I have visited, containing monuments in memory of members of the family. JAYTEE.

Leicester.

Longevity (Vol. v., p. 178.).—Not very long after the publication of your sceptical correspondent O. C. D.'s letter, I saw in an American paper an obituary notice, which put forward a claim to very great age (about 140 years, if I recollect right), the evidence of which was easily accessible. The deceased person was stated to be a native of Scotland, and to have been once, if not twice, married in that country. The date of her emigration was also stated. Unfortunately, I did not make any memorandum of the particulars, as I took it for granted that the obituary notice would have been copied into the English and Scotch papers, and its correctness investigated. Strange to say, it seems to have escaped the caterers for the English newspapers, although the death of a person said to be about 103, which occurred about the same time, "went the rounds." Reference to a file of American papers for March last, would, I dare say, enable any person interested in the matter to make the necessary inquiries. I believe that accurate registries have been kept in Scotland from a much earlier period than that of this lady's alleged birth.

At Barton, a village not far from Richmond in Yorkshire, is a monument in memory of Margaret (Hebburne), first the wife of R. Dodsworth, Esq., and then of Col. H. Chaytor. She saw three centuries, being born in 1598 and dying in 1704. I am indebted for this notice to Longstaffe's Richmondshire, an exceedingly well-digested book, which, by the way, contains some weather rhymes and sayings with regard to places to which I would invite a reference. Cowglil.

Sex of the Moon and Sun (Vol. v., p. 468.; Vol. vi., p. 61.). — Are your correspondents aware that the Moon was formerly considered to be of the masculine gender, and the Sun of the feminine? Such, however, was the case in all the ancient Teutonic languages, as it was in the old Norse. In the Völu-spá it is said:

"But the Sun had not yet learned to trace
The path that conducts to her dwelling place:
To the Moon arrived not was the hour
When he should exert his mystic pow'r:
Nor to the Stars was the knowledge given,
To marshal their ranks o'er the fields of heaven."

In the Prose Edda, also, it is stated, that "there was formerly a man named Mundilfari, who had two children, so lovely and graceful, that he called the male Máni (Sw. māne, Dan. maane, Mæso-Goth. ména, Alemann. máno), and the female Sól, who was espoused to a man named Glenur." These two children the gods "placed in the heavens, and let Sól drive the horses that draw the car of the Sun, whilst Máni was set to guide the Moon in his course, and regulate his increasing and waning aspect."

There is a curious note on this subject by

There is a curious note on this subject by Sharon Turner (Hist. Ang. Sax., edit. 1823, vol. i. p. 213.), in which it is shown that the same pecuvirity existed in Arabia, Hindûstan, amongst the

cibbees, and elsewhere, as well as with our own glo-Saxon progenitors, of whose usage in this sect he cites examples from Cotton MSS.,

Tib. A. iii. p. 63. Nor did it cease with them, at least as to the Sun, for in *The Vision of Pierce Ploughman* (Pass. xvIII. fol. c. b. edit. 1550) we read:

"And lo how the sunne gan lacke her light in herselfe When she see Him suffer," &c.

Grimm (Deut. Mythol. p. 664.) tells us that, in some parts of Germany, people were wont to speak of "Frau Sonne" and "Herr Mond," and he quotes the popular saying, "Frau Sonne geht zu rast und gnaden." He also remarks that, at Salzach, "Hér Mán" is in everybody's mouth when referring to the Moon.

The Royal "We" (Vol. v., p. 489.; Vol. vi, p. 61.). — Sir Edward Coke is wrong; not King John, but Richard Cour de Lion, was the first of our monarchs who adopted this imperial style, as the following example proves:

"RICARDUS Dei Gratia Rex Anglie, Dux Normanie, Aquitanie, Comes Andegavie, Archiepiscopis, &c. Salutem. Sciatis nos concessisse civibus nostris Norwicensibus, &c. Concessimus etiam eis, &c. Quar Volumus et firmiter Parecipinus, &c. Data apud Potesmutam, per manus W. de Longo-campo, Elyen, Episcopi, Cancellarii nostri, quinto Die Maii, Regni nostri anno Quinto," i. e. 5th May, 1193.

Henry II., in his charter to the city, ann. 1182, uses the form, "Sciatis me concessisse.

Quare volo et firmiter precipio," &c. See Blomefield's History of Norwich, fol. 1741, pp. 24. 26.

Coke was Recorder of Norwich, and it is strange.

Coke was Recorder of Norwich, and it is strange that he should have made this mistake, as the above-recited charter, the original of which is still in a perfect state, must, one would suppose, have come under his notice.

Cowons.

Etymology of Sycophant (Vol. vi., p. 151.).—The etymology you quote from Brande is the common one, and supported by old authorities; but it agrees very ill with either of the meaning assigned to the word calumniator or flatterer. have never met the word in any other sense than a mean flatterer. As hierophant is an announce of holy things, may not sycophant be a speaker of words sweet and luscious as figs? As we say sugared words, honied tongue, an Athenian might say a sycophant.

Blindman's Holiday (Vol. v., p. 587.).—W.H.C. has inquired respecting this expression. Lord Bolingbroke used to say that on any important point he always liked to "consult a sensible woman," and one may do so with advantage on almost any affair. I therefore asked a lady what she thought about "Blindman's Holiday," and I think she has given the clue to the origin of the expression. She told me that in early life she remembered well a dependent female relative, that was an inmate of her father's house, but who could

ever be got to make herself useful with llework of the family, on the plea that her was bad, though it was noticed that on ar occasions she could see keenly enough. ldren, therefore, used to say that aunty ad blindness that she might always keep and do no work. Now the blind from irmity are of course in general exempted our, and in this view always keep holiday; n the twilight hour comes, when those that c, or read, &c., can no longer see to do so, dman's Holiday to them, and they of neest accordingly. AMBROSE FLORENCE.

Uing Expenses at the Close of the Seventeenth Coaches (Vol. vi., pp. 51. 98.). - The it given under the former title is manisurd; it is either some egregious blunder, ax on your contributor. The following from Chamberlayne's State of England for nd I believe the same account is given in ditions, but 1692 is the earliest I have at ives an official statement of the expense de of travelling in those days, by those not travel with their own horses, and will at stage coaches were of a much earlier n is assigned to them in W. H. C.'s article sches," in your No. 144., p. 98.:

over, if any gentleman desire to ride post to ipal town in England, post-horses are always sess (taking no horse without the consent vner), which in other kings' reigns was not erved; and only 3d. is demanded for every mile, and for every stage to the post-boy 4d. seting. Besides this excellent convenience of g letters and men on horse-back, there is of an admirable commodiousness, both for men en of better rank, to travel from London to ny town of England, and to almost all the sear this great city, that the like has not been n the world, and that is by stage coaches, one may be transported to any place, sheltered weather and foul ways, free from endamaging Ith or body by hard jogging or over-violent and this not only at a low price, as about a for every five miles, but with velocity and that the posts in some foreign countries make ; miles in a day; for the stage-coaches called coaches' make forty or fifty miles in a day; as idon to Oxford or Cambridge, and that in the welve hours, not counting the time for dining, orth not too early nor coming in too late." layne's Present State, 1692, Part ii. p. 206. nd this same notice continued in all the edithe work down to 1748, the last I happen to

nea, vina, Venus" (Vol. vi., p. 74.). — In R. F. L. I beg to say that Martial is the

The later editions add, that these coaches erform sometimes 70, 80, or 100 miles, to upton, Bury, Cirencester, and Norwich." author; but the second line begins "Sed vitam faciunt." The lines have been thus translated by The lines have been thus translated by Darwin:

"Wine, women, warmth against our lives combine; But what is life without warmth, women, wine?"

A. B. M.

Wootton.

Snike (Vol. vi., p. 36.). — Manifestly a typographical error for sinke. A parallel may be found in "N. & Q." (Vol. vi., p. 55.), in the Minor Query "Cambridge Disputations," where ist is printed instead of sit: "Sed igitur E ist F; ergo valeat consequentia, et argumentum."

FABER FERRARIUS.

Dublin.

Venice Glasses (Vol. vi., p. 76.). -

" Gazul and Subit, two Egyptian weeds (growing in the sands where the Nile arrives not), being burnt to ashes and sent to Venice, make the finest chrystal glasses." -- An English Dictionary by E. Coles, Schoolmaster and Teacher of the Tongue to Foreigners, London, printed, &c., 1717.

METOAUO.

Fell Family (Vol. iii., p. 142.; Vol. iv., p. 256.). The only known descendant of Judge Fell of Swarthmore Hall, is, I am informed, a Mr. Abrahams, druggist, Bold Street, Liverpool. My informant also states that Fell of Brycliff was no relation of the Chancellor. J. R. RELTON.

Bitter Beer (Vol. vi., p. 72.). — I find in Park-hurst's Heb. Lex., sub voce שֶׁכֶּר, St. Jerome, Epist. ad Nepotianum, quoted as saying, that in Hebrew "any intoxicating liquor is called sicera, whether made of corn, the juice of apples, honey, dates, or any other fruit." It is clear, therefore, that sicera does occasionally mean beer, and it is in Scripture set generally in opposition to wine. Can it be shown ever to mean alcohol? In my former Note these references were not given:

"Lupo salictario Germani." Plinii Hist. Nat., xxi. 15.

And the quotation from Herodotus, Euterpe, 77.

Also, for confectum read confectum. W. Fraser.

Salt Box (Vol. vi., p. 54).—J. Wn. will find the dissertation he alludes to in the Museum, p. 26., published March 31, 1838, under the head "Metaphysics." Porson has the credit of the production as a specimen of college examination. J. Ebff.

Bolt Court, Fleet Street.

Author of the "Gradus" (Vol. vi., p. 128.).—Allow me to suggest to your correspondent that most probably the Gradus ad Parnassum was a compilation undertaken by many, possibly with one superintendent, by order of the Jesuits. The earlier editions

of this work are remarkable for the peculiar epithets, &c. attached to particular words, for the purpose, it would seem, of instilling their opinions into the minds of the younger students. The words, for instance, Haresis, Pupa, may show this. The first is described as "Impia, scelerata, exitiosa, horrida, detestanda, insuna, mendax," &c. Papa, on the other hand, is "Sanctus, venerandus; cui summa potestas terrarum celique data est; cujus vestigia adorat Cæsar, et auro vestiti murice Reges; sceptra vicesque Dei gerens; qui regna infera Ditis, cœlorumque fores aperit et claudit."

C. I. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every day furnishes additional proof how a taste for archæological studies is spreading on every side, and that the example set by the Archæological Societies of London is being zealously and successfully imitated throughout the country. We have now before us two volumes, in which are recorded the Proceedings of the Somersetshire Archæological and Natural History Society, Somersetshire Archæological and avanation and two volumes more creditable to the several parties engaged in their production could hardly be desired. papers are well considered, and for the most part appropriate: that is to say, touching rather on the specialties of Somersetshire, than on points of more general interest; and the illustrations are executed in a way to put to shame many which have been issued to the world by societies having greater means, and putting forth greater claims, than the Somersetshire Archæological and Natural History Society.

While on the subject of such societies we may announce that an Archeological Society for the county of Surrey is in the course of formation, and that gentlemen desirous of joining it, or promoting its objects, are invited to communicate with the Honorary Secretary, Mr. Webb, 1. St. James' Square, Notting Hill.

Postulates and Data — of which we have eleven num-bers now before us — is a new weekly periodical which may lay claim to the character of thorough novelty, for each number contains only three or four articles; and these are as varied as can well be imagined,—an attack on the Admiralty boroughs and on the mismanagement of Admiralty contracts being found side by side with a Dissertation On the Seventy Weeks of Duniel and Annotationes Critica in Platonem. certainly a literary curiosity; and though the price at which it is published must prevent its ever attaining a wide circulation, Postulates and Data will probably find a good many admirers among those who share the opinions it advocates, and who are able to appreciate the scholarship displayed in its pages.

Lord Mahon has just published a Letter to Jured

Sparks, Esq., being a Rejoinder to his Reply to the Stric-tures of Lord Mahon and others on the Mode of Editing the Writings of Washington, in which, with the courtesy which distinguishes all his writings, Lord Mahon withdraws the charge he had made against that gentleman of

having made " additions " to the Letters of Washington; but clearly establishes that of his having made "omi and corrections," and these too in a manner prejudical to the "Truth of History."

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PHOTOGRAPHY.—We are happy to announce that Dn. Dismin has kindly promised to furnish us with a Reply to A. H. R.'s in quiries upon this subject; and which will appear in an suf Number.

JUNIUS. We shall next week lay before our renders a historesting paper on the subject of The Early Piratical Edition Junius, containing not only much that is new and hitherto we corded in the Bibliography of Junius, but also much which think will be found of service in all future attempts to and this "wild boar of the forest."

F. S. A. We have not seen the Vetter in greating. It is

this "wita ooar of ine forces."

F. S. A. We have not seen the Letter in question.
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Dotes.

PORTRAIT PAINTERS OF QUEEN ELIZABETH.

"There is no evidence," says Walpole, "that Elizabeth had much taste for painting; but she loved pictures of herself." Her extreme sensitiveness in regard to the manner in which her portrait ness in regard to the manner in which her portrait was drawn, is curiously illustrated by the proclamation written by Cecil in 1563 (existing in the State Paper Office), which was printed in the Archæologia, vol. ii. p. 169. Although at so early a period of her reign, it is stated that "great nomber of paynters, and some printers and gravers," had already and did daily attempt to make portraitures of her Majesty; with all of which the queen being much dissatisfied, since "hytherto none hath sufficiently expressed the naturall representation of hir Majesties person. naturall representation of hir Majesties person, favor, or grace," at the request of the Privy Council her Majesty is pleased to declare that "some coning person mete therefore shall shortly make a pourtraict of hir person or visage, to be participated to others for satisfaction of hir loving subjects;" and in the mean time all persons are ordered to forbear from painting, graving, or printing any portrait of the royal visage, until the special person appointed should have finished the pattern: after which her Majesty was content that be known men of understanding, and so thereto licensed by the hed officers of the plaicis where they shall dwell," shall or may follow and copy the said "patron or first pourtraicture." It is, in all probability, to the proceedings consequent on this proclamation that Sir Walter Raleigh alludes in his Preface to the History of the Wards in in his Preface to the *History of the World*, in which he says, that the pictures of Queen Elizabeth "made by unskilful and common painters" were by her own commandment "knocked in pieces and cast into the fire." It would be inter-esting to know the name of the "coning person" who was specially authorised to make the pattern portrait of her Majesty, and Dallaway, in a note on Walpole, conjectures it to have been Zuccaro; but as this artist is stated to have come to Eng-land only in 1574, it will seem hardly probable that ten years should have elapsed after the date of the proclamation before the portrait-loving queen had made up her mind to nominate her painter. It is true, that at the Strawberry Hill sale might be seen a portrait of Elizabeth when a girl, ascribed to Zuccaro; but this could only have been a copy, provided the date of his coming to England is stated correctly. So little, after all, is known of the history of royal portrait-painting in England in the sixteenth century, that any additional information may seem of value. It is with this view that I have copied a document which has escaped the notice, I believe, of all the writers on the subject, and which gives us the name of a painter unknown to Walpole and his recent editors, Dallaway and Wornum. This document is preserved among the Cottonian Charters, iv. 26., and is a warrant to George Gower, the queen's Serjeant-Painter, in the following terms:

" ELIZABETH, by the grace of God, Queene of Englande, Fraunce, and Irelande, Defendour of the Faithe, To all men unto whome thies our present lies shall come, greetinge. Knowe ye, that wee of our espiall grace, certen knowledge, and mere mocon, and as well for and in consideracon and recompence of the good and faithfull service unto us heretofore donne by ur welbeloved subjecte George Gower, our Sargeant Paynter, as for dyvers other good causes us there unto movinge, have geven and graunted, and by thies our present lies doe give and graunte to our saide subjecte and servant George Gower, full, sole, and lawfull priveledge, lycence, power, and aucthorytie, that he the saide George Gower, by himself, his deputie and deputies, assignee and assignes only (and none other), shall and maie from hensforth, for and duringe his naturall lyfe, make or cause to be made all and all maner of purtraietes and pictures of our person, phisiognomy, and proporcon of our bodye, in oyle cullers upon bourdes or canvas, or to grave the same in copper, or to cutt the same in woode, or to printe the same beinge cutt in copper or woode, or otherwise; and the same purtraictes, pictures, and proporcons so beinge graven or cutt, to printe or cause to be prynted. And him the saide George Gower, our officer, maker, paynter, cutter, gravour, and printer of all purtraietes, pictures, and proporcons of our bodye and person, as aforesaide, for and duringe the saide terme of his naturall lyfe, wee doe create, make, ordayne, constytute, and appointe by thies pites. And our further will and pleasure is, and by thics our pare letters wee doe forbydd, enjoyne, and straytely prohibite all and every other persone and persons whatsoever, Englishmen or strangers, denyzens or not denyzens, any wise to entermeddle wth the makinge, payntinge, pryntinge, cuttinge, or gravinge of any purtraicte, picture, or proporcon of our bodye and person, or any parte therof, in oyle cullers upon bourdes, canvas, copp r, woode, stone, or in any other thinge whatsoever, other than the said George Gower, his deputie or deputies, assignce or assignes, and also to deale or intermeddle wth any other the workes and thinges apperteynynge, incydent, and belonginge to the office of our Sergeant Paynter aforesaide, duringe all the terme of his lyfe aforesaide, upon payne that every persone or persons so entermedlinge with any thinge

or worke aforemenconed, contrary to the tenour and true meanynge of thies our present lies, shall forfecte, for every tyme that he or they shall so entermeddle or deale wth any the premisses, the some of tenne poundes of lawfull money of Englande, the one halfe therof to be taken to our use, and the other halfe to the saide George Gower and his assignes, to his and their use and uses; Exceptinge only one Nichis Hilliard, to whome it shall or maie be lawfull to exercyse and make purtraicts, pictures, or proporcons of our body and person in small compasse in lymnynge only, and not otherwise. And moreover wee doe, by thies our present letters, appoynte and aucthoryse the saide George Gower, by himselfe, his deputie and deputies, assignee and assignes, to enter any shipp or shippes, vessell or vessells, warehouses, workehouses, shopp chambers, sellers, sollers, faires, marckettes, martes, all or any other place or places whatsoever within this our Realme of Englande, as well upon the water at upon the lande, either wthin lyberties and franchises or wthout, duringe thaforesaide terme, at the pleasure and discreacon of the said George Gower, his deputie of deputies, assignee or assignes, there to viewe, searche, and secke for all maner of purtreictes, pictures, and proporcons of our body and person, or any parte therof, made or to be made, paynted, cutt, graven, or prynted, contrary to the tenour and true meanynge of this our present lies, by any person or persons whatsoever (excepte before excepted) durynge the tyme aforesaide. And the same so founde, to deface, take, carrye await, kepe, and convert to the use of us and of the saide George Gower or his assignes. Straytly charginge and commandinge all and every our Justices, Mayour, Sheriffes, Bayliffes, Constables, Hedborowes, Customers, Comptrollers, Searchers, and all other out officers, mynisters, and subjectes whatsoever, to ayde strengthen, and assiste our saide subjecte George Gower, his deputie and deputies, assignee and assignee in the due as a company of all and a said and a signed. in the due execucion of all and every thinge and thinge herein menconed, given and graunted, as you and every of you doe tender our favour, and will answere to the contrary. And thies our present lies patentes, or the inrolement therof, shall be unto you and every of you? sufficyent warrant and discharge in that behalfe.

"Yeoven at our the date of in the xxvjth yere of our Reigne."

This remarkable privilege is fairly engrossed on vellum; but from the date being left blank, and absence of the seal, it does not appear to have been executed. The proof of this would be its enrolment on the patent roll of that year, Nov. 1563—Nov. 1584. The object of the patent is clearly to give George Gower the sole authority to paint the queen's portrait in oil colours, and to limit Nicholas Hilliard to miniatures. It would seem, therefore, that Gower must have been an artist of reputation, although his fame died with him. Any further particulars respecting him I have been unable to find, except a copy of a warrant not dated in the Lansdowne MS. 105., art. 27., which authorises him, under the title of the queen's "Sargeant Paynter," to take up and provide, for

execution of his office, "all maner of rle, vernish, workemen, and laborers, as as forreyn, and all maner of necessaries vhatsoever, mete and convenyent to be for that service." A duplicate copy of he Lansdowne MS. 115., art. 44., which usly described in the Catalogue as the Commission, appointing George Gower ant Painter." According to Walpole, the er of note remaining in England after Marc Garrard (for Lucas van Heere at year, and Zuccaro was on the connd although a few other inferior names oned by Meres, in his Wits Common-38, among whom are William and Francis ethren (see "N. & Q." Vol. i., pp. 44. loes not notice Gower among them. If conclude (as would seem but reasonable) erjeant-Painter of the sovereign would on to paint the royal features, it would e light on the many portraits still exist-correct list could be obtained of the those persons who filled the office, and of their appointment. The following ce be mentioned:

· Wright, temp. Hen. VIII. roune, ditto.

y Toto of Florence, in 1551. s Lysarde, 1554. Confirmed by Pat. 3 Ph. & M., 10 Apr. 1556. He died He died

Herne, 1572. Succeeded Lysarde by 14 Eliz., 12 July, 1572.

t name is equally unknown to Walpole ; and from the Patent Rolls the list doubt, be made tolerably complete by ho had the means and leisure to pursue F. MADDEN.

BLY PIRATICAL EDITIONS OF JUNIUS.

are now called The Letters of Junius in the Public Advertiser between the 1769, and -the coincidence has been iced - the 21st of Jan. 1772. These letrepublished (with a Dedication, Preface, by the writer) by H. S. Woodfall, the the Public Advertiser, on the 3rd March, is is not only the first, but the only aulition of these celebrated letters. all the letters which Junius acknow-

wever known that a letter signed Junius red in the Public Advertiser on the 21st This letter is reasonably believed en written by the same person; but there far as I know, a single circumstance to a the conjecture. I have no wish to raise m the subject, but simply to notice the

fact, because, as I believe, it is a fact; and it is time that writers on this vexed question should begin to distinguish between what is proved or capable of proof, and what is merely probable. Again, it is generally assumed that the letter of Nov. 1768 was the first which appeared by this writer under the signature of Junius. Is that certain? It may have been - I believe it was the first so signed which appeared in the Public Advertiser; but who will venture to assert that this letter first appeared in the Public Advertiser—
or was the first letter the writer published under
the signature of Junius? Who has examined the
cotemporary newspapers? Where are they to
be found? All that Junius himself says on the subject is in a private note to H. S. Woodfall (No. 7.) in August, 1769: "I have never written in any other paper since I began with yours." This certainly is not conclusive against the possibility. The assertion of some of his cotem-poraries would lead to the belief that Junius had before written in other papers under the same signature; and a writer in the Gentleman's Magazine some forty years since (1813), said confidently, though equivocally as to his exact meaning, "it is well known that the author of Junius assumed that name long before he wrote in the Public Advertiser under that title." I am not disposed to lay much stress on these anonymous assertions; but what else could be the meaning of Sir Wm. Draper, who, in his letter of 10th Feb., says—Junius "is determined to keep the advantage by help of his mask Whenever he will be honest enough to lay it aside, avow himself, and produce his face which has so long lurked behind it," &c. So long! what, from the 21st of Jan. to the 10th of Feb.! So far as we know, he had written but two, and if we include that of Nov., but three letters under that signature. Junius assuredly, and even after he had attained his great fame, had no objection to his letters appearing in other newspapers. In Private Letter No. 34. he instructs Woodfall, if he have any fears or objections, "transmit it to Bingley, and satisfy him that it is a real Junius, worth a North Briton Extraordinary." On another occasion (No. 24.) he says, "If you have any fears, I entreat you to send it early enough to Miller to appear to-morrow night in the London Evening Post. In that case you will oblige me by informing the public to-morrow, in your own paper, that a real Junius will appear at night in the London." I do not mean to draw any inferences from these facts, but merely to submit them for consideration. Can any of your curious readers throw a light upon the subject?

The letters now known as the Letters of Junius on attained celebrity. There can be little soon attained celebrity. There can be little doubt that Sir William Draper's replies helped to direct public attention to them. They certainly led to the first collected and separate publication. From that time the letters were republished in most of the London and provincial newspapers, in the magazines, and other periodicals: and, as in Junius's supposed Address to a Great Personage, they were on occasions re-issued

as pamphlets.

The first collected edition was that referred to by Junius himself (P. L., No. 4.): The Political Contest; containing a Series of Letters between Junius and Sir William Draper; also the whole of Junius's Letters to the D*** of G****** brought into one View: London, Printed for

F. Newbery.

From the title of this pamphlet it is obvious that it was the contest or controversy with "the Knight of the Bath" which first suggested the republication; and therefore it was that Newbery began his collection with the letter of Jan. 21, the

first to which Draper replied.

Newbery's speculation was successful, and his pamphlet soon came to a second edition, the "advertisement" to which is dated "Aug. 12th." Therein "the editor" announces his intention "to annex whatever may flow from the masterly pen of Junius in future by way of supplement to this collection." A supplement, or, as it is called, "Continuation Part II.," soon followed, and brought down the reprints to Draper's letter of Sept. 25, 1769; and it is probable that other continuations were from time to time published, -a fact of which some more fortunate collector may be able to inform you.

The next pamphlet, so far as I can speak from personal knowledge, was : A Collection of the Letters of Atticus, Lucius, Junius, and others. With Observations and Notes. A New Edition, continued to the end of Oct. 1769. Almon, 1769.

This "new edition" means, I suppose, "second

edition" of the pamphlet; if so, I should be obliged to any one who will inform me of the exact contents of the first edition. I may also observe that the "and others" of the title-page means merely letters published in reply—as those of Cleophas to Lucius, Draper to Junius: the publication being limited to the letters of Atticus, Lucius, and Junius.

The selection and parade of these names is, under circumstances, curious, and worth a passing com-ment. We are told by the editor of the edition of 1812-a truly oracular person, and now considered as an oracle-that Almon was a vain, precipitate, and incautious man, who affected to know a great deal about Junius, although he knew little or nothing on the subject. This is not altogether just. Almon was a vain man certainly, and knew little more about Junius than the editor; but he was not more precipitate or incautious. True or not, we would ask by what knowledge or ignorance, "nition or instinct, Almon in 1769 selected the

rs of Atticus, Lucius, and Junius, and put

them thus conspicuously together in a title-page when it was not until 1812 the public were in formed that these letters were all written by the same person, and were first so informed by the editor himself? If Almon knew it, he must have known more than the editor gives him credit for if he came to that conclusion from internal evidence alone, he must have been a very cleve But if we put faith in the assertions of the editor, it is scarcely possible to believe that either critical acumen or chance could have led to all the results; for strange as this association of names must be considered, the selection of particular letters is still more so. Atticus, for example, was for many years a not unfrequent correspondent of the *Public Advertiser*; and if Junius were Atticus, it would seem a reasonable conclusion that all the letters in the Public Advertiser so signed were written by Junius. Not so, says the editor (vol. i. p. 55.); some of them me excellent letters; exhibit much of our author's style, spirit, and sentiments; but, "for various reasons," he is convinced they are not the productions of Junius, and he selects and publishes only four letters so signed as genuine. We regret that he did not favour the public with some of his "various reasons." But let us for the moment take his word for the fact. How then was it, we ask, that this same ignorant Almon in 1769 made the exact same selection from the letters signed "Atticus" — published the same four letters, neither more nor less?

Again, the editor tells us that Junius was Lucius. I do not mean to question anything the editor has asserted, but simply to notice that Lucius also was a frequent contributor to the Public Advertiser; and yet the editor has selected only eight letters as written by Junius under that signature. Of these, two are mere flying shots fired at correspondents; and the six substantive letters-every one of them, and neither more nor fewer—were selected by Almon, and published in this pamphlet in 1769! Could this be chance? If so, at Junius said on another occasion, it comes " as near to impossible as the highest improbability can g Or did Almon receive a hint from some of his political friends that such a republication might be judicious and profitable; without, of course, any intimation that the letters were written by one and the same person, for that would have betrayed a secret?—or did the editor of the edition of 1812 take a hint from Almon's pamphlet, and wanting matter to fill his "three vols. 8vo," put forth, after his daring fashion, a mere conjecture of his own as an undoubted fact? The question be it remembered, is not whether the letters, of certain letters, of Atticus and Lucius were written by Junius-that must be decided on other grounds, - but whether it was by hint or chance that Almon in 1769 hit upon the exact letters

hich the editor in 1912 republished, asserting estively that they were written by Junius, although he never once adverts to Almon's previous editor and publication; or whether such astertion by the editor was a mere speculative minion founded on Almon's pamphlet? I could add other curious points of agreement between the edition of 1812 and Almon's pamphlet; but enough has been said to direct attention to the subject.

So far as I know, Almon's edition was followed by A Complete Collection of Junius's Letters, with those of Sir William Draper: London, printed for R. Thompson, Paternoster Row, 1770.

This edition concludes with the letter to the Dake of Grafton of Feb. 14, 1770, and the anouncement that "any future productions of Junius shall be carefully collected and printed in the same size as these letters."

It is more than probable that Mr. Thompson kept his word with the public; but I have never seen a continuation.

I shall reserve Wheble's two—or three—editions for a separate paper. L. J.

NOTES ON LONDON.

Oxford Street.—At the west corner of Berner's Street, in Oxford Street, the widow and daughters of Ryland the engraver, who was executed at Tylurn, kept a print shop for some years after his imminious death. When his forgery on the East India Company, for which he was hanged, was discovered, he fled from his home, and thought to conceal himself in an inn of an obscure village at some distance from London, and there remained for some time. He was discovered by his name being written in his shoes, over which he had pasted a bit of paper. This exciting curiosity, was taken off, and his name under it coming in high, he was apprehended, brought to justice, and referred the sentence of the law.

At the farther extremity of Oxford Street, in the first house in Edgware Road, immediately opposite to Tyburn turnpike, lived for many years the Corsican general Paoli, so well known and beloved for his noble qualities and generous hospitality, not only to his own countrymen, but to all foreigners of distinction and merit. His death took place in this house. General Paoli was godfather to the Emperor Napoleon.

Montagu House. — During the riots in 1780, which were headed by Lord George Gordon, an incampment was formed in Hyde Park; also in the gardens of the British Museum, then called Montagu House, for the troops which were staioned in London and its vicinity, to quell the inters. A small print, forming the frontispiece to The Lady's Pocket-book for the year 1781, gives view of it, in these gardens, which occupied a

large plot of ground situated at the back of Montagu House, being laid out in grass terraces, borders with flower-beds, and with two large grass-plots in the centre, divided by a large gravel walk, where the gay world resorted on a summer's evening: the back being open to the country, com-posed of fields extending to the west, as far as Lisson Green and Paddington; to the north, to Primrose Hill, Chalk Farm, Hampstead, and High-gate; and to the east, to Battle Bridge, Islington, St. Pancras, &c. On the side of the garden, next to Bedford Square, was a fine grove of elm trees. All the ground was subsequently and by degrees built over, to contain the numerous collections which have been added to the British Museum, and even its present extent is scarcely sufficient for the increasing multitude of its acquisitions. Montagu House was never razed to the ground, as Mr. Cunningham asserts, but it has been enlarged and added to as occasion required. The gardens of Bedford House, in Bloomsbury Square, extended to those of the British Museum, before that house was pulled down, and Russell Square and the adjacent streets were built on its site.

FOLK LORE.

Leafing of the Oak and Ash.—The newspapers occasionally "come out" with an old saw about fine weather in harvest, or a dry summer, if the oak comes out in leaf before the ash; and your correspondent Bosquecillo Viego (Vol. v., p. 581.) backs it with his imprimatur, having "remarked this for several years." I should like to know when he ever remarked the contrary. The fact really is (and I have made and recorded observations on natural history for some years), that the oak (though individual trees vary in time) always exhibits folioge before the ash, and did so this year. The skies will doubtless fall when the converse takes place.

Nursery Game. -

- "Here comes a poor Duke out of Spain;
 He comes to court your daughter Jane."
 - Answer.
- "My daughter Jane is yet too young, She has a false and flattering tongue."
 - Answer.
- "Let her be young, or let her be old."

 Iler beauty is gone, she must be sold."
 - Answer.
- " Fare thee well, my lady gay, I'll call again another day."
 - Answer.
- "Turn back, turn back, you ugly wight,
 And clean your spurs till they shine bright."

Answer

"My spurs they shine as bright as snow, And fit for any king to show. So fare thee well, my lady gay, I'll call again another day."

Answer.

"Turn back, turn back, you ugly wight, And choose the fairest one you like."

Answer.

"The fairest one that I can see
Is you, dear —— [naming one], so come with me."

As National Schools are fast sweeping away all charms, fairies, folk lore, and old village sports and pastimes, perhaps the above may be sufficiently interesting to be rescued from oblivion by insertion in your pages. I believe it is a game common to many parts of England. The children join hands, whilst the mother and the "daughter Jane" stand opposite. They chant the words to a pleasing old melody, as they advance and retire in succession.

Spur Sunday. — The following custom prevails in most villages throughout Huntingdonshire and Lincolnshire. On the evening of the Sunday when the banns of marriage are published for the first time, the intending "champions of the ring" are honoured with a peal from the church bells. This peal is called the "Spur Peal," and the Sunday "Spur Sunday." Whence the term "Spur?"

CUTHBERT BEDE, B. A.

TIMOTHY EGLINGTON AND ROBERT DONALD.

Possessing in a few old books a better resource for a "rainy day" than that supplied by the late Mr. J. T. Smith, I have devoted one such to a kind of roll-call of my silent companions, which has resulted in the selection of a couple of modest-looking volumes for arraignment in your columns upon the heavy charge against their authors of daring familiarity with the Deity.

The first of these is the author of a few fanatical tracts, published about the middle of the last century, one of which is a rambling discourse upon the text, "Make your calling and election sure," wherein the author thus announces himself:

"Timothy in Christ, that is my name, But the world joins Eglington.

Christ in me! that is my glory; Timothy Eglington is my name, And in the flesh I am to blame, But in Christ I am not the same."

Having thus made his début, this self-assured proceeds as follows:

8, in the year of my Lord 1750, about four a the morning, these words followed me as a

still voice being impressed upon my mind, what I must do or make, which are these—'Make your calling and election sure.' Now I well knew it was not for me to make mine sure, for I knew mine was sure: and then the aame still voice said, 'O man write'—making a full stop, and then said Timothy, which is my name. I lay a-bed some minutes after that, in which time the Lord showed me many glorious shings concerning man's salvation, for Christ took of things of his, and showed them unto me, and then he said, 'Won't you obey the call?' I then answered the Lord with a vocal voice, 'Yes, Lord,' and then could lay so longer. I then directly got up, and took my paper and pen, and then waited on the teachings of my Lord."

The inspired Timothy appeals to the "Searcher of all hearts" to witness to the truth of this statement, and then goes on with his subject; winding up a coarse, ultra-Calvinistic sermon in the following blasphemous style:

"I alone the writer am,
By the Lord's appointment;
God he the Inditer is,
Christ is God's anointed.

God the Author is of this, He has mov'd me to it; Whatsoever good done is, He alone has done it."

The companion to this will be found in a more modern production, entitled The Psulms of David on Christian Experience, by Robert Donald, Woking, Surrey: Guildford, 12mo. 1816.

Donald was apparently a Scot, and must have been well known as the poetical nurseryman of Woking some thirty-five years ago. Besides the piece for which we are to call him to account be was the author of A Panorama Peep at Surrey; A New System of Agriculture; and other trifles all in verse. With respect to his Psalms, whether the book ever attracted critical notice I know not; but Donald took high ground for his performance, asserting that when a Dissenting magazine suggested some years before a new version upon Christian experience, upon the plan of Cowper and Newton, he received an unmistakeable Divine call to the work! "Thou art the man!" rung three times distinctly in the ears of the embryo poet; and after a struggle, in which he was outargued by the Deity, upon the honest plea of inability, poor crazy Donald set to his task, fully believing himself the chosen vessel for this work, and, as might have been expected from a man having none of the requisites for the undertaking, produced a book which will, at all events, rank among the "curiosities of literature."

Having in the case of Eglington given a specimen of the intercommuning between him and the Deity, I may add an example of the same kind from the inspired gardener's preface. Donald

har to the spiritual mandate, his ignod unfitness for the work; for "I cannot he, "and never knew one tune from aving neither voice nor ear;" although some small flirtations in poetry. His as unavailing; for "these words came mind, 'Say not I am a child, for thou o all that I shall send thee, and whatsommand thee, that thou shalt speak. Be d of their faces, for I am with thee, to iee, saith the Lord.' Then the Lord put hand and touched my mouth; and the Lord ave put my words in thy mouth, and have e weak things to confound that which is

bivine Providence has used, and will conse humble instruments to bring about both and civil changes, no one will doubt: but se the first of these glorying in his ignoall that does not bear upon his one idea in and Reprobation; and the other seek-ssistance of the schoolmaster to correct impiously asserts to be a direct Divine cation, one cannot but look upon these is, however useful they may have been respective spheres, otherwise than as examples that "Fools rush in where it to tread."

Minor Botes.

tion of a Passage in Shahspeare.—
strawberry grows underneath the nettle;
wholesome berries thrive and ripen best
hbour'd by fruit of baser quality."

King Henry V., Act I. Sc. 1.

re:

es s'il advenoit, comme disent aulcuns jarne les roses et violettes naissent plus odoriféès des aulx et des oignons, d'autant qu'ils
tirent à eulx ce qu'il y a de mastvaise odeur
e, aussi que ces depravées natures humassent
min de mon air et du climat, et m'en renutant meilleur et plus pur, par leur voisinage,
perdisse pas tout!"—Essais de Montaigne,
iap. ix.

C. FORBES.

spin's (or King Crispin's) Day.—In the lexham, in Northumberland, the following of long usage, is, or was some twenty years served.

oemakers of the town meet and, I believe, previous arrangement, at some tavern; Crispin, Queen, Prince, and Princess, om members of their fraternity of families esent. They afterwards form in grand n (the ladies and their attendants examd parade the streets with banners,

music, &c., the royal party and suite gaily dressed in character. In the evening they re-assemble for dancing and other festivities. To His Majesty and consort, and to their Royal Highnesses the Prince and Princess (the latter usually a pretty girl), due regal homage is paid during that day.

There is a legend connected with the affair, which I do not sufficiently remember to relate.

S. T. R.

St. Paul and Æschines. — Among the authors with whom St. Paul was acquainted may we reckon Æschines. The similarity between the two following passages is at all events worthy of a note:

"For if a min know not how to rule his own house, how shall he take care of the house of God?"—1st Epistle to Timothy iii, 7.

"Τον γὰρ τὴν Ιδίαν οἰκίαν κακῶς οἰκήσαντα καὶ τὰ κοινὰ τῆς πόλεως παραπλησίως ἡγήσατο [δ νομοθέτης] διαθεῖναι," κ.τ.λ. — Κατα Τιμάρχον. (5. Steph.)

W. M. N.

Puley s Lectures on Locks.—Meadley, in his Life of Paley, regretted that the substance of all that eminent man's lectures had not been presented to the world; and instanced, in particular, the truly valuable lectures on Locke. And the Rev. Edmund Paley, in the Life of his distinguished father, says:

"I am not certain that he lectured upon Locke at all. . . . Of his lectures on Locke I never heard, nor were they left among his papers, with his other lectures."

Again, the latter biographer, when speaking of the Natural Theology, says:

"He certainly had nothing like lectures to go upon, though something of that kind has been partially noticed, from a distant resemblance of his concluding chapter to Clarke on the Being and Attributes of God."

It may be interesting to such of your numerous readers as are admirers of Paley to know that manuscript copies of his College Lectures on Locke, and on Ciarke on the Being and Attributes of God, are in my possession,—the former consisting of eighty pages, closely written in quarto, the latter of twenty-two.

Should any person wish for further information on the subject of these lectures, I shall be happy to give all that is in my power. George Munford.

East Winch Vicarage, Lynn Regis.

Guide-book German. — Your correspondents who have given such amusing instances of foreigners' English, may find equal drolleries at home in the English-German of Bradshaw's Continental Railway Guide, 1849. In his descriptions of the various foreign cities, a most extraordinary mass of mistakes and misprints is to be found, and in some sentences there is hardly a foreign name

correctly spelt; Hanover, for example, is made to

stand on the Seine.

At Berlin "the proprietors of the inns are very condescending to strangers." At Halberstadt the Liebfrauenhirche is recommended to our notice as "the Church of Our Dear Wives." The English traveller may be puzzled to make out either the "National Museum of Mähr" at Brünn, or the "Nautical Real-Academy" at Trieste. Among the curiosities of Vienna, a "collection of anatomical properties" sounds rather odd; and those familiar with the Geselleche George on will head. familiar with the Gesellschaftswagen will hardly recognise those omnibuses as "the Company's coaches." But the crowning glory of the translator is reserved for the description of the environs, wherein he tells us that Passauer Hitten signifies " Huts of the Passover."

Queries.

EGBERT AND THE OCTARCHY.

" N. & Q." should be precise in its definitions and "N. & Q.' should be precise in its definitions and assertions as a dictionary, or we shall, many of us, be led into error. Now, I observe that CHARLES SANDYS, Esq., of Canterbury, in his interesting letter (Vol. v., p. 615.) on the provincial distinction of "Men of Kent" and "Kentish men," makes this statement: "Egbert reduced all the kingdoms of the Octarchy under his dominion at the commencement of the ninth century, and thus became the first king of all England." This, as I am fully aware, agrees with the popular account of the matter; but is it so in fact? At the period indicated (ann. 827), did an octarchy exist at all, or was it not, though nominally an hexarchy, in reality a triarchy? Did Egbert, again, actually annihilate the other Anglo-Saxon kingdoms, or do more than oblige them to acknowledge his predominant authority, as Bretwalda? With a single doubtful exception, is this king ever styled, in ancient historical memorials, "primus Monarcha Anglorum," or even "Angul Saxonum Rex?" Are any of his immediate successors so designated? Or can this title be justly assigned to them, though it is sometimes given to Alfred, until the day of the great battle of Brunanburgh (ann. 934), when, ac-cording to the assertion of Alured of Beverley, established by the testimony of our most exact historians, "totius Angliæ Monarchiam PRIMUS Anglo-Saxonum obtinuit EDELSTANUS?

COWGILL.

THE ROBIN REDBREAST.

It has frequently come across my mind what could have been the original cause of the great affection, so generally rooted in mankind, as that which pervades every class, from infancy to old age, in respect of the interest we all take in the welfare and protection of the Robin Redbreast.

It is true he is a very pretty bird, both as to his form and plumage; but there are many others of our warblers equally, if not more, favoured by nature, and which we pass by and heed not, and which, indeed, are open to the attacks and rough usage of men and boys, whilst it is of rare occurrence that even the most thoughtless schoolboy can be self-induced to commit an assault or injure a Robin in the slightest degree, and which, if committed per chance, and made known to his com-

rady, would call forth their just indignation.

Now, as early impressions are well known to have a lasting and indelible effect on our minds, I have sometimes attributed this veneration and attachment to have arisen from the early tale we have all listened to in the nursery, from the mo-ment we were able to comprehend the kind and amiable prattle of the nurse or mother; and as the story of the innocent little babes in the wood forms one of the first and most interesting events that touch our sensitive faculties, it may, perhaps, have laid the foundation, ab initio, for this kindly feeling towards our little favourite. And I am rather inclined to think this may be the cause, when I recollect the rehearsal of the story, where the poor babies, we are told, were so cruelly used, and left uncovered, exposed to the inclemency of the weather, and without the slightest protection; it was then the pretty dear little Robins brought down leaves and covered them with the greatest care. Now there is hardly a child, whether rich or poor, that has not in his earliest days heard this interesting story told, and we must all be conscious with what effect. From the same cause also may have arisen, though in an opposite direction, the great and general antipathy to the toad and serpent, engrafted so strongly on our minds, that we never even think of them but with disgust: here again the nursery tale of the serpent or toad whispering mischief in Eve's ear, and its punishment from on high, accompanied by the perpetual denunciation of anything done amiss as the act of a "nasty dirty filthy toad," all this must inevitably dispose out

minds to perpetuate the first impression.

If any of the readers of "N. & Q." will furnish me with a more feasible elucidation of the subject, it will please me much and greatly to hear it

Surbiton.

Minor Querics.

Irish Names. - In what sense was the name Maol-na-mbo assumed, and of what cow was any man the servant or devotee? What is the import of the name Giolla-na-naemh, and what does the word naemh mean? How early, after the intro-duction of Christianity, did Irish women begin to be called by the name Mary, in its Gaelic form?

Crest of the Bassett Family. - Can any of your strealogical readers inform me when and why the head of St. Hubert's stag became the crest of the Bassett family, who settled in Glamorganshire at the Conquest?

E. A. S.

Jane Barker. - Who was Mrs. Jane Barker, authoress of Poetical Recreations, 1688?

J. R. RELTON.

"To die for what we love."-Will any correspondent inform me who is the author of the following lines, and in what poem they occur?

"To die for what we love! Oh! there is power In the true heart; and pride and joy for this: It is to lire without the vanish'd light That strength is needed."

W. Pelham, A.

Rochester.

Crossing the Line.—Can any of your corre-mondents give any explanation of the origin of the ceremonies used on board ships in crossing the Line? Have they any reference to the ancient masques and mummeries so much in fashion during the sixteenth century? What is the earliest mention of them? E. G. B.

Churchyard. - In a rural village the churchwardens are levelling, as they call it, the church-Yard. A great quantity of the consecrated earth, not unmingled with bones, is thrown over the wall, and sold to the farmers at twopence per load. Query, Is this lawful?

The Book of Destinies. - Do any of your readers know where to find the name of a writer of a book called the Book of Destinics, pretended to be found in a bag stolen from Mercury?

> " Quæ in hoc libro continentur; Chronica rerum memorabilium, quas Jupiter gessit antequam esset ipse."

It contained a dialogue in which Mercury is made to descend from heaven to Athens to get some books bound for Jupiter, and to fulfil some shopping commissions for Juno, Venus, and Minerva.
Two persons in a tavern door recognise him as he asks them whether there is any good wine to be hal there. They answer none better; and while the waiter goes for some, Mercury slips away up-stairs to steal something. The two men think it will be a glorious thing to rob the God of Thieves; and he having left a bag in the room, they undo it, take out a decayed book, and put another in its place. This is the above book; Mercury goes away, but missing the book on his ascent to the regions of the gods, comes down again to have it cried in Athens. He wonders Jupiter has not avenged himself, for a most wicked book, full of tmorous stories, had been put in the place of the Book of Destines, revealing all the love-tricks of

Jupiter himself. He meets with two dogs who had eaten up Acteon's tongue when he was metamorphosed into a stag by Diana, and hence the animals got the faculty of speech. They told Mercury many stories of men's cruelty to the brute creation, ridiculed the philosopher's stone, and the idle curiosity of mankind that would know a convenient. everything. The book was full of humour. Such is a memorandum I made regarding it long ago, and all I can discover about it, except that its author was a Frenchman, and that it was supposed to have been published at Lyons about 1530.

CYRUS REDDING.

Burying alive as a Punishment. - At a spot in this immediate neighbourhood called Patty Barn, now merely a small triangular space at the junction of three fields, and crossed by a footpath, a tradition obtains amongst the ancients of the adjoining hamlets, that many years ago a man was put quick into the earth, i.e. buried to the neck, and a guard placed to keep watch and prevent any from rescuing or bringing food to the victim until death relieved him of his sufferings.

Query, Does any record exist of such a punishment having been at any time inflicted upon criminals? JOHN H. A.

Ensbury, Dorset.

Trustees of the National Gallery. - Can any of your correspondents inform me through your pages, 1. The number of trustees of the National Gallery? 2. Their names? 3. How they are An Enquirer. selected?

General Wolfe's Family. - Can any of your correspondents inform me if there be any descendants of General Wolfe still living; and if so, where they might be found?

Phunsagars and Thugs. - Are not the Phansagars, said to be once so numerous in the Deccan, and noted for their peculiar mode of ensnaring their victims for the sake of murder and plunder, identical with the Thugs whom our Indian government extirpated? Perhaps they only differed by the art with which they ensuared their victims, as women were said to be concerned in their plans of depredation and the sacrifice of their victims.

CYRUS REDDING.

Bare Cross. — This is a cross road situated about half a mile from the river Stour, where a bridge crosses it at the village of Longham, Might not the origin of this name be the same with that mentioned by R. M. W. at Vol. vi., p. 51., who hence inferred that near this spot was anciently a passage across the river?

Could any of your readers mention other in-

stances of the occurrence of this name?

Joux II. A.

Ensbury, Dorset.

The Bride's Seat in Church. - Amongst other documents connected with Warrington parish church is "An Allottment of Sittings in 1628," and one of the forms is distinctly termed "the bryd's form." May I trespass upon your space to inquire if the same expression has been met with elsewhere? I add a copy of the early part of the document:

" The S. side of the church,

1st Pew next ye quire - Richard Massie, Esq. 2nd Pew - The parson and his wife for the time being.

The bryd's form."

If the custom of assigning the bride a particular seat in church is found to be common, it appears to me not unlikely that we retain a vestige of it at the present day, in the bride's first appearance at church being received as an intimation that she is ready to receive the visits and congratulations of her neighbours and friends.

Minor Queries Answered.

Reverend applied to Clergymen.—Lay Preachers.
—Your correspondent (Vol. vi., p. 55.) says that
he cannot find a title of reverend applied to our early English divines. Would he or some other correspondent inform us exactly when the word first came into use, and whether it was employed before the Reformation?

I shall also be obliged for the opinion of yourself or correspondents upon the subject of preaching by laymen in our Church: whether she recognises it, and whether a bishop has the power of authorising a layman to preach in a church when he has the permission of the officiating minister. Questor.

[No doubt the word Reverend was applied to the clergy before the Reformation, although not used as the modern prefix to their names: for the applying honourable epithets, "most honourable," "most holy," "most reverend," and the like, to presbyters as well as bishops, appears to have obtained in very early times. During the seventeenth century the word Reverend was usually coupled with learned, as in the following cases:-Vaughan, in his Life of Dr. Jackson, thus commences it: "Being earnestly desired to deliver some character of that Reverend and learned Dr. Jackson," &c. Bishop Patrick, too, in his Annotations on Solomon's Song. viii. 7., quotes the Reverend and learned Dr. Hammond. And beneath the portrait of John Kettlewell, prefixed to his work on *The Apostles' Creed*, we read that it is "The true effigy of the *Reverend* and learned Mr. John Kettlewell." But yet neither of these divines used the crither. epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor

by any law or canon, and from the growing
es that attend its use, it may the more
tinued, if judged necessary.
condent's second Query being a theonot suited for discussion in our pages.

We can only refer him to the commentators on the Ordinal and the Articles (especially the 23rd), who may probably afford him a solution to his question See also Nelson's Rights of the Clergy, p. 437., edit 1709, which states that "in the beginning of Queen Elizabeth's reign there was so great a scarcity of ministers who would comply to the Reformation, thus she l'censed laymen to preach publicly; and we have she licensed laymen to preach publicly; and we have an account of a high sheriff of Oxfordshire who, in the first year of her reign, preached the Assize serme there."]

Punishment for Treason .-

"Tell them, how Edward put to death a citizen, Only for saying, he would make his son Heir to the Crown; meaning indeed his house, Which by the sign thereof was termed so."

Rich. III., Act III. Sc. 3.

"The person," says Gray, "here alluded to was one Walker, a substantial citizen and grocer at the Crown in Cheapside."-Penny Mag., vol. iv. p. 102.

"We have two instances in the reign of Edward the Fourth, of persons executed for treasonable words; the one a citizen of London, who said he would make his son heir of the Crown, being the sign of the house in which he lived; the other, a gentleman whose favourite buck the king killed in hunting, whereupon he wished it, horns and all, in the king's belly. These were esteemed hard cases; and the Chief Justice Markham rather chose to leave his place than assent to the latter judgment."—Blackstone's Com., vol. iv. [book iv. v. 6]

A reference to a detailed account of either of the above cases will oblige J. B. COLMAN.

[For a detailed account of these cases, see Kennett's History of England, vol. i. pp. 431. 476.; and Baker's Chronicles, p. 215.]

The United Church of England and Ireland. What ecclesiastical or other authority is there for this expression being inserted in the title-page of our Prayer Books? and is it strictly true that the Prayer Book is according to the use of the Church of Ireland? I always imagined that in that Church a prayer for the Viceroy, in both the morning and evening offices, was a part of the use.

AN OXFORD B.C.L.

[This clause on the title-page of our modern Prayer Books has been noticed by a writer in The Esquision Review for October, 1844, as will appear from the following extract: —"We would ask on what authority all our modern Prayer Books profess on their title pages to be 'according to the use of the United Churc of England and Ireland?' The title-page of the boo of England and Ireland? The title-page of the poor authorised by the Act of Uniformity contains nothin about this united Church; and there positively is a such thing as 'the use' of the 'United Church,' became England and Ireland still have their respective use The Irish Prayer Book contains a prayer for the Lor Licutenant; an office for visiting prisoners; and rubric concerning the time of publishing bans, whi are not found in the English Prayer Book. The la

Archbishop Magee, in one of his Charges, very distinctly aswerted the authority of the Irish Prayer Book in Ireland."]

Replies.

FRANCIS DAVISON AND DR. DONNE. (Vol. vi., pp. 49. 137. 157.)

Internal evidence is much in favour of Francis Davison's claim to the version of the 137th Psalm, printed in your pages. Sir Egerton Brydges first gave it, with the other translations of the Psalms by the two Davisons, at the end of his edition of the Rhapsody (following the Harleian MS. 6930). He had previously printed three of the Psalms in his Excerpta Tudoriana. It is only I think necessary to compare this version with the metrical introduction, there attributed to Francis Davison, to be convinced that they are by the same hand. In my opinion it is too simple for Donne; and, as the publication of his poems was posthumous, it may have been printed among them from a transcript having been found among his papers; as was also most probably the case with Basse's Epitaph on Shakspeare.

The first edition of Donne's poems is in 4to., 1633, "printed by M. F. for John Marriott:" to this is prefixed the striking portrait by Lombart, which has more in it of the heroical character than the divine. In this edition the poems are indiscriminately mixed up; the sacred and serious with those of a very different description. The second edition is that in 12mo., 1635, as mentioned by Dr. Rimbault and Mr. Bolton Corner, and here we have his portrait at the age of eighteen.* It is a very pleasing specimen of Marshall's engaving, but fine impressions of it are very rare. Donne's arms are in the upper angle on the right, with the motto "Antes muerto que mudado." Underneath are the following verses by Izaak Walton:

waiton : "This was for

*This was for youth, strength, mirth, and wit, that time Most court their golden age; but 'twas not thine. Thine was thy later yeares, so much refin'd From youth's drosse, mirth, and wit, as thy pure mind Thought (like the Angels) nothing but the praise Of thy Creator, in those last best dayes.

Witness this Books (thy emblem) which begins

Witness this Booke, (thy emblem) which begins With love, but endes with sighes and teares for sins."

Accordingly in this edition the poems are classed: the light and secular forming the first part, and the sacred and serious the last. It has been said that Donne's son (how unworthy of such a father!) was the editor of both these editions. I have

reason to think that Izaak Walton may have been instrumental to this improved arrangement. A more complete edition was however given by Donne's son in 1650, which was dedicated by him to William Lord Craven (as Mr. Bolton Corner has stated), and therefore bears the stamp of authority.

The version of the 137th Psalm occurs at p. 157. of the 4to., and at p. 345. of the 12mo. There are several verbal variations from the copy in your pages, which seems to be from the Harl. MS.

To return to Francis Davison: there are versions of thirteen Psalms by him, and of the 23rd he has given three translations. Two other Psalms, the 15th and the 125th, are attributed in the MS. to Christopher Davison, which Sir Egerton Brydges thinks may be a mistake for Walter. The version of the 13th Psalm by Davison has always been a favourite with me; it has a simplicity of expression, and an easy flow of versification, which reminds us of George Wither in some of his happiest veins. It may not be unacceptable to some of your readers should you think proper to subjoin it.

" PSALM XIII. USQUE QUO, DOMINE, ETC.

- "I Lord how long, how long wilt thou
 Quite forget, and quite neglect me?
 How long with a frowning brow,
 Wilt thou from thy sight reject me?
 - 2 How long shall I seek a way
 Forth this maze of thoughts perplexed,
 Where my griev'd mind night and day
 Is with thinking tired and vexed?
 How long shall my scornful foe,
 On my fall his greatness placing,
 Build upon my overthrow,
 And be grac'd by my disgracing?
 - 3 Hear, O Lord and God, my crics,
 Mark my foes' unjust abusing,
 And illuminate mine eyes,
 Heavenly beams in them infusing;
 Lest my woes, too great to bear,
 And too infinite to number,
 Rock me soon, 'twixt hope and fear,
 Into Death's eternal slumber.

 - 5 As for me, I'll ride secure
 At thy mercy's sacred anchor,
 And undaunted will endure
 Fiercest storms of wrong and rancour.
 - 6 These black clouds will over blow, Sunshine will have his returning, And my grief-dull'd heart, I know, Into mirth shall change his mourning.

[•] The portraits in youth and advanced age we have of both Donne and Wither are extremely interesting; how much more so would similar representations of Shakspeare have been?

Therefore I'll rejoice and sing
Hymns to God, in sacred measure,
Who to happy pass will bring,
My just hopes at his good pleasure."

The late Lord Aston printed a pleasing volume of Select Psalms in Verse, which was published by Hatchard in 1811, in which he gave a version of the 137th Psalm by Loveling, that seems to me wanting in simplicity. I will take this opportunity to mention that Loveling was the author of the volume of Latin and English Poems, by a Gentleman of Trinity College, Oxford, Lond. 1741, 12mo., which appears to be a reimpression of that in 4to., 1738, about which R. H. has a Query in Vol. i., p. 215.

May I venture to add a Query to your correspondent Rr.? Is the Portuguese version of the 137th Psalm by Camoens, to which he refers, the poem styled "Redondillas?" And, if so, is it not rather an expanded paraphrase than a version?

Little or nothing is known about Francis Davison. I have a copy of *Horace*, by Chabot, printed at Basle in 1589, bearing his autograph, with the date 1593, and the motto, "Lætitia juvenem frons decet tristis senem," most beautifully written. The unhappy fate of his father seems to have cast a shade of melancholy over his sensitive mind, which is evident in the choice he has made of psalms expressive of his feelings:

"Grown a stranger to all gladness,
My face with consuming sailness,
Withered is and dried.
In my youth I am grown aged;
My foes with wrongs ne'er assuaged,
My head grey have made."

See Nicolas's Life of William Darison, p.218, sq.

He is supposed to have been born in 1575, and to have died before 1621. S. W. SINGER.
Mickleham.

In the edition of Davison's Poems edited by 'Sir Egerton Brydges, and printed at the Lee Priory Press, this version of the 137th Psalm is inserted at p. 27. vol. iii. part 2., and attributed to Francis Davison. There is a variation in the twelfth line from that printed in your pages:

" To our mirthless mind recalled."

Brydges gives -

" To our mirthless minds we called."

In the Preface the editor says:

"The versification of Select Psalms by Francis Davison, and by another brother Christopher (as it seems, if it be not a mistake in the copy for Walter), is now added to the Rhapsody from a MS, in the British Museum."

"Some of these versions are executed with an elegance and harmony of language and metre, and a picwesque and plaintive spirit of poetry, which, in my opinion, exalt the powers of Francis Davison beyond anything in the Rhapsody."

BOXSALL

ROYAL ARMS IN CHURCHES.

(Vol. v., p. 559.; Vol. vi., p. 178.)

With the greatest respect for Mr. Girson as an antiquary and historian, I must beg leave to differ from him in his view of the setting up the royal arms in churches. Perhaps, if he will refer to the correspondence in the Gentleman's Mag. which I quoted (1841, July, p.21.), he will alter his opinion. There is an instance given of the arms of Mary & Waltham. No doubt at the Restoration there was great display of royalty in every possible form, and our churches came in for it in the shape of restored royal arms, as many a parish account-book of that time will testify; but that they were set up long before that period—soon after the Reformation, and probably before it—I would quote what old Boswell says in his Worke of Armorie, 1572, where, after setting forth and describing the blazonry of the arms of Elizabeth, he says:

"Thus, who readinge, and marking the order of the blazon of the said most noble armes, and seeing the same afterwarde in any church, castle, or other place, and remember the reverence thereunto due, and not that onely, but will break out, and say, "God sare the Queene! God sare her Grace!" Which wordes, so saide and hearde of others, bringeth all the hearers in remembrance of their obedience and dutie to her, being our most lawful Prince and Governor. And these armes are of all men livinge under her and her Laws, and within all her Dominions, to be extolled, and set up in the highest place of our Churches, Houses, and Mansions, above all other estates and degrees, whosever they be: and this example of our soveraignes armes. I first put forthe, as principally above all others to be knowne, for the causes aforesaid."

H. T. ELLACOMBE.

Clyst St. George.

As the following extract from the register of the parish church of Warrington may possess some interest in connexion with this question, I send it you for what it is worth:

"1660, July 30. Whereas it is generally injoined by the great Counsell of England that in all churches thorow out the kingdom of England, his Maiestie's Armes shalbe sett upp. Uppon warning publicly given in the parish churche concerninge the providinge of the said Armes and severall other things that are wanting. Those of the parish that uppon the s'd warninge did appeare do think it fift that two Church layer shalbe collected by the new Churchwardens for the providinge of the s'd Armes, also for the mossinge of the Church, for repairinge of the leads, the Clarke's wages," &c.

n the Journal of the House of Commons, under date "May 8, 1660, 12 Car. II.," we find:

Resolved, That the Arms of the Commonwen'th, ch are now placed on the Speaker's chair, be forthat taken down, and that the King's Majesty's Arms set up there, instead thereof; and whereon the Arms the Commonwealth are set up, that they be taken rn, and the King's Majesty's Arms set up instead reof: And Mr. Pryn is to take care to see this kr put in execution."

"MERCHART OF VENICE," ACT III. 8C. 2.

I have a short rejoinder for MR. SINGER, as I not think he clearly sees the question from my int of view. I do not say that gilding may not used as a means of deception, or that the same m may not be used figuratively for the same pose; but that is not the point. Not even matively does or can "gilded" mean "deceitful." "gilded snake" does not mean a "deceitful." "gilded snake" does not mean a "deceitful." Deceit is implied in the contrast between outward ornament and the supposed concealed I qualities: hence, an attractive bad woman y be called a "gilded snake;" but the adjective ply figures her beauty, or such qualities as m beautiful. Thus, too, "deceit" may be ided," as in the quotation MR. SINGER furtes from A Lover's Complaint, the adjective this case being used merely as a figure for alling."

a the case in question, the object is to illuste the deceptive nature of "ornament" by we characteristics of other objects: for this pose we do not need figures, for each illustratistic is a figure; and the expression "a led ahore" is therefore incongruous and untaing. I do not mean to say that writers of power than Shakspeare would not make use actaphors as confused and illogical, and condicause and effect; but we are not dealing h such writers now.

SAMUEL HICKSON.

HUGH LUPUS, EARL OF CHESTER. (Vol. vi., p. 100.)

beg to inclose you, for the satisfaction of your respondent A. S. A., all the particulars which in at present collect (with the authorities for same) respecting Hugh Lupus, Earl of Chester, his brother-in-law, Ranulph de Meschines, of Carlisle.

incent (Discovery of Brooke's Errors, p. 2.) tes Ordericus Vitalis: "Rex Gulielmus (speak-of the Conqueror) Odoni Campaniensi nepoti obaldi Comitis, qui sororem habebat ejusdem is, filiam scilicet Rodberti Ducis, dedit Comita-Holdernesse."

orke (Union of Honour, p. 67.) merely speaks

of Eudo, "Earl of Albemarle and Holdernesse," as "a valiant knight."

Anderson (Royal Genealogies, p. 637.) and L'Art de Vérifier les Dates (8vo. ed. vol. xi. p. 355.) give the second marriage of Eudo (Count of Blois, and first Count of Champagne) with Matilda or Maud, daughter of Richard I., Duke of Normandy, but without issue.

Henninges gives, as the third wife of Eudo Count of Blois, and first Count of Champagne, "Mathildis filia Richardi Intrepidi, Normannise Ducis, et Gunnorse Dunicse, quibus nuptiis pacem a Normannis redemit. Obiit àwas."

a Normannis redemit. Obiit àrais."

Père Anselme (vol. ii. p. 857.) says of Eudo,
Count de Blois and Champagne, "Le Père Liron
lui donne une première Femme, Mathilde, fille de
Richard I., Duc de Normandie, laquelle mourut
sans enfans."

Dugdale (Baronage, vol. i. p. 60.), Earl of Albemarle and Holdernesse. "The first who had this honour conferred upon him, was Odo, Earl of Champagne, a person nearly allied to King William by consanguinity, being grandson of Maud, daughter to Richard, Duke of Normandy, wife of Odo, Earl of Blois and Chartres."

From the above extracts, I am disposed to think that Eudo, Earl of Albemarle and Holdernesse, was paternally (and nor maternally, as stated by A. S. A.) related to William the Conqueror; but I have been unable to adduce proofs of his being of the family of the Counts of Blois and Champagne, as alleged by Dugdale.

Legitimate Children of Harlotta and Herlain.

Odo, Bp. of Bayeux, created Earl of Kent, by his halfbrother William the Conqueror. Emma = Richard, Count of Avranches.

Hugh Lupus, created Earl of Chester, 1070.

Anderson's Royal Genealogies, p. 741.

Hugh Lupus, Earl of Chester.

Richard de Abrincis - Emma, half-sister to King William the Conqueror, daughter of Herloin, a Norman nobleman, by Arlotta, the Conqueror's mother.

High, sur-=Ermentrude, daughter named Lupus. Earl of Hugh de Cleremont, Earl of Bevoys of Chester, ob. 1101.

Mand, 4th Ralph de daughter. A Meschines.

Banks's Dormant and Extinct Baronage of England, vol. i. p. 211.

Rafe de Medicis, or Meschines (son of the Viscount of Baieulx, by his wife, base-daughter to Richard III., Duke of Normandy), being Viscount of Baieulx, came into England with the Conqueror, whose kinsman he seemeth to be by the mother's side, bringing with him two younger brothers, William and Geffrey, whom the Conqueror enriched with many seigniories and large possessions,

making this Rafe Lord of Cumberland, and giving to him the town and honour of Carlisle; and to William de Meschines the seigniory of Gillesland. Margaret, daughter of Richard, Viscount of

Auranges in Normandy (sister, and at length heir, of Hugh Lupus, Earl of Chester), was wife of Rafe Meschines, Earl of Carlisle. (Miller's Catalogue

Meschines, Earl of Carlisle. (Miller's Catalogue of Honour, p. 989.)

Randolph Meschines, son of Randolph Viscount of Baieulx and Alice his wife, base-daughter of Richard III., Duke of Normandy, came into England with William the Conqueror, who gave him the earldom of Carlisle. He married Margaret, sister of Hugh Lupus, the first Earl of Chester after the Conquest, by whom he had issue. (Vincent's Errors of Brooke, p. 96.; Yorke's Union of Honour, p. 102.)

Hugh (surnamed Lupus, a Norman), Viscount of Auranges (a town in Normandy), son of Richard, Viscount of Auranges, by his wife Margaret, half-sister to the Conqueror by the mother's side. (Miller's Catalogue of Honour, p. 560.; Vincent's Errors of Brooke, p. 101.; Yorke's Union of Honour, p. 104.)

King William gave this earldom of Chester to Hugh de Abrincis, his sister's son, wife of Richard,

Hugh de Abrincis, his sister's son, wife of Richard, surnamed Goz. (Dugdale's Baronage, vol. i. p. 32.)

Sir William Dugdale makes no mention of Ranulph de Meschines, "Earl of Carlisle"; and he omits altogether from his list the "earldom of Carlisle." FARNHAM.

CAN BISHOPS VACATE THEIR SEES? (Vol. v., p. 548.; Vol. vi., p. 88.)

If this Query has not already elicited replies usque ad nauseam, you may afford room for the following extract from a writer of unquestionable authority on such a point. Among the posthu-mous Miscellaneous Discourses on several Occasions, by the Right Rev. Ed. Stillingfleet, D.D., late Lord Bishop of Worcester, now first published by his Son, the Rev. James Stillingfleet, D.D., Dean of Worcester, 8vo. London, 1735, there occurs a letter of Dr. —, Bishop of —, concerning a vow of -, concerning a vow of opric in 1676. Without resignation of his bishopric in 1676. referring to the letter of consultation itself, I will give the case (a sufficiently curious one) as stated by Bp. Stillingfleet at the outset of his reply:

"The case your Lordship propounds, in short, is this: A. B. seeing little probability of doing any great good in his Bishoprie, and being weary of worldly Employments, is inclined to give over his Episcopal Functions; but not being fully satisfied about it, he betakes himself to Fasting and Prayer, &c., and at last resolves with a solemn Vow to be determined by Lots; which, being repeated, fall to be for Resignation: The Question now is, Whether the Obligation of this Vow. o circumstantiated, be not indispensable Pp. 11. &c.

Passing over the argument on the conflicting obligations of the vow at consecration, and the vow to abide by the issue of the lots, I extract Bp. Stillingfleet's sentiments on Episcopal Resignations in general:

" But is the Obligation of a Bishop so indispensable, that in no case he can lay down his Bishoprie? do not say so, for St. Austin hath told us the Difference between the Obligation of a Bishop and a Christian. We may, saith he, be saved without being one, but not without being the other *; a man may with just reason be excused from being one, but not from being the other. Nay, he adds, some have laid down the Epi-scopal Office not only without reproach, but to their honour. But we are to consider on what occasion he speaks this; it was about the Donatist Bishops that were received into the Church, or not received, as was thought most convenient for the peace and benefit of the Church. And in this case he yields that some Bishops flave laid down their function propter quelan in se offendicula, for some great offence the Church hath taken at them; or when such laying down did contribute much to the removing the Disorders of the Church, And it is not improbable that St. Austin hoth respect to Greg. Nazianzen, who resigned the Birespect to Greg. Nazianzen, who resigned the Dis-shopric of Constantinople to quiet thereby the Dis-sensions of the Oriental and Egyptian Bishops; and therefore he called himself the Jonas that must be thrown out to still the storm, 'Tis true, that after this he wholly retired, and would not meddle in the Church of Nazianzum, but procured one Eulalius to be conse-erated Bishop there in his life-time. But his lest Friends blamed him for it, as seeming to proceed from Stomach and Discontent. And he writes an Apology for it to Gregory Nyssen, pleading his great Infirmaties †, and that he was never consecrated Bishop of that Church, but of Sasima. Which latter was no sales factory plea for his total retirement; and it may be allowed to pass among the resentments or infirmities of great minds, that after his Dismission from Condustinople, he would not take any Episcopal Charge upon him, but retired to his paternal estate at Arianzam, where he died. Yet there he complains that he wanted that peace and quietness which he promised himself in Eusebius mentions the retirement of Narcissus, Bishop of Jerusalem; but it was because he could not bear the Reproach which was cast upon him. And after he had well digested it, and grew weary of his solitude, he returned to his Charge again. Afterwards he had a coadjutor allowed him, but not till estreme old age had unfitted him for his duty. In the Council of Ephesus the case of Eustathius, Bishop of Beroa in Pamphylia, was debated, who was brought by the troubles he met with to resign his Bishoprie; for which he is severely rebuked by the Council, as doing a thing unbecoming that magnanimity and counge which ought to be in a Christian Bishop. * For, say they, 'it behoves him that hath once taken that Spiritual Charge upon him, to hold it with Spiritual

^{*} Aug. cont. Crescon., l, ii. c, 11.

Greg. Naz , ep. 42. ‡ Euseb., l, vi. e. ix. x. xi.

and to undergo willingly those troubles and which he may expect a reward.'*

secouse upon examination they found he did it t of inexperience in the world than with an ill y therefore allowed him the bare title of a rithout any power of Ordination, or so much ating the public offices. St. Cyrill, in his i Domnum Antiochenum †, declares plainly that painst the sense and rules of the Christian or any Bishops to make resignations; for if worthy, they ought to remain in their office; e cause ought to be heard and they deposed. ne of Leo Magnus, Rusticus, Bishop of Nar-mints him that by the multitude of scanduls office and retire from the world. Lee tells him ‡ thing unworthy the patience of a Christian, s of a shepherd, the care of a watchman, de his employment for the love of ease. 'Per-sergo est,' says he, 'in opere credito, et in lapto; and so he proceeds to encourage min to his work, and not to be afraid of difficulties, and so he proceeds to encourage him to ng the promise of Christ's presence and assisto the same purpose speaks Martin I. in his to Amandus, who was weary of the world would have resigned his Bishopric. I canthat there are some instances of resignation d in antiquity, such as Justus of Lyons, who rwards a monk in Egypt; Martyrius of Ano publicly renounced his Bishopric in these Άβρφ φνι ποτάκτφ καὶ λαφ ἀπειθεῖ, καὶ ἐκκλήσιφ η αποτάττομαι, φυλάττων έμαυτφ το της ίερο-

hese are few and rare instances, and no rules e; and for the first 600 years I do not find any see or approbation given to this practice by f the Church, but very much against it. Afit seems in some cases to have been allowed reck Church, as appears by the aixteenth the Council under Photius: and in the Latin the Pope by degrees drew to himself the dispensing in such cases as he should think 16—20

be rewarded for the trouble of this long t if any of your correspondents would to fill up the blank in the address of the y giving the name and see of the bishop s brother of Worcester is at such pains to ith. It was no secret at the time, for the sted Oct. 11, 1676) thus begins:

γὰρ ὡς ἄπαξ ἐγκεχειρισμένον ἱερατικὴν φροντίδα εσθαι μετ' εὐρωστίας πνευματικῆς καὶ οἰον ἀντατακος πόνοις, καὶ ἰδρῶντα τὸν ἔμμισθον ἐθελοντὶ — Concil. Ephes., Act VII., in Epiet. ad amphil.

Ili, Epist. Can. ad Domn., tom. v. p. 2. pag. 211.
, Epist. ad Rust. Narbon.
ini, Epist. ad Amand. in Concil. Lateran.,

Vien. in Chron. A. 379.; Martyrol. Rom. ad Theodor., Lect. l. i. p. 555.

as Dr. Berlow, Bishop of Lincoln.—ED.]

"I am glad your Lordship understands already, that what you thought had been so great a secret, is become the discourse of the town, by which means I shall be freed from the suspicion of divulging it," &c.

BALLIOLENSIS.

PHOTOGRAPHY IN THE OPEN AIR.

(Vol. vi., p. 193.)

A. H. R. wants some information on this subject; but, before information, let me give a word or two of advice to any who may wish to try their hands at it.

Photography requires much care, nicety of manipulation, cleanliness; and, I may add, some little knowledge of chemistry is useful. Even with all these, some amount of practice is requisite; but, unfortunately, people have generally an idea that they have only to make or to buy some prepared paper or plates, to carry them in a small black box, to expose them to light, and that the sunshine will then do all the rest for them, and produce magnificent pictures. Never was there a greater fallacy; and hence it is that many have had a trial, and gone to some expense in apparatus, but, not succeeding, have thrown it all aside. Now, every one who fails in this way brings a certain amount of discredit on the art, and discourages all his acquaintance; but it is in great measure his own fault, from expecting so much from so little pains.

There is another cause of discredit. Some shop-keepers who deal in the apparatus make a point of telling a novice that "It's very easy;" "It's so simple;" "This picture was done in ten seconds;" "Our apparatus is so improved," and so on; but they omit saying that it requires care and nice management. By thus making it appear so over simple and so over easy, they induce the uninitiated to purchase a quantity of chemicals, camera, &c., and then, finding it not so easy as he was led to expect, he looks upon it as a piece of humbug.

Now for the advice I spoke of. If A. H. R. really means to try photography, let him make up his mind to work hard at it; let him expect many failures and disappointments, and he may perhaps even work for some months without obtaining a favourable result; but I do not hesitate to say that, if he will but persevere through this beginning, he will afterwards find it easy.

ning, he will afterwards find it easy.

When I first began, I did not get a picture to my own satisfaction for the whole of one summer; this was very discouraging, but by sticking to it I mastered the principle, and can now do pretty well.

The above is not meant to discourage, but simply to prevent the disappointment I see daily; and supposing that A. H. R., after reading the above,

is still determined to try it, I now come directly to his Queries: —

The Daguerreotype is perhaps the easiest mode of obtaining pictures, but it has serious inconveniences: the pictures are on metal plates, and must be kept covered by a glass. The calotype will be much better for A. H. R., as the pictures may be on glass or paper; and in the latter case, they may be kept in a book or folio.

A dark room or tent is not necessary in the calotype; I am now doing without one myself, and can make long excursions from home; all I want is a little clean water. The apparatus varies very much by different makers, and mine was

made under my own superintendance.

Lastly — this may seem ill-natured — don't believe all that people write or say on this subject; and don't trust too much to opticians and chemists, but first see some one take a picture and complete it in the open air before your eyes. C. P. S.

[There is so much common sense in the suggestion of our correspondent, that we insert his paper as a useful introduction to Da. Diamono's promised communication. Photography is very easy when acquired, but it cannot be acquired without some practice and some perseverance.—ED.]

st. veronica. (Vol. vi., p. 199.)

Several narratives of the history of St. Veronica will be found in the Bollandine Acta Sanctorum (Februarii, p. 449.). The oldest form of the le-gend is contained in a Latin narrative, entitled Cura sanitatis Tiberii Cesaris Augusti et damuatio Pilati, printed by Foggini in his Exercitationes historico-criticæ de Romano Divi Petri itinere, and also by J. D. Manso, in his Supplement to the Miscellanea Stephani Baluzii, vol. iv. p. 55. An Anglo-Saxon version of this story has lately been The origin of the name is involved in considerable printed by the Cambridge Antiquarian Society. obscurity. In the apocryphal gospel of Nicodemus, the woman who was cured of the issue of blood is called Βερονική or Βερνική. This work was probably current as early as the fifth century. It appears that in one of the churches at Rome a portrait of Jesus Christ, worked or painted upon a handker-chief, and having under it the words Vera Icon, i.e. a true portrait, was preserved in very ancient times. Vera Icon was mistaken for the name of the owner, and identified with Bepoving, and upon these hints the legend appears to have been constructed. Such is at least a probable account of the matter. Assuming then that Veronica is another form of Beronice, or rather Berenice, the proper pronunciation will be Veronica (Βερενικη being a Macedonic form of Φερενικη, from φερευ C W.G. and vien).

Two notable specimens of Romish saints belong to the genus Veronica. The words Vera Icon are generally considered to have been the origin of the name; but the accent which this derivation would produce has not been regarded in monastic hymns, nor in the sequence to which reference has been made in "N. & Q.," Vol. ii., pp. 440-1.

For the history of the earlier imaginary saint,

For the history of the earlier imaginary saint, R. A. of A. may consult Bollandi et Henschenii Acta Sanctorum, tom. i. pp. 449-57., Antverp. 1658; Henschenii et Papebrochii Act. Sancti, Maii, tom. vii. p. 356. Ib. 1688; Aringhi Roma Subterranea, tom. ii. pp. 454-5., Rome, 1651; Mabillonii, Iter Italicum, p. 88., conf. 188., Lut. Paris, 1687.

The more modern Veronica was born in the year 1446, and was beatified by Pope Leo X in 1517. A full account of her may be found in—

"The most celebrated Popish Ecclesiastical Romance; being the Life of Veronica of Milan. A Book certify'd by the Heads of the University of Conimbra in Portugal, to be revised by the Angels, and approved of by God (ja visto y revisto pellos Anios, y approved property Dios). Begun to be translated from the Portugues by the late Dr. Geddes, and finish'd by Mr. Ozell. With the Approbation of his Grace the Archbishop of Canterbury, in whose Library at Lambeth the Original of this Curiosity remains. 8vo. London, 1716."

R. G.

EMACIATED MONUMENTAL EFFIGIES.

(Vol. v., p. 497.; Vol. vi., p. 85.)

In the chancel at Asby-Foloile, in this county, is a large alabaster flat tomb representing an emaciated female figure with a sheet or shroud tied together over the head, and descending on either side of the figure, which is otherwise naked. Nichols, in his History of Leicestershire, speaks of this as "the tomb of the headless lady;" but the features being still discernible under the knot of the shroud, our otherwise correct historian either is at fault or has been deceived. Mr. T. R. P. (otter), who is engaged on a new history of the county, in a letter to the editor of the Leicester Journal, Jan. 18, 1850, gives the inscription as follows:

"Hic jacent Rad'us Woodford, armiger, co'smeguineus et heres Rob'ti Woodford militis; videl' fil. Thome, filii et heredis p'dieti Rob'ti Woodford; et Elizabetha una filiar' Will'i Villiers, armigeri, uxor p'dieti Rad'i, qui quidem Rad'us obiit'ın' die Marcii ano Dom. Mcccclxxxi''; p'dieta Elizabetha obiit ix die Augusti A.D. Mcccclxxiv', quor' ai'bus propi'ait Deus, Amen."

The wife predeceased the husband, which accounts for the female figure alone being engraven on the slab. At the bottom of the slab, on a scroll, is the well-known quotation from the book of Job, in Latin, "Credo quod Redemptor meus vivit,"

&c.: and as the patriarch alludes to the destruc-tion of his body by worms, and asserts his belief that, notwithstanding, "in his flesh" he "shall see God," I have little doubt but that these emacited figures were intended to be correct representations of the corpses of the individuals buried, and to be sermons to the survivors.

THOMAS L. WALKER.

Leicester.

DUTCH POTTERY. (Vol. v., p. 343.)

What follows may serve as a help to a complete

In the latter half of the eighteenth century a manufactory existed at Oude Loosdrecht, of which we often meet with specimens, with gilt borders and a light blue flower between green leaves. do not know the meaning of "M," of which O. speaks. Can it signify Mynden?

In the Algemeene Staat der fabrieken en trafieken in het honingrijk Holland, 1808, compiled by order d government, mention is made of two potteries

ia Amstelland.

Between the years 1780 and 1790 Lichner, a German, set up works at the Hague to imitate the much-sought-for Saxon china. In colour, painting, and whiteness, the likeness is very great; but the substance is thicker. The mark is the stork (the arms of the Hague). Tea and table services of this fabric are to be met with, though scarce; for the undertaking failed: probably through the dearness of the material; or of the wages, they were mable to compete with foreigners. The drawing and painting, both of landscapes and flowers, are in good taste. There are cups and saucers on each of which the same group of flowers is repreented from a different point of view. It is to be regretted that the gilding, through being placed on the edge, instead of below it, is worn off. In 1809 or 1810, when it was the fashion for ladies to paint china, which was afterwards glazed, I found, to my great surprise, a workman in Amsterdan who was painting china: he told me he had been painter in the manufactory at the Hague. I examined the marks of this china, and I doubt not it was of the second manufactory mentioned in the Algemeene Staat. I recollect the establishment at the Hague was on the Bierkade, a house with high steps. (From the Navorscher.)

Although I am not able to answer all the particulars included in the Query of O. M., I will communicate what I know. Perhaps I may thus put him in the way to learn more.

In the beginning of this century there was a pottery on the Amstel, between Ouderkerk and Amsterdam, at that time belonging to Mr. Dommer The mark by which the productions of this esta-

blishment were known was Amstel. I very well remember a service with this mark in daily use at my father's house. The works ceased, if I am not mistaken, in the time of the French occupation. These recollections of my youth agree with what I read concerning Loosdrecht in the Nederlandsche Stad- en Dorpheschrijver (Description of the Dutch Towns and Villages) published in 1795:

" Some years ago there was in Oude Loosdrecht a very considerable pottery, but it has been removed to the Amstel, by which the village has suffered no little loss." While in Reis door Holland (Journey through Holland), in the years 1807-1812, vol. i. p. 223. et seq., this pottery is mentioned as still existing. (From the Navorscher.)

A. J. VAN DER AA. A. J. van der Aa.

Your Querist O. M. may find the information he seeks in the Volledige Beschrijving van alle Konsten, Ambachten, Handwerken, Fabrichen, enz. ("Complete Description of every Art, Trade, Handicraft, Manufacture, &c."), vol. iii., Dordrecht, Blasse and Son, 1789. A review of this work appeared in the Vaderlands Letteroefening, 1789, vol. i. p. 448., in which the following mention is made of

"The establishment of a manufactory of fine pottery in the year 1754, near the Overtoomschenweg in the parish of Amstelveen near Amsterdam, at the cost of the Baron van Heeren and the Baron van Pallandh. Through want of demand, this establishment was closed

in 1764, and sold by auction.

"The Count van Gronsfeld, having bought the machinery and materials, soon after raised a pottery at Weesp; but, not meeting with the success he anticipated, made it over to the Rev. De Mol, who, in 1772, removed the works to Loosdrecht. After his death, in 1782, the concern passed into the hands of his partners, J. Rendorp, A. Dedel, C. Van der Hoop Gysbz., and J. Hope; and was by them, in 1784, removed to the Amstel near Amsterdam, and there worked with redoubled zeal by the director, F. Daenbar. This china was very much praised; yet it appears the works were offered for sale in 1789: they then came into the hands of F. Rendorp and C. Van der Hoop Gysbz, and remained under the direction of F. Daenbar.

"In the Hague they have for several years (1789) boasted of a china-manufactory, then under the direction of J. F. Van Lynker." (From the Narorscher.)

ELSEVIR.

Leyden.

About the middle of the last century there was a china manufactory at Oude Loosdrecht. The letters MOL signify Manufactuur Oude Loosdrecht drecht, and by a singular coincidence it happened that the establishment was under the direction of the Rev. Mor. It was afterwards removed to the Buiten Amstel, where I often visited it between the years 1780 and 1790. The word Amstel was the fabric mark of the latter place. Delit earthenware was formerly much used, but is now no longer heard of. (From the Navorscher.)

Ainsterdam.

Replies to Minor Queries.

Birthplace of Wickliffe (Vol. vi., p. 55).—There seems little reason to doubt that the celebrated reformer was a native of the parish of Wycliffe, about eleven miles from Richmond in Yorkshire. The arguments may be found at length in Yaughan's Life of Wycliffe, and it is therefore perhaps unnecessary to transcribe them. With regard, however, to the difficulty of the reformer's name not being found in any of the pedigrees of the family of Wycliffe, it may be observed that Whitaker notices in the one which he gives, that "the generations about that time are not sufficiently proved." Two of the family, however, were rectors of the parish during the years 1362—1369. It has also been observed that the family would not be anxious to preserve the memory of one who was regarded by them as a heretic, in their records. This might possibly account for the uncertainty apparent in the pedigrees about that period. With regard to the orthography of the word, the most ancient form of which I know is upon a brass still existing in the parish church, which is to the memory of Roger de Wyclif: he appears to have lived in the beginning of the fourteenth century. The name was, however, variously spelt, but the most prevailing, and now universal, form is Wycliffe.

A. W. H.

Wycliffe.

In the Rev. Dr. Vaughan's Life of Wickliffe, vol. i. p. 230., it is proved almost to a certainty that the venerable reformer was born at a humble village of the name of Wycliffe, about six miles from the town of Richmond in Yorkshire. Your correspondent Sevara is referred to the interesting life of Wickliffe quoted above.

John Algor.

Eldon Street, Sheffield.

Constables of France (Vol. vi., p. 128.).—In answer to the question of A. S. A. concerning the successor of Annas de Montmorency in the office of Constable of France, I beg leave to state that he was succeeded by Henry Duc de Montmorency, who was rewarded with the sword of Constable on Dec. 8, 1593, and died 1614; and he was again succeeded by Charles d'Albert Duc de Luynes, made Constable April 2, 1621, and died in the same year.

F. C. B.

Monumental Brasses abroad (Vol. vi., p. 167.).— The names of the brasses at Dublin Cathedral are Geoffrey Fyche, 1527, and Robert Sutton, 1528, both priests.

Your correspondent is doubtless aware that there is in the Museum of Practical Geology, Jermyn Street, a large Flemish brass from the ruined convent of Corteville, Flanders, in memory of Lodewyc de Corteville and lady; but no rubbings

of it are allowed to be taken, in consequence of the number of applications for that purpose. WILLIAM W. K.

[This is another case for the application of Photography, as no injury to the brass could result, and, moreover, copies might readily be multiplied by printing,— Ep.]

Remarkable Trees (Vol. v., passim; Vol. vi., p. 159.). — In the town of Pembroke stands a very fine elm-tree, beneath which it is said both John Wesley and Rowland Hill have preached. The tree is venerated by the inhabitants, and carefully preserved from injury. It stands a few feet from the boundary line that divides the parishes of St. Michael and St. Mary. It is marked in the oldest maps, though some say that the present is only a descendant of the ancient tree; and, judging from its appearance, I should think this statement was correct.

In Lewis's Topographical Dictionary of England, art. "Norfolk," is the following:

"In the reign of Edward VI., owing to a system of enclosing adopted by the nobility and gentry who had become possessed of the abbey lands, a rebellion broke out in this county; and the insurgents, being actuated by the same spirit as the Levellers in the reign of Richard II., proceeded to abolish all distinctions of rank or title, and to execute their designs under the direction of two ringleaders named Ket. Their chief place of rendezvous was Mousehold Heath, near Kowich, where the elder of the leaders, Robert Ket, with assistant deputies from every hundred, held his councils under a large tree, hence called 'The Oak of Reformation.'"

Is this tree known to exist? If not, can any correspondent communicate its fate? The Ben

Portrait of Sir Kenelm Digby (Vol. vi., p. 174).— There is a picture of Sir Kenelm, undoubtedly the work of Vandyke, at Newbridge House, co. Dublin. It represents him dressed in a black velvet coat, with the right hand on the breast, and the head turned three quarters to the right. The size of the picture is about three feet by three feet six inches. It was purchased by Pilkington (author of the Dictionary of Painters), soon after the middle of the last century, for the grandfather of its present possessor, but at what precise date and place is unknown. The painting is in Vandyke's best manner.

Dress of the Clergy (Vol. vi., pp. 99. 183.)— Upon this subject I beg to forward to you the following extracts from the Constitutions of Thomas Bourchier, Archbishop of Canterbury, made at the Convocation held in St. Paul's in July, 1463. After observing that "the new ill-contrived

After observing that "the new ill-contrived fashions of apparel of the clergy and people for several years" have been declaimed against by eachers of the Word of God," he proceeds econd Constitution to ordain—

quis sacerdos aut clericus, togam seu superiorem gerat nisi clausam a parte anteriori, et non per pertam, neque in fimbrià, aut circumferentia borduram habeat de pellibus aut furraturis; et in aliquà universitate non graduatus, nec in dignitate ecclesiasticà constitutus presbyteris, m penulatum, aut alias duplex, vel de se simplex meto vel liripipio brevi, more prælatorium et orum, nec utatur liripipiis aut typpets a serico ocirca collum in publico."—Wilkins's Conc., p. 536.

any of your correspondents explain the g of the epithets given here to the hood, atum," "de se simplex cum corneto"? r canons, regulating the habits of the clergy, in the Constitutions of William le Zouch, shop of York, in 1347: of John de Stratrchbishop of Canterbury, in 1342 (Wilkins, The Lateran Council, in 1216, took the re in prescribing clerical habits in these

rici . . . clausa deferant insuper indumenta revitate vel longitudine non notanda. Pannis aut viridibus, necnon manicis, aut sotularibus itiis, seu rostralis, frænis, sellis, pectoralibus, et us deauratis, aut aliam superfluitatem gerentintentur."

J. H.

Coll

e Family (Vol. vi., p. 175.). — More than ars ago a Colonel Furye and his wife lived vicinity of Kingston upon Thames, where onel died, leaving his widow, who resided mond for many years after, and who was in Kingston Church in the year 1822, and h church there is a monumental tablet to owing effect:

"Near this spot
are interred the remains of
ANNE FUAYE,
late of Upper Grosvenor Street,
London,
(Widow of Peregrine Furye, Esq.)
She died at Tonbridge Wells,
Oct. 26, 1822, aged 84 years."

am inclined to think she was a lady originlonging to the neighbourhood of Kingston hames. W. R.

ver to this Query I would say that, in fulof the predictions, on the 3rd of May in r., 1851, the locusts were first observed in y emerging from the earth. They were tely formed, and enveloped in shells, which a closely. They crawled immediately up

the trunks of trees, or fences, or walls, and in a short time managed to disengage themselves from their sheaths. At first they are weak, and their wings are soft and pulpy; a few hours harden them, and they then betake themselves to the trees. They remain above ground about six weeks, and then their bodies are found by thousands under the trees. In the meantime they have performed the work of reproduction; the females are armed with sharp ovipositors, with which they pierce the young twigs and green branches, and there deposit their eggs. The eggs ripen in a short time, and the young larve, in size almost infinitesimal, fall upon the earth in myriads, and commence their journey "into the bowels of the land." How far they go, or how they exist during the seventeen years of their entombment, is a mystery which naturalists cannot answer. Towards the end of the seventeen years farmers meet with them when digging deep ditches, or making excavations several feet below the surface. They came up where they took to the carth, and in this city last year many of them emerged in the cellars of houses which have been built since their former visit upon ground, where there had been trees. They do not prey upon the herbage whilst above ground, and it is believed that they do not eat anything. In appearance they differ materially from the common locust, and their notes are not so shrill or prolonged. There are so many thousands of them, however, that the sound of their songs unite in one great, and at times almost deafening chorus.

I well remember their appearance in 1834, and the boyish curiosity with which I looked for the coming of the insects, concerning which I had heard many predictions. I never saw any of the species again until 1851, and have no doubt that the citizens of Philadelphia who are living in 1868 will notice the re-appearance of these mysteries of entomology about the 3rd or 4th day of May.

T. Westcott.

Philadelphia.

[Our correspondent, who commences his reply by stating he cannot find a reference to the original Query in the Index, will see that the reason is because the Querist speaks of the insect as a Cicada, and not a Locust. — Ed.]

On the World lasting 6000 Years (Vol. vi., pp. 37. 131.).—Looking over Foxe's Acts and Monuments the other day, I marked a passage bearing upon this subject, which I beg to offer to your correspondent A. A. D. The copy of the work I possess is the folio black-letter one of 1632, in which there is much matter not to be found in later editions. As the extract is not lengthy, and may interest other readers, I give it at full. From—

" A Sermon no lesse godlie than learned, preached

at Paul's Crosse on the Sunday of Quinquagesima, an. 1389, by R. Wimbeldon.'

"... Also Maiden Hildegare, in the booke of her prophesie, the third parte, the xx vision, the seuenth cha. meueth this reason. Right as on seuen daies God made the world, so in 7000 yeere the worlde shall passe: and right as in the sixt day man was made and fourmed, soe in 6000 yeere, he was brought againe and refourmed; and as in the seventh daye the world was full made, and God left off his working, right so in the 7000 yeere, the number of them that shullen be saued, shall be fulfilled, and rest shall be to seyntes full in bodie and soule. If that it be so, as it seemeth to followe of this Maydens wordes, — that 7000 yeeres in passing of the worlde, accordeth to seuen daies in his making it, see what lacketh that these 7000 yeeres ne beth fulfilled."—Vol. i. p. 718.

Who was "Maiden Hildegare?" I do not find her name in the Kalendar or Martyrology. Is the book of her prophecy preserved?

R. C. WARDE.

Kidderminster.

Church Brasses subsequent to 1688 (Vol. vi., p. 149.). - Monumental brasses of the period referred to Mr. W. EWART are extremely scarce; I

can only refer him to three examples, namely,
1. Bletchley, Buckinghamshire. Edward Tay-

lor, 1693.

2, 3. St. Mary Cray, Kent. Philadelphia Greenwood, 1747. Benjamin Greenwood, 1773.

The following verge so closely upon the period in question, that they may, perhaps, interest Mr. EWART:

Great Chart., Kent. Nicholas Toke and three

wives, 1680.

Henfield, Sussex. Kenwelmersh and grandson, 1683.

Ashton le Walls, Northants. George Butler, 1685.

The brass noted by your correspondent is interesting from its having the maker's name attached, a very rare peculiarity.

W. Sparrow Simpson, B. A.

Irish Language in the West Indies (Vol. v., p. 537.). — The statement that "the Irish language is spoken in the West India Islands, and that in some of them it may be said to be almost vernacular," is true of the little Island of Montserrat, but has no foundation with respect to the The circumstance, as regards other colonies. Montserrat, is thus explained.

Much dissension, on the score of religion, having arisen among the early settlers in these islands, the Roman Catholics, chiefly Irishmen, withdrew from St. Christopher's and formed a separate colony in Montserrat. Thither they were followed by their co-religionists in the other islands, and in a few years their numbers had increased so rapidly that they were able to supply sufficient hands for the field without the aid of slaves. A colony formed under such circumstances pre-sented the social features of an Irish county rather than of a tropical settlement; and when, at a later period, it became necessary to introduce Africa labourers, the Irish language was so commonly spoken all over the island, that the blacks had to adopt it as they would any other language. This fact is amusingly illustrated by the following enerdote, quoted by Mr. Montgomery Martin:

"It is said that a Connaught man, on arriving at "It is said that a Connaught man, on arriving at Montserrat, was, to his astonishment, hailed in renacular Irish by a negro from one of the first boats that came alongside. 'Thunder and turf,' exclaimed Pa, 'how long have you been here?' Three months,' sewered Quashy. 'Three months! and so black already! Hanum a joud,' says Pat, thinking Quashy a ci-devant countryman, 'I'll not stay among ye:'and in a few hours the Connaught man was on his return with a few hours the Connaught man was on his return, with a white skin, to the Emerald Isle."

HENRY H. BREEK

St. Lucia.

Cowdray Family (Vol. vi., p. 75.).—For the information of your correspondent W. H. L., I beg to state, that in Sims' Index to Heralds' Visita &c., he will find the following references to MSS. &c. in the British Museum, viz. :

Hampshire, p. 116.: Cowdrey of Heriott.-1544, fo. 35 b., 5865, fo. 34.; for arms, &c., 5865, fo. 3 b. Wiltshire, p. 303.: Cordray of Chute.—888, fo. 18.; 1111, fo. 90.; 1165, fo. 72.; 1181, fo. 22.; 1443, fo. 174 b.; 1565, ff. 28 b. 62 b.; 5184, fo. 56

Beef-eaters (Vol. vi., p. 176.). - I consider this to be a corruption of the French le buffet, which is now used for the apartment in which refreshments are supplied to the guests at royal balls or concerts in France. The final syllable is like that of charretter added to charrette, or layetier to layette, &c. Dr. Ash (English Dictionary) has BEAUFET, a corrupt spelling, for a buffet.

Boiste (Dictionnaire Universel) has Buffette (le verbe), and Buffeteur (le substantif); with & signification as regards drinking, and not eating. The buffeteur is described as a carrier who uses & gimlet" le vin." " percer les tonneaux en route, pour voler

Richmond, Surrey.

" To differ with" (Vol. vi., p. 185.) .- " To differ with" is not the same thing as "to differ from One person differs with another when he disagrees with him: one thing differs from another.

Phabe Hassel (Vol. vi., p. 170.).—Your correspondent H. M. BEALBY will find a portrait and short memoir of this female in Hone's Year Book. col. 209.

ge in the Somnium Scipionis (Vol. vi., p.
-The passage is unimportant and the text
The French translation of the Abbé
t, following the Greek translation, gives
"in the place of "parum rebus."

nos en prie, leur dit Scipion avec un sourire no me réveilles pas; silence; écoutex le reste." following are the notes of M. Bouhier, it of the Académie Française, on the words rum rebus:"

ibin avoit corrigé ainsi cet endroit, et sa cor'est trouvée confirmée par les manuscrits de
et de Gruter. Quelques savans, et entre
h. Parens, Lexic. Crit., au mot Res, veulent
rus-entende ici, concedite; c'est-à-dire: Date
emporis, et otii rebus tam arduis cognoscendis.
roudrois que cette façon de parler fût soutenue
ues exemples plus précis que ceux qu'ils al-

Toutes les anciennes éditions, appuyées de etion grèque, ont: Pax sit rebus, expression t pas moins extraordinaire que l'autre. Les proposent ici diverses corrections. Grævius 1x / Verum audite cetera. Et Gronovius le fils: 1226., a corrigé: Ne me à sonno excitetis his 8. M. Heuman, Purery. Crit., p. 155., a redeux conjectures par d'assex bonnes raisons, 12 dernière, qu'en ce qu'il lit: His clamoribus. 13, sans admettre de si grands changemens au soupçonne que Cicéron avoit écrit: Et parumper tera. Au lieu de parumper, les anciens copistes 12 may 12 de 12 de 12 de 12 de 12 de 13 de 13 de 13 de 13 de 13 de 15 de

T. J. BUCKTON.

al Road, Birmingham.

ation in Prayer Books (Vol. vi., p. 170.). ttention having been called to misprints in books, allow me to inquire the origin and ly for a change of words which occurs, in lern editions, in the "Prayer for the High f Parliament." In the copies printed ano the present century, the words stand 'The safety, honour, and welfare of our gn and His Kingdoms;" but in later editions; word is replaced by "dominions," which pears to be universally acquiesced in. As nge took place about the date of the union eland, when the Church of England began esignated, on the title-page of the Book of n Prayer, the United Church of England land, it may be matter for reflection with tho are interested in the revival of the of convocation, by what authority, either of glish or Irish Church, that one change or er was made. In a constitutional point of ne change in the prayer is important. The n followed the old style of our monarchs, "Rex Anglie Dominus Hiberniae." But according to this new phrase, the Dominus is applied to both realms.

Balliolensis.

The Etymology of Llewelyn (Vol. vi., p. 150.).

The popular etymology of this word is Llew, a lion; Gelyn, an enemy: Llewelyn, a lion-enemy, a lion-like enemy. Supposing this correct, and there seems little room for doubt, the name should be written as above, and not Llewellyn. It is never pronounced Llewellyn by the Welsh.

Sigma.

Reverence to the Altar (Vol. vi., pp. 33. 109.).—At the village church, Tarrant Keynston, Dorset, it is the custom of those of the congregation who pass the reading desk to their seats, to bow to the clergyman; and within the last few years, at Kinson, near Wimborne, Dorset, I have observed some of the old men bow upon entering the church.

John H. A.

Ensbury, Dorset.

Inscription on a Bell (Vol. vi., p. 99.).—The reading is erroneous, and should be Daventrie instead of Daveatice. The line would then mean, "Henrick ter Horst made me, at Daventer, 1654." Daventer is a town in the Netherlands, in the province of Overyssel.

"Henrick ter Horst made me, at Daventer, 1654." Daventer is a town in the Netherlands, in the province of Overyssel.

Time when Briefs were abolished (Vol. iv., p. 232.). — By act of 9 Geo. IV., 15 July, 1828: and the greater part of the original briefs issued from the year 1754 up to that date are preserved in the British Museum, to which they were presented in 1829 by J. S. Salt, Esq.

Shan-dra-dam (Vol. vi., p. 74.).—This word is in all probability a corruption of the French Charen-dedans, or inside car, in which travellers sit vis-à-vis, and which is very commonly used in the Highlands of Scotland.

E. N.

Portraits of Wolsey (Vol. vi., antè.). — We have the authority of Granger, in his Biographical History of England, for asserting that "there is no head of Wolsey which is not in profile. It is said that his portraits were so done because he had but one eye. This defect has been imputed, perhaps falsely, to a disgraceful distemper." G. MUNFORD.

East Winch.

Lunar Occultations (Vol. vi., pp. 73. 176.). — It seems to me that E. H. Y.'s answer to H. C. K. is not conclusive. He forgets that the light from the moon is a continuous stream, while the projected light of the star (if I may use the expression) is ex hypothesi detached and momentary, and might therefore seem to float, as it were, over the stream of moonlight, although the portion of the stream in which it appears might not be exactly synchronous with the light of the star.

Judges' Robes: Official Costume of the Judges (Vol. vi., p. 223.).—Allow me to refer J. H. to Dugdale's Origines Juridiciales, pp. 98—102.; and in reply to the Query of A. B. I beg to observe, that at the Assizes the judge who presides in the Crown Court usually wears scarlet cloth, whilst the judge who sits at Nisi Prius usually wears a black silk robe. If my memory does not deceive me, the late Sir James Alan Park, when on circuit, always wore a scarlet cloth robe at Nisi Prius; and in so doing he conformed to "the solemn decree and rule made by all the judges of the Courts at Westminster, bearing date the 4th day of June, an. 1635," which is set forth at p. 101. of Dugdale's work above mentioned. C. H. COOPER.

Cambridge.

Your correspondent A. B. inquires why the judges in the criminal courts wear scarlet and ermine robes, and those in the civil courts black gowns? The reason is this, that in the criminal court, which takes cognizance of the pleas of the crown, the judge sits as the representative of the sovereign, and therefore wears his full judicial robes; whereas in the Nisi Prius court, the judge presides over civil suits to which subjects are parties, and therefore he wears a judicial undress.

Birmingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

Pictures from St. Petersburg, by Edward Jerrmann, Translated from the original German, by Frederick Hardman, which form the new volume of Longman's Traveller's Library, is a translation of a series of sketches originally contributed to one of the German periodicals by their author, and which were received with so much favour by the reading public of that reading country, as to lead to their republication in a collective form, and with considerable augmentations. The book is a most amusing one, and the work will not be read with the less interest because, as the translator observes, "its political bias, if bias there be, is in a contrary direction to that traceable in most English, French, and German works published of late years, and relating to Russia." Indeed, the author, who is obviously a shrewd observer and intelligent man, considers Russia to be in a transition state of steady, although slow, improvement; and as he only claims from his readers credit for his facts, and not agreement with his opinions, while his pages show that his veracity may be depended upon, his work cannot but be read with interest, and may well be referred to by the tra-veller long after he has sought in its pages the means of passing pleasantly a few hours on the rail.

It is now some sixteen years since musical literature was enriched by the publication of a little volume from the pen of an accomplished amateur, entitled The Violin, some Account of that leading Instrument, and its more eminent Professors, from its earliest date to the present time, with Hints to Amateurs, Anecdotes, &c., by George Dubourg; and we have now before us in Fourth Edition, revised and considerably enlarged. And the reason why it has reached this fourth edition a sufficiently obvious. The world is divided into two classes, those who play the fiddle, and those who do not: the former have properly encouraged this book from a love of their favourite instrument, and a desire to become acquainted with the history of its origin, and of its more eminent professors; the second class have seen in its pages evidences of the refined mind and quaint humour of the author, and have thought half an hour well passed in the company of one who has recorded so pleasantly the origin and development of an instrument on which he loves to play,

We have received from a kind correspondent, whose "Roman hand" we recognised, a copy of the Man-chester Courier of Saturday last, containing a very long and most interesting account of the proceedings on the occasion of the opening of The Manchester Free Library. It is most creditable to that great commercial city that it should have been the first in the empire to provide on so munificent a scale for the intellectual wants of the masses; and we trust that the example thus set will be speedily followed. We shall take a early opportunity of calling attention to that part of the report of the committee which points out some d the wants of the library, in the possibility that our doing so may in some small degree contribute to their

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Botices to Correspondents.

BURIAL OF SIR JOHN MOORE. We are unfortunately with to insert until next week the very interesting communication we have received on the subject from the Rev. H. J. Symmetry officiated on that melancholy occasion.

We are also unavoidably compelled to postpone until next very of many more Replies which have reached than those entered in the following brief list.

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F. W. FAIRHOLT, ESQ., F.S.A.

This preparation of this work has occupied my earnest attention for nearly twolve years; my object being to bring together, from the stores of Elizabethan literature, art, or science, whatever really tends to flustrate the pages of the stores of Elizabethan literature, art, or science, whatever really tends to flustrate the pages of the stores of Elizabethan literature, art, or science, whatever really tends to flustrate the pages of the stores of Elizabethan literature, and there yet remains room for one comprehensive edition which shall answer the requirements of the student and zealous in quirer. Granting that the general spirit of Shakespeare may be appreciated without the assistance of lengthened commentary, it cannot be denied there is much which is obscure to the modern reader,—numerous allusions to the literature, manners, and phrasecology of the times which the pire explanation and careful discussion.

It is the page of the store of the store which the pire explanation and careful discussion. The page of the store of which will be new to the student, and others carefully collated with the originals. In fact, no pains will be spared to render this elliton the most complete in every respect that they get been produced; superseding entirely the Variorum edition of 18st, with the addition of the student, have been work will be copiously illustrated by fac-similes and wood-cuts, the direction of which have been work will be copiously illustrated by fac-similes and wood-cuts, the direction of which has been undertaken by Mr. Fairholt, who has also most indity promised to assist me in the selection. Et is unnecessary to enlarge on the importance of such assistance, and the valuable aid to be expected from Mr. Fairholt sextensive reading in Elizabethan literature and intimate acquaintance with every department of ancient.

The engravings throughout will be rividly restricted to subjects which really elucidate

a Elizabethan literature and intimate acmaintance with every department of ancient
The engravings throughout will be rigidly
extricted to subjects which really elucidate
he text, giving representations of articles
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orial notes to his wine, the serving as picnoisioned by Shakespeare, or to which he may
orial notes to his wine, the serving as picnistoric plays, monumental efficies of the prinipal characters, personal reliques, or antique
riews of places alfuded to, with be admissible :
nut in no case will truttfulness be sacrificed,
or a false taste for meretricious picture-making
lllowed. The engravings will be rigid factinities of the original subjects in all cases, and
will depend on their own intrinsic morit as
hakesperian illustrations. There is much in
usbile and private museums which has never
ele been used in this way, and which it will be
ut care to investigate, searching far and wide
orrect idea of their form and character, as
hey were present to the mind of the great
tramatist. For such purposes, we may observe
we have already full access to Lord Londesbrough's collection, and have availed ourelves of others at home and abroad.
The size of the first follo, after much conditeration, has been adopted, not only because

it is the most convenient folio form (barely measuring fourteen inches by nine), and suite the convenient folio form (barely measuring fourteen inches by nine), and suite the convenient folio form (barely measuring fourteen inches by nine), and suite the convenient folio form (barely folio). The convenient folio form of the undertaking precludes any other, were it intended to complete it in any reasonable number of volumes.

We now proceed to speak of the mode of circulation; and in anxiously considering this subject, have been cureful to bear in mind the obligations due to the original subscribers of so expensive a work, as well as the necessity of the large expenditure being reimbursed, to say nothing of an adequate return for the literary labour,—the attainment of which is more than problematical, as it would be incompatible—manency of a high price. Now, it is a well-known fact that no literary or artistic work maintains its original value unless the impression is strictly limited; and it is proposed to adopt this course on the present occasion. The Editor, therefore, pledges himself to limit the number of copies to "one hundred and fifty," under the foliowing conditions:

1. The impression of this edition of Shakespeare will be most strictly limited to one hundred and fifty copies, and each copy will have the printer's autograph certificate that that limit has been preserved.

2. All the plates and woodcuts used for this work will be destroyed, and no separate impression of any of them will be presented to the original subscribers.

The original subscribers is the any volumes in excess of that number will be presented to the original subscriber.

The volumes; and bearing in mind the above restrictions, and the expenditure requisite for such a work, the Editor is confident that price will not only be retained, but, in all years; so that for a comparatively small annual expenditure (about six guineas) during that priced, the subscriber will possess the most complete monograph edition of the works of the great

TES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

TOR

I MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." - Captain Cuttle.

0.	151.]	SATURDAY,	SEPTEMBER	18.	1852.
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a. 151.

Dates.

THE BARLY PIRATICAL EDITIONS OF JUNIUS.

I believe the next publication was Letters of Junius: London, printed in the year 1770.

This anonymous edition was, I think, put forth by Wheble, and was followed in 1771 by two editions with his name; the later of which forms, I suspect, the first volume of the London Library manufactured copy (see ante, p. 224.).

manufactured copy (see antè, p. 224.).

In an "advertisement" prefixed to what I take to have been the 2nd edition, there is announced among other improvements: "1. Insertion of Letters signed Poetikastos, Junia, &c., that were omitted in the first edition." "2. The dates to each letter." Now as the letters of Poetikastos, Junia, &c., are in both Wheble's editions of 1771, neither could have been the first edition here referred to; and as they are not in this anonymous edition, it may have been. I have indeed no doubt, from many minute circumstances, with which I need not trouble you, that it was; and further, that this was the edition which served Junius as copy for the edition of 1772. I have compared many pages, and could refer to twenty or more typographical errors to be found in both, but one example will be as conclusive as a hundred. The following is a passage from the letter of 21st of Jan. 1769, as printed in the Public Advertiser:

"... by the power of government, or masked under the forms of a court of justice."

This is correctly printed in every edition I have seen, except this anonymous edition, where, by an obvious oversight, it ran:

"... by the power of a court of justice."

So it was printed in the copy used by Junius, and the omitted passage was inserted by him in the margin. Simple, however, as this question appears to be, there are difficulties. Type admits of no variation, and yet there are minute differences.

Wheble tells us in the "advertisement" prefixed to his second edition, that the first was published "at the request of several patriotic and literary gentlemen." This sort of booksellers flourish is not worth much, but it does leave an impression on my mind that the publication may have been suggested to him; and the fact that the volume appeared without his name, leads me to believe that he had some doubts as to the propriety of one newspaper proprietor and printer piratically making up a volume from another newspaper. Had there been a hint also to Wheble? Republication — multiplication of copies, — be it remembered, was not only an evidence of power, with which a vain man, any man, might be flattered — but it was power, the aim and end of all Junius's labours. He had none of the ordinary stimulants — neither honour, praise, nor profit. But why, it may be asked, should Junius or his friends have suggested these republications to Almon or Wheble? Why not to Woodfall? Because Woodfall, for reasons unknown to us, was slow to move in the way of republication. It was only when Newbery had actually issued his edition in July 1769, that Woodfall first proposed to follow the example. Junius immediately gave his consent, and offered assistance. But nothing resulted for nearly two years. This was dreadful to an earnest zealous man — who complained that he was not supported as he ought to be; who wanted a hundred arms and pens to aid the cause, and found even his own hands tied by his printer. Therefore it may have been that other agencies were set to work.

Wheble further assures the reader that the second edition "has been revised and corrected by one of the first men, in point of political and literary knowledge, in the kingdom." I am not so inexperienced in literary history as to be quite awed even in the presence of booksellers' "first men;" yet even in the presence of booksellers' "first men;" yet there is something so emphatic and specific in this announcement of a matter of so little consequence -seeing that the work was but a literal reprint from a newspaper-that I cannot but believe Wheble felt what he said, and that it is significant. Wheble knew as well as we do that "first men" do not usually offer themselves as printers' readers; and what other office was there for any one to fill on this occasion? But if any of the "first men," or of Wheble's "first men," said to him, "Your edition was full of grammatical and other blunders; I will cast an eye over the second"—there was enough said and done to ensure that reasonable accuracy which those interested might naturally desire, and to justify Wheble's preliminary flourish. Junius, we know, was somewhat sensitive in these typographical matters. When the first edition was published by Newbery, he wrote to Woodfall (P. L., No. 4.), "I wish he had done it correctly. . . . Give him a hint that, having thought proper to republish these letters, he might at least have corrected the a, as we did constantly:" and then follows a

in Newbery's edition for publication Advertiser. "If this man," he says,

"will keep me alive, let me live with offensive." So, in respect to "the author he tells Woodfall—"on page 25., it sha stead of your. This is a woeful mistake: care for the future." (P. L., No. 44.) Agi No. 45.), "I must see proof sheets of the Pref.; and these, if at all, I must see befo of next week." From his next letter (linfer that the printer had informed h impossible to comply with his request; reply roars about accuracy as if the finisher with the serve you, and consequently to desire that the Deda and Pref. may be Look to it. If you take it upon your never forgive your suffering it to be sweigh every word; and every alteratic eyes at least, is a blemish." Woodfal venture, after this, to take it upon his submitted the proofs to Wilkes; and Ju (P. L., No. 57.)—"When you see Mr. return him my thanks for the trouble he I wish he had taken more."

I wish he had taken more."

Wheble's "first man," whoever he was tainly very familiar with Junius's Letters a strong and startling memory, or must pared Wheble's first edition with the Publiser,—a sort of drudging labour in who men" do not usually delight. I speak of contained in the first edition. There is for example, in the passage before quo would have suggested an omission to an the author. Junius also, we know, wa with Wheble's editions. In private Woodfall (No. 39.), when preparing for to f 1772, he suggests that "the type" "one size larger than Wheble's." Again when some specimens were sent to his serves, "I think the paper is not so Wheble's;" and with respect to the spectitle-page, "All these are miserable: plate wa look handsome." And a plate, copperplate title-page, he had: and so ha for his second edition—the edition read man"—and for every subsequent edition.

Could Junius have been the "patr literary" of Wheble's first edition, or "t cal and literary" of the second? Of conwere, he was not known as Junius; and carried emendations beyond obvious litrestorations would have betrayed him.

It strikes me also as strange that Juniuse one of Wheble's editions as copy for edition of 1772, in preference to the of the Public Advertiser. According to generic a reprint contains most of cerrors of the original, with some of its ovadded. Other circumstances are particularly amongst the merits of the edition read the "first men," Wheble tells us that "t

n added ." to each letter." What dates? ler may not be aware that there were, on , two, and sometimes three, dates to select he date of the letter, the date of publica-l the date of republication in the Public er. The fact that Sir William Draper's vere first published in the St. James's is was never adverted to either in the divertiser, into which they were copied, or litions of 1772 or 1812, or anywhere else, s I know. Had any one principle been atly adhered to by Junius and " first man, have been a curious, but a mere coinci-but it was not so. Draper's first letter, mee, dated "26 Jan," was published in fames's Chronicle on the 31st of January, ublished in the Public Advertiser on the February. The date selected by "first as the date of the letter, 26th Jan. by Junius, and it was so printed in the of 1772. But Draper's third letter was ird of February, published, I believe, in ames's Chronicle on the 25th, and certainly ublic Advertiser on the 27th. Now Junius, rs by the copy still in the possession of ry Woodfall, assigned to it neither the the letter, nor the date of publication in the Advertiser, but the 25th. Wheble's man did the same, and so it is printed. odfall, who had been charged by Junius correction of Draper's letters (" you must Draper and Horne yourself"), and who sed all reference to prior publication, tis eye on this date, probably in the proof, red it to the 27th, the date of publication wa paper. Assuming that there was no on between "first man" and Junius, we it appears to me, come to the conclusion nius, who avowedly would not, and did not, ine of Draper's letters, went out of his way nis date; and while he was using as copy s first edition, he must have gone to the se's Chronicle or Wheble's second edition The former does not seem to me probable; so the latter, is it not more reasonable to that had the second edition been published unius prepared the copy of these early - which is by no means certain -he would ed the corrected second edition, and not with all its errors? But as to the proba-I leave them in all cases to be decided on reader, desiring only to record the facts as pear to me; and will only further observe, ough all the other reprints of these letters 8vo., Wheble's editions and "the author's were in 12mo. There is an individual such small matters, as all know who have or books.

I conclude this notice next week. L. J. DIFFERENT PRODUCTIONS OF DIFFERENT CARCASES

Several writers mention the discovery of honey by Aristæus; and, amongst others, Nonnus, in the fifth book of his valuable Dyonisiacks.

It is however to Virgil that we are, I think, principally indebted for the remedy prescribed by that "Arcadian Master" for repairing the loss of bees:

" Sed, si quem proles subito defecerit omnis, Nec, genus unde novæ sterpis revocetur, habebit; Tempus et Arcadii memoranda inventa magistri Pandere, quoque modo casis jam sape juveneis Insincerus apes tulerit cruor." — Georg. 1v. 291., &c.

Then follows a long account of the Egyptian method of putting this remedy in practice. And Virgil is, I doubt not, following in the steps of some more ancient authority.

That bees do spring from, or at least may be found in, the carcase of an animal, we have the history of Samson to testify (Judges xiv. 8.); but the Greek designation, Bouraus or Bouverns, proves the Virgilian account to have been commonly received. Martyn, in his note to the above-cited passage, produces the testimony of Varro and Archelaus to a similar effect, and adds an epigram or two. To the same purpose is the Greek Anthology in a passage from Nicander, which I find quoted by Suidas under the word Booraus: wasps were supposed to spring from horses, and bees from kine:

"I quoque, delectos mactatos obrue tauros; (Cognita res usu) de putri viscere passim Florilege nascuntur apes. Que more parentum Rura colunt : operique favent ; in spemque laborant. Pressus humo bellator equas crabronis origo est. Concava littoreo si demas brachia cancro; Cetera supponas terræ ; de parte sepulta Scorpius exibit, caudaque minabitur uncâ." Ovid. Metam. xv. 364., &c.

I will now come upon Bishop Jeremy Taylor, who is my unfailing refuge in all sublunary difficulties. He writes thus:

" Plutarch affirmed that of dead bulls arise bees; from the carcases of horses, hornets are produced; but the body of man brings forth serpents."—Sermon on the Deceitfulness of the Heart, Part II. ad fin.

And again he tells us, though I cannot trace his allusion:

"I have read of a fair young German gentleman, who living often refused to be pictured, but put off the importunity of his friends' desire by giving way that after a few days' burial they might send a painter to his vault, and, if they saw cause for it, draw the image of his death unto the life. They did so, and found his face half eaten, and his midriff and back-bone full of serpents; and so he stands pictured among his armed ancestors." — Holy Dying, cap. i. sec. 2. Ovid also tells us of the human body:

"Sunt qui, cum clauso putrefacta est spina sepulcro, Mutari credant humanas angue medullas."

Metam. xv. 389.

I know not how far it may be lawful to press the words of the son of Sirach into my service here:

"For when a man is dead, he shall inherit creeping things, beasts, and worms."— Eccles. x. 11.

Our old English divines make great practical use of the light that met the eyes of St. Augustine and Monica, when they were introduced by the Roman Prefect Pontianus into the sepulchre of Casar. Taylor alludes to it in the Epistle Dedicatory to his Holy Dying; and again describes it all too vividly in his Life of Christ (Of Temptation, ad Sect. ix. cap. 36. p. 115., London, 1703, fol.)

The good Richard Sherlock depicts the fearful scene more graphically still (Practical Christian,

vol. ii. pp. 167-8., Oxford, 1844).

The original would be more to my purpose were it exactly as represented by them, but I presume that it was not written by St. Augustine:

"Nam cum essemus apud ostia Tyberina matre charitatis sociati, expectantes temporis tranquillitatem, causa remeandi ad Africam, et gratia illius cui terra et mare obediunt, compulsi a Pontiano præfecto viro elarissimo qui de Roma ad nos videndum venerat. Cum eodem iterum reversi sumus Romam ad intuendum diligentius magnifica ædificia et opera Paganorum.

"Et ductus sum cum cæteris ad videndum cadaver Cæsaris in sepulchro, et vidi quod omnino esset livido colore ornatum, putredine circumdatum, ventrem ejus diruptum et vermium per illum catervas transcuntes prospexi: Duo quoque famelici in foveis oculorum pascebantur, crines ejus non adhærebant capiti, dentes ejus apparebant labiis consumptis et revelatum erat narium fundamentum."—Ad Fratres in Eremo; Serm. XLVIII., De Cura Animæ, S. Aug. Opp., tom. x. pol. 303.; Paris, 1541.

Such passages strike us now as too much in the "Alonso the Brave and the fair Imogene" style for over-sensitive readers; but the application made of the pseudo-Augustine would not have been unworthy of Hamlet himself in his moralisings upon "the noble dust of Alexander," or —

" Imperial Cæsar dead and turn'd to elay."

The swarms of flies that issued from the violated tomb of St. Narciscus cannot fairly be brought up in illustration of this subject; but the "muscæ S. Narcisci" passed into a proverb (Baronii, Martyrol. Pom. die Mart. 18.; Stengelii, Mundus et Mundi p. 440.: Ingolstadii, 1645).

RUFUS' OAK.

The true site of the oak beneath whi met his death is still said to be marked Cross in the New Forest by the we "Rufus' Stone." Will the following No simple monument, with the accurate training present inscriptions, prove of sufficier for the "N. & Q.?" If so, they are quit service.

The original memorial was an equilater sided, upright stone—rather more than high—but this wasting before time and mongers was fortified a few years since casing of east-iron about an inch thick the inscriptions raised in good, legible capitals on its three sides; which at the are each twenty-six inches wide, tay twenty-two inches. The top is a fla arranged trianglewise, through which is head of the stone. The height of this iron obelisk is four feet, ten inches; its panelled, with a margin three inches rounding the following inscriptions, we their own tale.

No. I., or that on the southern side :

"Here stood the oak tree, on which an aby Sir Walter Tyrrell at a Stag, glanced a King William the Second, surnamed Rufbreast, of which he instantly died, on the sof August, anno 1100."

No. II. :

"King William the Second, surnamed Ruslain, as before related, was laid in a cart, be one Purkis, and drawn from hence to Windburied in the Cathedral Church of that City

No. III.

"That the spot where an Event so Men curred might not hereafter be forgotten; th stone was set up by John Lord Delaware, wh the Tree growing in this place."

"This Stone having been much mutilate inscriptions on each of its three sides defaced durable memorial, with the original inscriperected in the year 1841, by Wm. Sturge Warden."

Allow me to append a Query: Whe "John Lord Delaware" mentioned? Is in what year he erected the subject of Note; and where is the statement to be Jose

EXTRACTS FROM OLD NEWSPAPERS REL CHARLES AND KING CHARLES'S

1. "Morning gowns for Men and Wosorts of rich brocaded Silks, Japaned S great variety of other rich Silks, Stuffs, and (being a fresh parcel of choice goods of Sam

d Hocker, mercers who left off trade) are at very low Rates, at the Golden Sugar se pair of Stairs, over against the Horse at oes, the price being set on each. Catalogues said gowns to be had at the place of sale."

s animated equestrian statue was cast in Soeur, in the year 1633, by the order of that encourager of the Arts, Thomas Howard, undel. On the King's decollation, the Parlered it to be sold, and broken to pieces; liver, the brazier, who purchased it, having than the sellers, seeing, with the prophetic lense, that the powers which were would long, dug a hole in his garden in Holborn it unmutilated. To prove his obedience, and to his masters several pieces of brass ald them were pieces of the statue. M. De; adds further, that the brazier, with the of trade, east a great number of handles for forks, and offered them for sale as the brass composed the statue. They were eagerly and purchased by the loyalists from affectr murdered monarch; by the other party, as 'the triumph of liberty over tyranny!"—

irday morning early, the sword, buckler, fell from the equestrian statue of King First at Charing Cross. The appendages, the statue, are of copper; the sword, &c. d up by a man of the name of Moxam, anging to Golden Cross, who deposited them of Mr. Eyre, trunk maker, in whose posyremain till that gentleman receives the from the Board of Green Cloth at St. lace relative to their former reinstatement."

E. F.

JOHANNA SOUTHCOTT.

equisition to my collection of the hymf Great Britain, is a little square volume

, or Spiritual Songs, composed from the Writings of Johanna Southcott. By and published by her order:

I asw an Angel, &c.—Rev. xx. 1, 2. Sold by W. Tozer, &c., n. d. pp. 223., a."

attle Flock" are thus addressed by their ureat:"

w Labourers in Christ's Vineyard, mission of our 'spiritual mother,' Johanna I have composed the following Hymns from tie writings; and should you feel that pleauging them to the honour and glory of God, blishment of His Blessed Kingdom, and the of Satan's power, as I have felt in the her writings, I am fully persuaded that they sely tend to your everlasting happiness, and

I hope and trust to the speedy completion of what we ardently long and daily pray for, namely, 'his kingdom to come, that his will may be done on Earth as it is in Heaven, and that we may be delivered from evil:' that that blessed prayer may be soon, very soon, fulfilled, is the earnest desire of your fellow-labourer, Phillip Pullen, London, 16 Sept. 1807."

The vagaries of this sect date a little before my day, and I shall be glad to be directed to the best source of information regarding them, their "spiritual mother." and peculiar views.

"spiritual mother," and peculiar views.

The reader of these hymns will not feel the spiritual elevation spoken of by Mr. Pullen, unless, perhaps, he has, like him, drunk at the fountain-head, i.e. studied the "prophetic writings:" the songs for the now "scattered sheep" being rhapsodical to a degree, and intelligible only to such an audience as that some of your sexagenarian readers may have found assembled under the roof of "The House of God." The leading titles to these hymns are, "True Explanations of the Bible;" "Strange Effects of Faith;" "Words in Season;" "Communications" and Visions, not published; "Cautions to the Sealed;" "Answers to the Books of Garrett and Brothers;" "Rival Enthusiasts;" and such like. Pullen, their poet, "was formerly a schoolmaster, and afterwards an accountant in London," and is called by Upcott, in his Dict. of Living Authors, 1816, with reference to a commercial publication of his, "an empiric," which, I take it, applies equally to his poetical pretensions as here displayed.

A couplet in the first hymn bears an asterisk, intimating that it is published at the particular request of Johanna Southcott; it is short, and will afford at once a specimen of the poetical calibre of the volume, and the pith of the "spiritual mother's"

views:

"To FATHER, SON, and HOLY GHOST,
One GOD in power THREE,
Bring back the ancient world that's lost
To all mankind—and me."

J. O.

NAPOLEON'S BIRTHDAY.

At page 80. reference is made to the very ill-directed hoax, by which a medical gentleman was represented as the author of the pathetic "Monody on the Death of Sir John Moore," the universally recognised production of the Rev. Charles Wolfe, who died in this neighbourhood, at Cove, now called Queenstown, the 21st of February, 1823, only thirty-one years old. A circumstance similarly characterised as a hoax, in a leading journal, induces me to submit it to your readers; and let them determine how far the epithet is fairly applied.

In The Times of the 28th ult. the celebration of Napoleon's anniversary on the 15th of August, as

if born on that day in 1769, in place of the 5th of February, 1768, is called a hoaz, in order to prove him French from his birth, which he would not be at the latter date, Corsica not having been annexed to France until June 1769, two months (at most) only before the latter date, which was assumed in order to establish his claim to have been originally French, and combine it with a great church festival. Not only did this reasoning appear plausible in itself, but confirmed by, or rather founded on the registry of his marriage, the 9th of March, 1796, the publication of which, in fact, solely gave rise to the disputed dates. It received extensive belief; yet further research wholly contradicted the inference. I have myself investigated this registry (Les Régistres de la Mairie du Second Arrondissement de Paris), and found it literally conformable with its transcript by Bourrienne, in his first volume, page 348. The earlier date, which would extinguish his pretension to a French birth, is there distinctly apparent, and, sanctioned by his own signature, seemed to defy all controversy, which indeed no one then thought of raising, little known to fame as he was, save by his energetic suppression, or massacre, as it was called, of the Parisian insurrectionists, on the previous 5th of October (13 Vendémiaire), which I witnessed. The registry also fixes his wife Josephine's birth as on the 23rd of June, 1767; thus in fact falsifying the ages of both : for Napoleon, then appointed to command the army of Italy, conscious of his inferiority in years, as well as in personal appearance, very slight, and youthful to probably every officer of high rank over whom he was thus placed, anxiously desired to reduce the objectionable disparity; and with this view presented to the officiating magistrate, or mayor of the district, the baptismal certificate of his elder brother, Joseph, instead of his own. Josephine, on the other hand, deducted four years from her age; for the registry of her native Mar-tinique most clearly marked her birth as on the 23rd of June, 1763. The baptismal dates were of easy alteration; and thus the whole was a scene of delusion, not, certainly, in jest—to which the epi-thet of hoax can only apply—but with very serious design. Napoleon's subsequent adoption of the date which constituted him a born French citizen naturally challenged investigation, when the original registry of his birth at Ajacio, his entrance to the Royal School of Brienne in 1778, and to the Ecole Militaire in 1783, with every posterior circumstance that required the statement of his age (as every advancing step in public or military life always does in France), antecedent to his command in chief, as above,—all unequivocally unite naming the 15th of August, 1769, as the day of

eth; and that when no possible motive could or the so-called mystification. These facts monstrably adduced by M. Eckard, in his a Napoleon est-il né Français? and their

result was, as similarly on myself, the conviction, in opposition to his previous belief (as again of mine), that the marriage date was erroneous. It is so, indeed, beyond all doubt. With respect to Josephine, it was quite natural that she should wish to appear of an age more suited to that of her husband, though she brought with her condemnatory evidence in the presence of her son, Eugène Beauharnais, who, born the 30th of October, 1780, was in March, 1796, in his sixteenth year; proving Josephine, if born in June, 1767, to have been a mother when only thirteen,—much too young even for a Creole. The Imperial Almanacks, however, continued to place her birth in that year, as that for 1812, now under my inspection, shows: yet the registry of her first marriage, in January, 1780, makes her born in 1763.

At the period that the article appeared in The Quarterly, to which the letter of the 28th in The Times signed "Detector" refers, the matter had not undergone the sifting examination it has been since subjected to.*

* The following letter from the author of the article in The Quarterly appeared in The Times of the 6th instant, and shows that the writer subsequently changed his opinion, and the grounds on which he did so.

"Sir,—As author of the article in The Quartery Review, No. 23., referred to by your correspondent 'Detector,' in The Times of the 28th of August, and again by 'Veritas,' in The Times of the 2nd of September, I think it right, for the sake of historical truth, to say, that though the date of Buonaparté's birth (5th of February, 1768) there given is in exact conformity with the official documents quoted, I had subsequently some doubts on the subject; and, on making other inquiries, I was satisfied that, whatever might have been Buonaparté's object in falsifying, in his marriage contract, the date of his birth as being the 5th of February, 1768, the real date was, as he afterwards stated it, 15th of August, 1769. This change of my opinion I published in a subsequent number of the Review, and afterwards in another. Being at a distance from a complete set of the Review, I cannot give you references to these subsequent notices, but they exist.

wards in another. Being at a distance from a complete set of the Review, I cannot give you references to these subsequent notices, but they exist.

"The grounds on which I changed my opinion were,—first, that I found, in a list of the young gentless educated at the Royal College of Brienne, 'Napolizar Buonaparté, né 15 Aôut, 1769.' Though this list paported to be made before the Revolution, yet, knowing how unscrupulously archives were dealt with by Buonaparté, I should not have given credit to it without further examination; but, secondly, I obtained some curious volumes of the Services des Officiers de l'Araño, published by the National Assembly in 1790 and 1791, when assuredly Buonaparté could have had no motive for falsifying his birthday, and there I found him as a captain of artillery, 'Napoleoné Buonaparté, né le 13 Aôut, 1769.' It is, I suppose, impossible that Buonaparté could have had these old official returns reprinted, and my set were bought in an obscure country shop, almost as waste paper. I therefore conclude, on the

: and most assuredly it did thence ensue to indeed, as he contemplated the consebut from the birth, on the island's soil, nost fearful adversary that Great Britain has d to encounter, thus enabled to wield, as a man, the mighty power of France against nst Europe's freedom, and not less against herself, the enslaved instrument of his n, though to her with some redeeming The preceding was written, and would een forwarded on the 3rd, but, being a no post-day for London, I withheld it, following day read in The Times of Thurs-2 2nd a letter supporting the previous one 28th, by a reference to Châteaubriand's res d'Outre Tombe, where the earlier date of irte's birth is attempted to be proved not only Marriage Registry, but by a proclamation Sénat Conservateur, and by M. Eckard's et. My answer briefly is, that the proen, dated the 3rd of April, 1814, was after on's surrender of the crown, to which, as a er, as it was the purpose to exhibit him, he have no legitimate pretension; insomuch ren his reign, the most splendid of the hy's annals, was obliterated from the roll tingdom's sovereigns: the whole, therefore, utmost absurdity. And the authority of tard rests only on his first view of the sub-hich it would seem to "Veritas," the subof the second letter, has not been retracted rior inquiry, as he may see, by the article of leon" in the Biographie Universelle, that kard did, and as above stated. Château-

ne first meeting of Parliament after the intion of Corrica with France, Burke in an

d speech forebode much resulting evil from

evidence I have stated, that the 15th of August ral date.

though accepting high employment under

on at first, nobly disdained all favour from er the Duke d'Enghien's assassination, and

d him with bitter hatred, as his powerful let (De Buonaparte et des Bourbons) in which so greatly facilitated the Restoration,

inted in such eriminating colours the acts aracter of the emperor, proved. Every according to this brilliant writer, had been

o pervert the popular mind, conscience, and s. "Les enfans étaient placés dans des

où on leur apprenait, au son du tambour,

l'irréligion, la débauche, et le mépris des vertus domestiques." Reproving, as I decidedly do, many elements of the national education under the Empire, this description of it hesitate not to pronounce, in a great measure, a misrepresentation. The main purpose was to make Napoleon an object almost of idolatry.

A genuine and ingenious mystification practized on France's admirable dramatist, Molière, by the President Rose, Master of the Mint, may not be unworthy of notice here. In the Médecin malgré lui (Scene 6. Act I.), Ignorelli is produced hugging his bottle, and addressing to it a song, which, on the first representation of the play, the Président de la Monnaie translated into Latin. In a few days after, at the famous Hôtel de Rambonillet, he showed this version as from the Anthology, pretending that it was the original whence, though concealed, Molière had derived his song. The great comic author then present was astounded at the impeachment, which he indignantly contradicted, until a general smile disclosed the truth. The French and Latin lines shall here be placed in juxtaposition, for the sake of comparison:

"Qu'ils sont doux,
Routeille jolie,
Qu'ils sont doux,
Vos jolis glougloux?
Mais mon sort ferait bien de jaloux,
Si vous étiez toujours remplie;
Ah! bouteille ma mie,
Pourquoi vous videz-vous?"

"Quam dulces,
Amphora amona,
Quam dulces
Sunt tue voces!
Dum fundis meram in calices,
Utinam semper esses plena!
Ah! cara mea lagena,
Vacua cur jaces!"

Similar hoaxes have frequently been practised, and I could refer to some more; but this one will be considered quite sufficient. Molière died in 1673, after acting the part of Argan in his Malade Imaginaire, and in it turning the medical art into ridicule, when an apoplectic fit carried him off: which suggested to his friend Dr. Bichat the following epigram:

"Roscius hic situs est tristi Molierus in urnâ,
Cui genus humanum ludere, ludus erat.
Dum ludit mortem, mors indignata jocantem
Corripit, et minum fingere sæva negat."

J. R.

Cork.

(1) Ygdnarelle

Minar Botes.

Belon du Mans' Observations — I have a book, 24mo., well preserved, entitled Les Observations de plusieurs Singularitez et choses admirables, trounées

y he chose to suppress it on his marriage, I I cannot guess. It could not have been ignosecause the information in the volume of Services
eiers must have been supplied him.

[&]quot; I am, Sir, your obedient servant,

[&]quot;A QUARTERLY REVIEWER."

en Grèce, Asie, Judée, Egypte, Arabie, et autres pays étranges, Redigées en trois livres, par Pierre Belon du Mans: Anvers, 1555. The type is wholly Italic, and the Roman used, as we use Italic, for emphatic or remarkable passages. The woodcuts are good, as well as the plans of towns. The animals of the different countries are well delineated, but there are several fabulous species, one of which is the Flying Dragon, or Serpent Allé. The work, evidently a compilation, is executed with a fidelity apparently rare in those times. The portrait of the author represents him with a most venerable beard and doctor's cap, aged thirty-six. I have seen no account of this book anywhere before.

"The Chain of Salvation."—I recently transcribed the following from a curious old MS. containing music, recipes, and other miscellaneous matter:

"THE CHAIN OF SALVATION.

Ordained God Heaven The Word Scripture Promised Merited Christ Man's nature Sacraments > In { The Church Sealed The heart Received Faith Confessed The mouth Martyrdom Sanctified (?) Works Regeneration."

E. N.

Manumission of Villeins. — The following curious extract from an ancient MS, now in the possession of Sir Thomas Phillipps, Bart., of Broadway, contrasts strangely with the views of liberté, égalité, &c. of the nineteenth century:

"Nota admissioni primo dominus dabit corpus sui villani aliqui libero per chartam suam cum tota sequela et omnibus suis catallis deinde ille liber donatarius dabit illum nativum tanquam manumissum et a curia sui primi Domini per capillos dieti manumissi extra faciet deinde primus Dominus dabit dicto manumissi suam terram quam primus tenuit in villenagio libere pro certo servitio militari seu soccagio pro ut sibi placuerit et hoc per suam chartam."

J. NOAKE.

Worcester.

Queries.

QUERY ON A CORRUPT PASSAGE IN "LOVE'S LABOUR'S LOST," ACT V. SC. 2.

One of the most incorrigibly corrupt passages in the old editions of Shakspeare occurs in Love's Labour's Lost, Act V. Sc. 2., where the King of Navarre opposes the entry of the personators of the nine worthies, and the Princess remonstrates with him. In the old copies the passage is thus given:

"Nay, my good Lord, let me ore-rule you now; That sport best pleases, that doth least know how. Where zeale strives to content, and the contents Dies in the zeale of that which it presents, Their forme confounded, makes most forme in mirth, When great things labouring perish in their birth."

Dr. Johnson proposed to read:

" Die in the zeal of him which them presents."

Monck Mason, objecting that Johnson's amendment makes it grammatical, but does not make it sense, says, "what does he mean by the contents that die in the zeal of him who presents them?" And adds, "The word contents, when signifying an affection of the mind, has no plural." He then proposes to read thus:

"Where zeal strives to content, and the content Lies in the zeal of those which it presents,"

Malone reads:

"Die in the zeal of them which it presents."

Saying, "which for who is common in our author," and that the word it he believes refers to sport; but afterwards adds, "It however may refer to contents, and that word may mean the most material part of the exhibition."

The passage therefore stands in Boswell's edi-

tion thus:

"That sport best pleases, that doth least know how; Where zeal strives to content, and the contents Die in the zeal of them which it presents. Their form confounded makes most form in mirth; When great things labouring perish in their birth."

Mr. Collier adopts this reading; and, contrary to his usual custom, passes over the variations from the old copy in silence. Mr. Knight says:

"With a slight alteration of punctuation, we prain two of these lines as in the original; altering their of the third line to the. In the ordinary reading of the second line, that is altered to them; and this altered form of the modern editions is less intelligible than the original. We understand the reading thus: — Where zeal strives to give content, and the contents (things contained) die in the zeal, the form of that which red presents, being confounded, makes most form in mith.

None of the proposed emendations seem to me to have done much toward the elucidation of this obscure passage; and in the hope of something better from some of your correspondents who have turned their attention to the pages of the poet, I will merely state the points in which the corruptions of the text appear to lie. These are of course the words which have been changed in the corrections proposed: contents in the second line: Dies, zeal, that, and presents, in the third line; and Their in the fourth.

I must apologise for the length of this Query, but it was necessary to state what has been suggested for the convenience of such of your readers who may not have immediate access to the Variorum Shakspeare; and your pages have already one such good service to the correction of other ssages in the text, that I am induced to think me one of your able correspondents will suggest remedy for this perplexing passage, or that it ay be found in the corrected copies of Mr. Cor-ER OF OF MR. HALLIWELL, S. W. SINGER. Mickleham, Aug. 28, 1852.

LARIX OR LARCH TREE.

The vegetating power still existing in Egyptian unmy wheat, as noticed in "N. & Q.," Vol. v., 538., and the progressive development and ansmutation of species of plants, mentioned in N. & Q.," Vol. vi., p. 7., are strong instances of a vitality of the vegetable kingdom.

My Query, I am sorry to say, refers to the un-spected decay and probable extinction in this puntry of one of the most useful of all the trees foreign origin ever naturalised in this island, larch. Loudon, I see, in his Encyclopædia of fardening, states that this tree was introduced to Britain in 1629; I do not know his authority or this. Marshall, in his treatise on Planting and dural Ornament, mentions his having, in 1792, easured one in the grounds of Blair, in Athol-

"Which at five feet high girted upwards of eight et, and contained by estimation four tons of timber, hich larch, by the indisputable evidence of a person ho remembered its being planted, was not at the time e measured it fifty-four years old; and at Dunkeld e measured another of very little more than fifty ears old, which girted at the same height eight feet x inches, its height near a hundred feet, and its connts from four to five tons of timber."

These trees, therefore, must have been planted bout the year 1738. I believe that the trees entioned by Marshall are the oldest now in extence in this country; and the tradition is that ney were brought in pots from the Alps, by or for e Duke of Athol, about 1738. From that time il within the last ten or twelve years, the value f the wood at an early age, and the rapidity of its rowth, as well as the elegance of the tree itself as n ornamental plant, caused its more and more xtensive use in forming plantations; and the ex-tence at this time of some of the trees first rought to this country, at Dunkeld, at Blair, and Monzie in Perthshire, gave strong evidence of eir durability. But, alas! for the hopes of many sanguine planter, this most valuable tree seems kely to become extinct in this country as a timber

Within the last twelve or fourteen years a mordity began amongst the larch trees of a few years' rowth. The tops began to wither and die; then he ends of the side branches; and so gradually, the course of four or five years, the trees died together, except where they were cut down on

account of their unsightliness, and to make what use could be made of them before they rotted altogether. It was at first thought that nurserymen had used degenerate seed, gathered from im-proper subjects; but the disease, after a few years, spread to the older trees, and those of fifty, sixty, and seventy years old are now dying in the same manner. Whether this general decay has yet reached the giants of the tribe in Perthshire, I know not. Some of the largest I have still hold their ground, but they are probably not above a century old; and even for them I now tremble.

This disease is not local nor confined to peculiar soils. It attacks trees growing in the finest and deepest, as well as in the most barren or rocky soils, and in those most suited to them, and at all elevations above the sea. I do not know how far south the mortality has spread, but I know it exists in Oxfordshire, and northward in Cumberland, Northumberland, and throughout all the south of

Scotland.

Many endeavours have been made to trace the cause of this general decay of this species of tree, but hitherto, so far as I know, in vain. It does not, so far as can be observed, arise from any disease in the root; and though sometimes the trees are found decayed in the heart, yet as fre-

quently they are found quite sound.

I venture to propose as a Query, What is the cause of this general decay and death of the larch tree in Britain? The solution of the question would be satisfactory to many anxious sufferers, and might suggest a remedy. Perhaps it might be worth while to procure seed from the shingly and rocky slopes of the Alps and Apennines, its original behitst

original habitat.

The decay of the potato plant, which might properly be the subject of another Query, has hitherto in like manner baffled all inquiry as to its real cause, though various have been the theories and assertions on the subject, but none of them have stood the test of investigation. I believe Cobbett did not consider the destruction of this esculent as a misfortune to Ireland; but none, I believe, who know anything of the larch will dispute that the loss of it in this country will be a great one.

Minor Queries.

Burials and Funerals. — The appendix to Noble's Memoirs of the Cromwell Family contains extracts from various registers, among them one from All Saints, Huntingdon. It is —

" Anno 1600.

Mistris Oliver Cromwell, of Godmanchester, buriede the 27th July, and her funerall was the 17th of August."

Was it then the practice at once to consign the dead to the grave without ceremony, and at more convenient season to perform the religious ceremony? In a sanitary point of view, such a course would undoubtedly be more beneficial than retaining the corpse in the house for a week or even longer. That our ancestors quickly consigned their dead to the dust, and so far were wiser than their descendants, who talk so much about sanitary measures, other sources show. The register of Ramsey (Hunts) contains:

" Ano. Dni. 1655.

Oliver Cromwell, Knight of y' Bath, being aged about 93 years, was buried the same night (28 of August)."

Sept. 18, 1657, Henry Cromwell died, and was buried in the chancel of Ramsey on the 19th.

There are other records in the same register to the same effect; and in the church of St. Mary in this town are two monuments, one to "William Adames," who "departed this life one Satvrdai, being the 18 of Febrvari an Domini 1603 and bvried the 19 of that Febrvari; "the other over a descendant of Rowland Meyrick, Bishop of Bangor, "Mawde Merik, Daghter to John Merik & Luce his wyeffe, was borne & bvried the 21 of Febrvari 1606."

Pembroke.

Title of James I. — On the fly-leaf of an ancient manuscript survey of the barony of Warrington, in the possession of Lord Lilford, are the following curious entries of the birth of one daughter and marriage of another, of Thomas Ireland of Bewsey, and Margaret Ireland his wife:

"Margarett thir fyft daughter & sixte child born on wednesday in the easter weeke, beinge the xjth of Aprill 1604, aboute xj or xij of the clocke in the seacond

yeare of Kinge James on England," &c.

"Elizabeth Ireland the cldest daughter of Tho.
Ireland was maryed the 20 of Aprill in the xjth yere
of Kinge James on England, &c. unto Wm. Bankes,
sonne & heire apparent unto James Bankes, esq., in the
presence," &c.

Will some kind reader of the above extracts refer me to a similar instance of James I. being styled "King on England," and the reason why? Of the accuracy of my reading there need be no doubt, since it has been confirmed by many of my friends.

K.

Coins placed in Foundations. — At what period were coins first placed beneath the foundations of buildings?

JOHN H. A.

Ensbury, Dorset.

John Eeve's Psalms.—In the course of Disputes the Fellows and the Provont of King's Colubridge, in 1565, it was attempted to conatter (Philip Baker by name) of Romanlencies, and even of burying books "used
of poperie in a corner above ground,

against another daye." Among the various charges of this nature, it is said that he entertained at his house many disaffected persons, when, "besides taulke of the busshopp of London [Grindal], the defence of pilgrimage, &c., the Geneva paslines were termed openlie at the table John Ereit psalmes."—Ancient Laws, &c. for King's College, edited by Haywood and Wright, pp. 209, 210.

Will any one be kind enough to explain this sobriquet?

St. Catharine's Hall, Cambridge.

Marriage Ceremony. — The Manual of Sarun enjoined that if the bride was a maid, she should have her glove off; if a widow, her glove on "Si puella sit, discoopertum habeat manum, si vide tectum." What was the origin of this custom?

CLEMETER (D.

Where was the first Prince of Wales born! -This is a Query which I should be glad to see answered. For my own part, I must confess to putting a pleasurable faith in all romantic tradtions; and I like to believe that the future Edward II. was really born the Prince of Wales, in the little chamber of the Eagle Tower of Cacrusvon Custle. Acting from this belief, I have made drawings of the spot, in all elaborate enthusiasm. But gentlemen of a rationalistic turn of mind go there now-a-days, and, when the guide has shown the room, and rapidly achieved his stereotyped description, they cast a slur upon his character for veracity, and seek to undermine his faith by dark insinuations to the following effect: - That, inprimis, it was hardly probable, when the castle contained many better rooms, that the queen would be "cabin'd, cribb'd, confined," in a servitor's waiting-room, where her bed would occupy quite the lion's share of the apartment. That, secondly, it could not have been the scene of the prince! birth, from the very sufficient reason, that the room was not then built! And that, thirdly and lastly, the queen's accouchement did not take place in any part of Caernarvon Castle! Modern research terribly disturbs oral tradition; and doubtless, the guide in question would be glad to see a decisive answer to the Query I now put, and would be induced to ask, "If Edward of Case" narvon was not born at Caernarvon, where was he CUTHBERT BEDS, B.A.

Shahspeare Query. — In what edition was the stage-direction "writing," at the conclusion of the ghost scene in Hamlet, first inserted?

I have made the correctness of that stage direction the subject of challenge in "N. & Q.," Vol. v., p. 241. Since then I have examined the first three quartos and the last folio (1685), but it does not appear in any of them.

A. E. B.

Leeds

Jugs. — In pulling down an old house at Walden the workmen found a small greyge embedded in the chalk. It has been ced by people in the town a witch jug, it stomary about that time (1610, in which we was built) to place under the entrance ug filled with horse-shoe nails, to prevent ance of witches. Can any of your sub-inform me whether this was general at that merely a local superstition in the town of Walden?

ıg.

w' Lawn Sleeves.—What is the date of the robes of Anglican bishops,—the lawn te.? Is it of post-Reformational origin or J. G. T.

t May.—What relation was the notorious y, Privy Purse to Charles II., to Hugh architect, the friend of Evelyn and Pepys, Sir Humphrey May? I believe he was to Hugh. I should be glad to be referred surce of information respecting Bab. beys and Evelyn, especially as to the offices im, and as to his illegitimate issue?

J. K

** Moon.—Is it true that the "harvest rhich shines during the month of August, visible, and appears larger than at any t of the year? If so, why? E. A. S.

uke's Day."—Amongst my portraits, &c. print published 1816, by J. T. Smith, St. Luke's Day: a poor Painter removh S in the corner.

ou or any of your readers tell me anything

Is it a caricature upon some artist of

— I have for some time been looking for ion concerning this architect, who is mennal Sir R. C. Hoare's edition of Baldwin's as having designed Neath Abbey. He inally brought by Richard Granville is land of Canaan;" he was eminent "in of masoary, and constructed the most d monasteries, castles, and churches in try. He obtained land Llanewydd, and lyston (Trev Lalys), and removed the that place; after that he went to Lonwas architect to King Henry I.; and he art to many of the Welsh and English." feel greatly obliged by any information lys' life and career, and the works he for King Henry and others.

Boλs.

* Road in Berkshire. — In a country walk ys since on the Ilsley Downs, about two

miles north-east from Blewbery, in Berkshire, I stumbled upon what I conceive to be one of the old Roman roads, in excellent preservation; it extends to the distance of three miles from the point before mentioned. It is a beautiful green road, twenty-one yards wide, with embankments of three feet high on the south and north sides. At the point about two miles west from the Wallingford Road station running to the south, there appears to be the remains of a Roman station. About a quarter of a mile east from this, the road continues perfectly straight and nearly level for the space of one mile. A rustic informed me it was called the fair mile. Will some of your correspondents kindly inform me if this be a portion of the old Roman Ridgeway, or Inkling Street, which enters the county of Berks from Wiltshire, which will much oblige

"Cap of Maintenance."—Can any of your correspondents tell me the origin of the "Cap of Dignity" or "Maintenance?" If ever worn, when, where (in what country), and by whom?

I have not been able to trace it further than Henry VIII., who received it from Pope Julius II. for defending the Roman Catholic faith. A. K. C.

Dr. Swiney.—Can you or any of your readers inform me where Dr. Swiney was born? He died in 1844, leaving a very curious will; and, among other bequests, a prize goblet every five years to the author of the best work on medical jurisprudence: the judges to be the Members of the Society of Arts, and the Fellows of the College of Physicians, with the wives of such of both as may be married.

As the adjudication will again soon take place, I am anxious to know something about Dr. Swiney's birth and parentage.

INQUISITOR.

The Irringites. — What books have been published relating to the "Irvingites," their history, or their doctrines?

B. H. A.

"Works of the Learned," &c.—Many of your correspondents are versed in the bibliography of particular subjects. It would be an excellent thing, if, without waiting to have it drawn out by Queries, they would severally throw their mites into the treasury, on detached points which are under confusion. For instance, what between the Acta Eruditorum, the Nouvelles de la République des Lettres, the Ouvrages des Savans, the Present State of the Republic of Letters, the Works of the Learned, &c., &c.. and the occasional disposition to speak of the foreign works under translated titles, I have often found myself puzzled. Could any one give a distinct account of the English periodicals of the above names, or others of the same class?

The Fern Osmunda; and old Books on Plants. - Gerard calls the Brown Osmund Royal "The Hearte of Osmund the Waterman." Can any of your correspondents give me an insight into the origin of the expression, which doubtless arose

from some legend or tradition?

I should also feel obliged for any lists of books which treat of the rustic uses, or of the folk lore, attached to our native plants? or any information on the quaint old fancies with which the older botanical works abound? SELEUCUS.

[We gladly repeat this Query, which has already been put by J. M. B. in our second volume, p. 199., as we share in the anxiety of both for the recovery of the tradition on which it is obvious the name is founded. There is one work we would recommend to the notice There is one work we would recommend to the notice of our correspondent, containing much curious and interesting matter on botanical folk lore, entitled, Circle of the Seasons, and Perpetual Key to the Calendar and Almanack; to which is added the Circle of the Hours, and the History of the Days of the Week; being a Compendious Illustration of the History, Antiquities, and Natural Phenomena of each Day in the Fear, 12mo., Lond., 1828. Under Feb. 24 occurs the following notice of the Great Ferry, Compude receive. notice of the Great Fern, Osmanda regalis: — " I find this Great Fern called Osman Roy, recorded as in fructification to-day, and it probably is so long before.

> Auld Botany Ben was wont to jog Thro' rotten slough and quagmire bog, Or brimfull dykes and marshes dank, Where Jack-a-Lanterns play and prank, To seek a cryptogamious store Of moss, of carix, and fungus hoare, Of ferns and brakes, and such like sights, As tempt out scientific wights On winter's day; but most his joy Was finding what 's called Osman Roy.'" Botan. Travestied.]

Passage in Tennyson. - In Tennyson's Locksley Hall, near the commencement, we read:

"Tis the place, and all around it, as of old, the curlew's call
Dreary gleams about the moorland flying over Locksley Hall."

The ambiguity is in both lines. In the first, "curlew's call" may be a plural substantive and a verb, or two substantives: in the second, "dreary gleams" may be an adverb (poetic) and verb, governed by "call;" or adjective and plural substantive; and "flying" may refer to the "curlews," or the "gleams." My notion is, that Tennyson refers to some weather-prognostic respecting the peculiar call of the curlews on the approach of a storm, or of evening; in which case the passage would read ;

"This is the place; and (as in former days) the curhey fly over Locksley Hall, call forth dreary I about the moorlands and around this spot.

Am I right? If so, what authority is there for the supposed sign of foul weather?

C. MANSPIELD INGLEST.

Minor Queries Answered.

Cavaliers abroad .- Where may I search, at home or elsewhere, for particulars of the lives abrowl, until the Restoration, of the Royalists who fled to France after the execution of Charles I.? J. K.

[Consult The Life of Dr. John Barwick, 8vo., 1784, especially the English edition, which is enriched with many valuable biographical notices of the expatriated many valuable olographical notices of the expatrated Royalists by the editor, the Rev. Hilkinh Bedford: also, Characters of Eminent Men in the Reigns of Charles I. and II., including the Rebellion, from the Works of Lord Chancellor Clarendon. With Notes by Edmund Turnor, jun., 4to., 1793. The new and edlarged edition of The Diary and Correspondence of John Evelyn may also be consulted.]

"He's tall and he's straight as a Poplar Tree."— Observing a long row of Lombardy poplars (Populus fastigiata) near the ruins of a monastery, my friend remarked, "The old monks seem to have been fond of that tree, as it is frequently seen in such situations." "That can hardly be," I replied, "for the Lombardy poplar was not introduced into Britain prior to the middle of the last century." "Oh," says he, "don't you know the old song:

' He's tall, and he's strait as the poplar tree, His cheeks are as fresh as the rose?'

You must either admit an earlier introduction for the tree, or show that the song is not a century old."

Now, the former position I can by no means admit; but without the assistance of "N. & Q" quite despair of proving the latter. Pray, then who was the author of this song, and when was it written? G. MUNFORD.

East Winch.

[The author is Mrs. Frances Brooke, and the sorg occurs in her comic opera, Rosina, Act I., first printed in 1782.]

Third Declaration of the Prince of Orange.-In the volume of tracts which were published in the years 1687 and 1688, there is one with this tide:
"By His Highness William Henry Prince of Orange, A Third Declaration."

Prefixed to the copy before me is a manuscrip note, written evidently in a cotemporary hand, which is as follows: "This was published and passed for genuine, and did great service; the Prince knew not of it."

Can any of your readers inform me whether there is any good authority for believing this declaration not to be genuine; and if so, is the real author known, or can any well-founded conjecture be given as to who he was?

e declaration is signed William Henry Prince range, by his Highness' special command, uygens; and is dated from Sherburn Castle, 28th day of November, 1688, and contains pages.

JOHN BRANFILL HARRISON. chard Street, Maidstone.

spin, as well as the author of The Life of Wil-IIL, p. 150., edit. 1705, speak of the Third Deion as a palpable forgery. Hugh Speke owned if the writer of it. See The Secret History of the ation in 1688, pp. 33—41.: Lond. 1715.]

readers furnish we with a descent of the derton family, of which William Chadderton, p of Chester, was a member? They resided athurst, near Manchester. What was the date eir original settlement there; and when did residence at this place cease? What arms his family bear?

LEODIENSIS.

mong Cole's MSS. in the British Museum will and some interesting notices of the Chadderton

family. Speaking of the bishop, in vol. vii. p. 136., he says, "William Chadderton was born at Nuthurst near Manchester, being the son of Edmund Chadderton and Margery Cliffe of Cheshire, his wife; which Edmund was the son of Jeffrey Chadderton of Nuthurst afore-said, being descended of a very good and ancient family in Lancashire, and not Cheshire, as Parker has it. Browne Willis," he adds, "gives him the following arms: 'Argent, a chevron gules, between three Z. sable, on the chevron a mullet of the second.' But this," says Cole, "I conceive to be a mistake: First, from the MS. table in Queen's College differing from these arms; and, secondly, because the same arms as are assigned to him on the said table are also appropriated to the name of Chadderton in a valuable MS. Book of Heraldry in my possession, and which I copied from one belonging to King's College Library, wrote by Wm. Smith Rouge Dragon in 1604; and are, gules a cross bottony nowed Or. 2d. and 3d. A. a chevron gule, inter 3 Z. sable," "In vol. xxxiii. p. 184., Cole adds, "There is no way of reconciling the different arms but by supposing the bishop bore them quarterly, as in the trick given in vol. xi. p. 223."

In vol. xi. p. 223., Cole has furnished the following pedigree: —

Geoffrey Chatterton = . . . daughter of of Nuthurst. Edmund Chatterton - Margaret, daughter of ... Cliffe of Cheshire. of Nuthurst. Catherine, daughter = Wm. Chatterton, D.D., Mr. of to John Revell | Queen's Coll., Bp. of Chester, Geo. Chatterton of = Jane, daughter of Edw. Warren of Nuthurst in Lancashire. Poynton. of London. then of Lincoln. Emlyn. Edmund. rothy. Joane, daughter and = Sir Ric. Brooke of Norton in Cheshire, Knt. sole heir. Eliz., daughter and sole heir = Torrel Joscelyne of Essex.

Theodore, daughter and sole heir of Torrell Joscelyne.

riveners' Company of London. — Where can words of this extinct company be consulted?

mong the Harleian MSS., No. 2295., is a book o, which formerly belonged to some Master of the any of Scriveners of London, containing various sents relating to this company.]

. John Donne. — In the history of the Life of ohn Donne, Dean of St. Paul's, London, it is hat he was the son of a London merchant, nded from a respectable Welsh family. ps some of your able correspondents can a me whether he was from the same stock as han Donne, Knight of Kidwelly, in Caermar-

thenshire, who married Lady Elizabeth, daughter of Lord Hastings?

Were the Donnes of Norfolk, Oswestry, Somersetshire, the Dons of Berwickshire, and the Dones of Cheshire, originally connected?

If there exist pedigrees in print or MS. of the above, or of the families of Dwnn, Doune, Doon, or Doan; Dun, Dune, Dunn, or Dunne, where are they to be seen?

Louis Don, 2.

[Among the MSS. in the British Museum will be found the following notices and pedigrees of the Donne

* The same arms are given to the Lancashire and Yorkshire branches of the family in Robson's British Heraldry, art. "Chaderton." family: — Pedigree of Donne of Utkinton, Cheshire, Addit. MSS. No. 5836, pp. 181—186.; Done of Shropshire, Addit. MSS. No. 14,314, p. 18.; Dwn, Addit. MSS. No. 14,995, and 15,020, p. 46. Sims' Index to Heralds' Visitations gives the following references: — Downe of Bodney, Harl. MSS. No. 1177, p. 95.; No. 1552, p. 213 b; Downe of Great Melton and Wremplengham from Suffolk, Harl. MSS. No. 1177, p. 102.; No. 1552, p. 17 b, 37 b; No. 4755, p. 8, a, b, and p. 13.; No. 1589, p. 15., 32 b; No. 6093, pp. 16. 39. Addit. MSS. No. 11,388, p. 65. For a large number of various collections of Welsh pedigrees, see the Index to the Harl. MSS., p. 415.]

Replies.

THE BURIAL OF SIR JOHN MOORE.

(Vol. v., p. 585.)

My attention has been called by a friend to an article which appeared in "N. & Q." of June 19, 1852, signed Balliolensis, where your correspondent says: "I believe the clergyman who read the service is now living near Hereford, and that he will state that the interment took place in the morning of the day after the battle."

I am the clergyman alluded to, who officiated on that memorable occasion. I was chaplain to the brigade of Guards attached to the army under the command of the late Sir John Moore; and it fell to my lot to attend him in his last moments. During the battle he was conveyed from the field by a sergeant of the 42nd, and some soldiers of that regiment and of the Guards, and I followed them into the quarters of the general, on the quay at Corunna, where he was laid on a mattress on the floor; and I remained with him till his death, when I was kneeling by his side. After which, it was the subject of deliberation whether his corpse should be conveyed to England, or be buried on the spot; which was not determined before I left the general's quarters. I determined, therefore, not to embark with the troops, but remained on shore till the morning, when, on going to his quarters, I found that his body had been removed during the night to the quarters of Col. Graham, in the citadel, by the officers of his staff, from whence it was borne by them, assisted by myself, to the grave which had been prepared for it, on one of the bastions of the citadel. It now being daylight, the enemy discovered that the troops had been withdrawn and embarked during the night. A fire was opened by them shortly after upon the ships which were still in the harbour. funeral service was therefore performed without delay, as we were exposed to the fire of the enemy's guns; and after having shed a tear over the remains of the departed general, whose body 's wrapt

" With his martial clock around him,"-

there having been no means to provide a coffin, the earth closed upon him, and

"We left him alone with his glory!"

A full and authenticated account of this interesting event will be found in The Narrative of the Campaign of the British Army in Spain commanded by His Excellency Sir John Moore, K.B., &c, authenticated by Official Papers and Original Leters. By James Moore, Esq.

I trust that I have satisfactorily answered the inquiries of your correspondent, and shall be happy to reply to any further inquiries which he may wish to make relating to that interesting event.

H. J. Symons, Vicar of St. Martin's, Herefold

Hereford.

MACAULAY'S "YOUNG LEVITE."

(Vol. vi., p. 194. &c.):

As your 148th Number contains some further illustrations in support of Mr. Macaulay's representation of the status of the inferior clergy is England at the end of the sixteenth and beginning of the seventeenth centuries, I would venture to call your attention to a passage in Butus's apology for him, a clergyman undertaking the labour of writing the Anatomy of Melancholy, and thus seeming to trench on the province of the professors of medicine, which he defends on the ground that he knows many a physician who has—

"Taken orders in hope of a benefice; and why may not a melancholy divine, that can get nothing but by simony, profess physic? Many poor country vicas, for want of other means, are driven to their shifts, to turn mountebanks, quacksalvers, empiricks; and if our greedy patrons hold us to such hard conditions, so commonly they do, they will make most of us work at some trade, as Paul did—at last turn taskers, maltednes, or worse."—Burton's Anatomy of Melancholy, vol. i., "Democritus to the Reader," p. 22.

A correspondent, Melanion, in your 2nd Number (Vol. i., p. 26.), called attention to one expression in the remarkable section of Burton, in which, among the "causes of melancholy," he particularises the "misery of scholars," and above all, the degradation of the "trencher chaplain" in the halls of his patron. It may suffice that attention has been directed to this section of Burton; but your correspondent has pointed out but one of the many illustrations of Macaulay's correctness, which abound in this chapter; a portion of his great work, which Burton evidently wrote from bitter experience of its truth and reality. He quotes, in corroboration of his own assertions the declaration of—

"A grave minister, then and now a reverend Bishe of this church (Howson); who, in a sermen passesse

at St. Paul's Cross in 1579, says: 'We that are bred up in learning, and destined by our parents for the ministry, suffer our childhood in the grammar school, the torments of martyrdom. When we come to the University, if we live of the college allowance, we are needy of all things but hunger and fear."

And after all this expenditure of time, body, and spirits, substance and patrimony, he continues:

"We must pay for a poor parsonage or vicarage of 50% per annum to the patron, for the lease of a life (a spent and outworn life), either in annual pension, or above the rate of a copyhold, with the hazard and loss of our souls by simony and perjury, and the forfeiture of all our spiritual preferments in esse and posse, both present and to come; what futher, after a while, will be so improvident, to bring up his son to his great charge, to this necessary beggary? What Christian will be so irreligious to bring up his son in that course of life which, by all probability and necessity, cogit ad turpia, enforcing to sin, will entangle him in simony and perjury: a beggar's brat, taken from the bridge, where he sits a-begging, if he knew the inconvenience, had cause to refuse it."

"If," adds Burton, "there be no more hope of teward, no better encouragement, I say again, Frange lives calamos, et scinde, Thalia, libellos; let's turn soldiers, sell our books, and buy swords, and guns, and pikes, or stop bottles with them; turn our philo-sophers' gowns (as Cleanthes did) unto millers' coats, leave all, and rather betake ourselves to any other course of life, than to continue longer in this misery."-Burton's Anatomy of Melancholy, Part I., sec. 2. mem. 3. subs. 15.

W. W. E. T.

Warwick Square, Belgravia.

It will be seen, from the following passage, that the degradation of the clergy, or at least of private chaplains, must be dated farther back than the seventeenth century. The writer is Agobard, Archbishop of Lyons, who died in 840:

"Fæditas nostri temporis omni lachrymarum fonte Ploranda, quando increbuit consuetudo impia, ut pœna tullus inveniatur quantulumcunque proficiens bonores et gloriam temporalem, qui non domesticum labeat sucerdotem, non cui obediat, sed a quo incesunter exigat licitam simul atque illicitam obedientiam, im ut plerique inveniantur, qui aut ad mensas ministrent aut saccata vina misceant, aut canes ducant, aut caballos, ibus fæminæ sedent, regant aut agellos provideant."-De Privilegio et Jure Sucerdotii, c. xi.

C. H.

St. Catharine's Hall, Cambridge.

THE HEMONY OF MILTON. (Vol. ii., pp. 88. 141. 173. 410.)

The identity of this plant not having yet been termined, I beg to revive the question by offering a few observations on the communications of

your correspondents.

Dr. Basham has given the lines from Comus which describe the Hæmony, but with the omission of one important particular, which seems to denote that the plant was common in our soil. The entire passage is as follows:

"Among the rest a small unsightly root, But of divine effect, he cull'd me out; The leaf was darkish, and had prickles on it, But in another country, as he said, Bore a bright golden flower, but not in this soil: Unknown, and like esteem'd, and the dull swain Treads on it daily, with his clouted shoon: And yet more med'cinal is it than that moly, That Hermes once to wise Ulysses gave; He call'd it Hæmony, and gave it me, And bade me keep it as of sov'reign use 'Gainst all enchantments, mildew, blast, or damp, Or ghastly furies' apparition."

Here we have a plant so common amongst us, that "the dull swain treads on it daily;" it has a "prickly leaf," and though with us it does not bring its blossoms to perfection, in other countries it bears "a bright golden flower."

K. P. D. E. refers us for the identification of this plant to the Alysson of Dioscorides, and quotes Henry Lyte's translation of Rembert Dodoen's Herbal, where it is described; it is not, however, "found in this country, but in the gardens of some herboristes." Neither has it a prickly leaf, nor is it called hæmony. It has therefore no claim to be thought the plant we are in search of, unless, in-deed, the single circumstance that "the same hanged in the house, or at the gate or entry, keepeth man and beast from enchantments and witching," can be admitted.

The Alysson of Dioscorides is the Farsetia clypeata of modern botanists, a small cruciferous plant with yellow flowers, indigenous to the south

of Europe.

Nn. quotes Ovid's Metamorphoses for the word Hamony, where it occurs as an adjective, not as a substantive, and therefore affords us no assistance in our research.

T. M. B. quotes a beautiful passage from Coleridge, in which the mystical meaning of the word is given, but no conjecture as to the plant which

bore the name of Hæmony.

Lastly, G. M. of Guernsey would identify the Hæmony of Milton with the Hemionion of Theophrastus and Pliny; there is nothing however but a slight similarity in the sound of the words Hæmony and Hemionion—certainly nothing in their etymologies—which can justify this conjec-

ture: with equal reason the 'Hµωντικ of Dioscorides might be said to be the Hæmony.

The Hemionion is thought to be the Scolopendrium ceterach, and the Hemionitis the Scolope drium Hemionitis; neither of which bears the least resemblance to the plant mentioned by Milton.

The Hæmony should rather be sought for in some of our old herbals, as in that of Ascham, Blackwell, Copland, Culpeper, Gerard, Keogh, Newton, Parkinson, Petiver, Salmon, Turner, Westmacott, &c.; to all which many of your readers have probably access. G. Munford.

East Winch.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. vi., pp. 153. 229.)

Your correspondent H. B. C. may be glad to know that the account of this circumstance is given in Pearson's Life of William Hey, Esq., F.R.S.: London, printed for Hurst, Robinson, & Co., 1823.

"Mr. H-, a young man who was clerk in the banking-house of Messrs. Elam and Thompson, was " Mr. Hbrought before Mr. Hey under the charge of forgery. He was a member of a respectable family; he had fallen gradually into the pernicious habit of drinking. To supply himself with money he secretly filled up some of the printed bills circulated by country bankers, and appropriated them to his own use. Two of these notes, with the signature Elam & Co., were proved to be forged, and he was accused. The evidence against him was too strong to admit of contradiction, and he confessed his crime. *The order for his commitment was signed; he was sent to the Leeds prison, and was to be transferred on the following day to York Castle.'
Mr. Hey, feeling some compassion for him, gave him
some advice privately, and enjoined him on his arrival at York, to request the visits of the Rev. William Ri-chardson*, 'who informed the mayor, during a visit which he made to York, that H had sent for him on his first arrival at the Castle, that he had constantly visited this unhappy criminal, and that he considered him truly penitent and converted to God.' He was tried at the ensuing assizes, found guilty, and left for execution. His family and friends were deeply affected by this train of mournful circumstances, 'amongst whom Mr. Fawcett, afterwards Dr. Fawcett, a Baptist minister, who resided near Halifax in Yorkshire, a man of superior talents, and of distinguished worth and piety, exerted himself with unwearied zeal and kindness to serve him. Mr. Fawcett had published An Essay on Anger in the year 1787, and by some means this book had been recommended to the notice of our late pious and excellent sovereign, George the Third. His Majesty was much pleased with it; he read it through twice, and said to some of his attendants, that he must make the author a bishop.' Hearing that he was a Dissenter, 'with that kindness and condescension by which his majesty was so amiably distinguished, he directed that Mr. Fawcett might be informed of the

Minister of the parish of St. Michael le Belfrey, sub-chanter or head of the vicars-choral of the caal in York.

satisfaction he had derived from perusing his essay, and of his desire to bestow some token of his royal favour upon him, when he should be informed how this could be done most acceptably to Mr. Fawcett. '. 'When Mr. Fawcett heard of the condemnation of the criminal, and saw his pious relatives overwhelmed with distress, he was much affected, and having seriously revolved this affair, he formed the noble and benevolent purpose of using the permission given him by his sovereign, to ask the life of H—— as the greatest kindness which his majesty could confer upon him.' He sent a petition to the king, and a letter soon arrived conveying this welcome intelligence, 'You may rest assured that his life is safe.' 'H—— was transported to New South Wales.' Since his arrival there the governor and chaplain of the colony have expressed their approbation of his behaviour, and H—— gained so far the confidence of the governor, that he was employed by him in services of trust and importance; and, when many years had elapsed after his transportation, the Resamuel Marsden continued to bear a favourable testimony to his general deportment."— Life of William Hey, Esq., pp. 45—57.

Mr. Hey was elected a second time Mayor of Leeds in 1801. Further information, with the name of the forger, might be obtained from the records at York Castle. R. J. ALLEN.

PHOTOGRAPHY APPLIED TO ARCH. EOLOGY, 43D PRACTISED IN THE OPEN AIR.

(Vol. vi., pp. 193, 251.)

The question as to the best mode of taking Photographic views in the open air—a matter which I agree with Mr. Thoms in thinking has not been sufficiently considered or acted upon by archæologists—will probably be answered in different ways, according as the respondents are most familiar with the Daguerreotype, the Talbotype, or the Collodion process.

Each of these has its peculiar advantages; and if I advocate the Collodion process, it is because I think the balance of advantage is greatly in its favour; and I have the authority of perhaps the best Daguerreotype operator in London for saying that he considers "the days of the Daguerreotype are numbered." For the purpose to which A. H. R. is desirous of applying Photography, the argument seems greatly in favour of the Collodion process. Collodion being so much more sensitive than the Talbotype process, monuments, antiquities, public buildings, &c. may be taken by it, when the want of light would render the Talbotype process almost useless. While it must be considered that in proportion as the various paper processes are made more sensible to light, so must they be more rapidly used; and for that purpose require that there should be at hand as many chemical and other requisites as would be necessary to pursue the Collodion process. It is one of the great re-

commendations of this latter process, that as the picture is developed on the spot, the result is known at once; whereas, in the other cases, it is not until the subsequent development of the pic-ture at home that the manipulator ascertains whether he has succeeded or failed: so that while a failure in the Collodion process may be imme-diately remedied by a fresh attempt, in the case of the other processes such a proceeding is often im-practicable. It is another greater feature in the Photographic practice which I am advocating, that the picture obtained is a positive - or if exposure of the prepared glass plate in the camera should have exceeded the period necessary to produce a positive, the result will probably be a negative, from which excellent positives may be produced by printing.
Postponing, therefore, for the present all consi-

deration of the Daguerreotype and Talbotype, I will now proceed to give A. H. R. such information as will, I trust, enable him, and other gentlemen "desirous of taking accurate views of anti-quarian remains," to accomplish so desirable an object; and this without the necessity of "carry-ing their tent" with them.

First, it will be necessary for him to provide himself with a camera having loose sleeves made of black jean attached to the sides, through which he can introduce his hands into the body of it (as originally designed by Mr. William Brown, of Ewell), and furnished at the back with a similar contrivance for the head; so that the operator, when in the open air, has in his camera all the advantages of a darkened chamber; yellow light, which may be graduated according to circum-stances, being admitted through a small piece of rellow glass (with a sliding cover), which must be inserted in the top of the camera for that purpose. The camera must also be provided with a bath either of glass or gutta percha, to contain the solution of nitrate of silver—thirty grains to the ounce of distilled water—which bath, during the time of operating, is allowed to drop into a mov-able chamber, made for that purpose at the bottom of the camera, so as not to be in the way of the operator. I am now constructing a camera combining some improvements, expressly for out-door operations, which when completed I shall be happy to describe for the information of your readers.

It is so obvious that the beauty and accuracy of the pictures must depend in the first instance on the goodness of the image thrown on the prepared glass plate, which can only be obtained by a perfect lens, that great discretion should be shown in the choice of one; nor should the intending photographist be afraid of paying a liberal price for that which, if imperfect, would render all his subsequent pains, trouble, and expense entirely

Presuming, therefore, your Querist to have pro-

vided himself with these essentials, a camera such as I have described, and fitted with a good lens, I will now proceed to tell him, first, how to prepare his chemicals, and, secondly, how to make use of

Having tried innumerable suggestions as to the making of collodion, and having purchased it wherever it could be procured, during the many experiments I have performed, with the view of ascertaining the collodion from which the most agreeable results could be produced, I have no hesitation in pronouncing collodion prepared in the following way to be that best adapted for

general use.

To prepare the Gun Cotton. - Place one hundred grains of clean jeweller's cotton in a large basin, and pour upon it an ounce and a half of nitric acid, previously mixed with one ounce of strong sulphuric acid. Frequently knead it with glass rods during five minutes, at the end of which time the cotton is to be immediately plunged into cold water, and washed as long as any trace of acid remains, which can be more readily detected by the taste than by any other means. When dried it is fit for use. The most convenient mode of drying it is by first wringing it in the folds of a towel, and then pinning it up in small portions to allow the air to have free access to it.

To prepare the Collodion. — About fifty grains of this cotton put into a pound of ether will dissolve and form collodion of the required consis-The ether used should be the common rectified ether, not washed; and should the operator find he has obtained an ether which will not dissolve the cotton, a portion of spirits of wine may be added in a proportion not exceeding one-tenth of the ether. This may be either allowed to subside, or be strained off immediately through an old silk handkerchief, and is then in a fit state to

iodize.

To iodize the Collodion. - Form an iodide of silver by separately dissolving thirty grains of nitrate of silver and thirty grains of iodide of potassium, each in four ounces of distilled water. Professor Hunt has clearly shown that a more sensitive iodide is produced by a free dilution of these salts. When mixed, the iodide of silver is precipitated of a pale brimstone colour, which pre-cipitate should be frequently washed with distilled water, and when almost dry placed in a bottle containing one ounce and a half of alcohol. Iodide of potassium being then dropped into this mixture, the iodide of silver is re-dissolved, and when per-fectly so it is fit for use. It is difficult to deter-mine the exact quantity of this solution which will be required to properly iodize the collodion, probably about ten or twelve drops to every ounce. But it should be added until the collodion, when poured on a piece of glass and immersed in the bath of nitrate of silver, assumes a semi-opaque opal-like appearance. Should the collodion then appear very turbid, a small portion of spirits of wine may be added. The addition of spirits of wine increases its sensitiveness, but much diminishes its tenacity, and, I think, the smoothness of the future development of the picture.

All who have practised with the collodion have found much difficulty from peculiar comet-like spots much injuring the effect of the pictures, which I have determined by the agency of polarized light to have been small crystals of nitrate of potash; and since getting rid of the nitrate of potash. I have never been troubled with these

blemishes.

Many months since, in conjunction with my friend Mr. W. Brown, I tried the iodide of ammonia in various forms; and during the past week, the Count Montizon has communicated to me a collodion which he has used consisting of four grains of the iodide of ammonia, two drachms of spirits of wine, and one ounce of ordinary col-Although these ammoniated collodions appear to have a very rapid action, their results are uneven, and very unsatisfactory, and the whole tone of the picture never possesses the agreeable tint which results from the use of the iodide of HUGH W. DIAMOND.

[The length to which Dr. DIAMOND's valuable communication extends, compels us to postpone the continuation until next week.]

Replies to Minor Queries.

Scottish Monumental Brasses (Vol. vi, p. 167.). The small mural brass at Glasgow Cathedral exhibits the figure of a knight kneeling before a manifestation of divine glory, accompanied by an inscription with the date 1605, and indicates the resting-place of various barons of the family of Stuart of Minto (now represented by Lord Blantyre), with "thair Vyssis, Bairnes, and Brotherin." A few other examples of Scottish monumental brasses and matrices will be found at p. 649. of Dr. Daniel Wilson's able work on The Archenlogy and Prehistoric Annals of Scotland.

Wolsey and his Portraits (Vol. vi., p. 149.). It is, I think, doubtful whether any authority can be found for the statement that Cardinal Wolsey had but one eye, though it has been often said so, and in print. A biographer, writing in 1823 (Howard, Wolsey and his Times, p. 9.), reports thus:

"The Cardinal was in person tall and comely, and very graceful in his carriage; with the single defect of having his right eye blemished by disease from circumstances supposed not very creditable to him.

But here again there is no authority given. Ne_ Howard proceeds:

"And from whence his portraits, as well as his status over Christ Church portal, Oxford, are all represented in profile."

This author, therefore, assumes that all the portraits of Wolsey exhibit his left eye only; and he adds the following note:

" Of these portraits the two most authentic are is the College of Physicians, London, and at Christ Church, Oxford."

Now upon inspecting both these pictures, I find the former displays the right eye, and not the left, while the latter exhibits the left eye, and not the right. right.

Waterloo Place.

Heraldic Queries (Vol. vi., p. 171.). - No. 11.
Gardiner or Godfrey? Gardiner of Tollesbury, co. Essex, and Godfrey of Bedfordshire and Darford, co. Kent, both bear Ar. a griffin segreant a The crest of the former family is a griffin pass reguard. se

No. 13. Probably Tod. The following blazes occurs in Burke's General Armory: "Todd. Ar. a fesse chequy of the first and sa. between three foxes' heads couped gu. Crest, a fox's head, w is the arms." Tod is the Scotch for fox.

No. 24. Az. three arrows or, carried by the name of Grandorge.

E. N.

name of *Grandorge*.

Harvesting on Sundays (Vol. vi., p. 199.).—The following extract from the Injunctions of Quen Elizabeth, 1559, § 20., is symptomatic of the state of feeling with regard to this practice at the period of the Reformation:

"... Yet notwithstanding, all parsons, vicars, and curates, shall teach and declare unto their parishioners. that they may, with a safe and quiet conscience, after their common prayer, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously about from working upon those days, that then they should grievously offend and displease God."

Of course it is open to dispute, whether Sundays are included in the phrase "holy and festival C. H. days."

In Cornwall the custom has always prevailed in wet and catching weather, which is by no means uncommon there. Money is not paid for the work done, but a supper given to the men.
What divines say, I know not. A. HOLT WHITE.

Scotch Psalms (Vol. vi., p. 200.). — If your correspondent will refer to Archdeacon Cotton's Editions of the Bible and Parts thereof, in English. from the Year 1505 to 1850, printed a few months since at the Oxford University Press, he will find a copious account of all the versions of the Psalms and the various editions.

Rous's translation was first printed, in a very

small volume, by R. Y. for Ph. Nevil, 1641; the second edition was in 1643, and the third in 1646. There are considerable alterations between the first and third editions, of which specimens will be found in Dr. Cotton's very valuable appendix. To all collectors of editions of the Old and New Testament in English, and of the several versions of the Psalms, Dr. Cotton's book will prove a most important coadjutor.

P. B.

Quaint Lines by Alain Chartier (Vol. vi., pp. 122. 230.). — Allow me to place in juxtaposition with the communication of G. Masson the following extract from an Essay towards a practical English Grammar, &c., by James Green wood, Sur-Master of St. Paul's School, London: Printed for Arthur Buttersworth at the Red Lion in Paternoster Row, 1729. It is an alliterative curiosity:

"A certain French gentleman praising his native language, which had words that implied a likeness to the thing signified, at the same time finding fault with the English tongue, as not being able to do the like, he proposed the following verses to Dr. Wallis:

Quand un cordier cordant, veut corder sa corde, Pour sa corde de corder, trois cordons il accorde, Mais si un des cordons de la corde descorde, Le cordon descordant fait descorder la corde.'

Which Dr. W. thus rendered into English verse, making use of the pure English twist (contrary to the expectation of the French gentleman) instead of the French word cord:

When a twiner a twisting will twist him a twist,
For the twining of his twist he three twines doth intwist:

But if one of the twines of the twist do untwist, The twine that untwisteth, untwisteth the twist.'

- "Afterwards Dr. W. added four lines more:
- 'Untwirling the twine that untwisteth between,
 He twists with his twister the two in a twine;
 Then twice having twisted the twines of the twine,
 He twicheth the twines he had twisted in vain.'
 - " Afterwards he added four lines more:
- 'The twain that, in twisting before in the twine, As twines were intwisted, he now doth untwine, Twixt the twain intertwisting a twine more between, He, twisting his twister, makes a twist of the twine."

CLERICUS (D).

Flemish Words in Wales (Vol. vi., pp. 151. 208.). — N. B. is right, and I carelessly did wrong when I included pilm amongst words which I believed to be peculiar to the Flemings in Wales, for I had before vaguely heard that it was used in the south-western counties; while I know that in some parts of Lancashire the word pellum, evidently the same thing, is similarly used. I have heard both traced to pulvere; but this is indeed a question of DRY-AS-DUSTISM! SELEUCUS.

The Crystal Palace: Who designed it? (Vol. vi., p. 196.).—Your correspondent Suum cuique has traced the idea of this edifice to Loudon; but I would ask, had we not a practical example of the actual thing in what I believe is called the Palm House in Kew Gardens? The size, no doubt, of the Hyde Park building was gigantically greater; but, according to my recollection, the Palm House at Kew exhibits exactly the same principle of construction, and on no inconsiderable scale. My recollection might have deceived me: but when I first saw the Crystal Palace, the idea it gave me was that of the Palm House magnified.

Venice Glasses (Vol. vi., p. 233.). — Your correspondent Metoauo quotes An English Dictionary, by E. Coles, 1717, to the effect that two Egyptian weeds, Gazul and Subit, were employed by the Venetians in making their finest crystal glasses. Whether the Egyptian Gazul was superior to that grown at Alicant in Spain, I am not prepared to say; but in the early part of the seventeenth century the Alicant weed was considered "a spurious flower," and the glass made from it not nearly so resplendent and clear as that made from the Barillia or Barilla, another vegetable growing there in great abundance, and in greater perfection than anywhere else.

The people of Alicant at that time subsisted in a great measure by its exportation. The Venetians had large quantities from thence. It sold for one hundred crowns the ton; and at one time alone, Sir Robert Mansel imported for the English manufacture no less than 2000l. worth. Mab.

Fell Family (Vol. vi., p. 233.).—I believe that the male line of this family of Fell terminated with Lieut.-Col. Robert Edward Fell, who was the great-grandson of the judge's only son George; but there are probably still in existence some descendants from the female branches of this male line, and the existing descendants from the judge's daughters are very numerous.

Judge Fell left one son and seven daughters, all of whom married: five of the daughters had issue, and many of the descendants are now living of Margaret who married John Rous, of Mary who married William Mead, and of Rachel who mar-

ried Daniel Abraham.

Mr. Abraham of Montreal, Lower Canada, and his brother, Mr. John Abraham of Liverpool, who have I believe one sister, are the representatives of the male line of the family of Abraham, who continued to reside at Swarthmore Hall for a hundred years after the death of the judge.

hundred years after the death of the judge.

Gerard Croese, in his History of the Quakers printed in 1692, represents that Leonard and Henry Fell were sons of the judge; he however had only one son, George. Mr. Josiah Marsh, in his Popular Life of George Fox, represents that

Leonard Fell of Becliff was a brother of the judge;

but it does not appear in the judge's will, or elsewhere, that he had any brother.

The judge, in his will, made at Swarthmore Hall in 1658, leaves "unto James Fell, my servant, twenty shillings, to buy him a ring therewith as a token of my love unto him." Leonard Fell of Becliff was in the year 1665 also a serrant at Swarthmore Hall to Margaret, the widow of the judge. It therefore does not seem probable that

Leonard, Henry, or James Fell were very nearly, if at all, related by blood to the judge.

I shall be much obliged to any reader of "N. & Q." who will favour me with a copy of the pedigree of Fell which was registered in the College of Arms by the Lieut.-Col., whose father Charles Fell married Gulielms Maria, grand-Charles Fell married Gulielma Maria, grand-daughter of William Penn. J. LEWELTN CUETIS.

Voydinge Knife (Vol. vi., p. 150.). - They were of silver, and generally of large size, being used to remove crumbs from the table after dinner, as the circular brush is now used. A very fine one is amongst the plate exhibited on gaudy days at Drapers' Hall, London. E. D.

John de Huddersfield (Vol. vi., p. 54.). — If G. R. L. would say in what locality this architect chiefly practised, some of your correspondents might gain a clue to look him up.

The Application of Toads to Cancers (Vol. vi., p. 193.).—In White's Selborne, Letters 18. and 21., it will be seen that he certainly did not credit the reports then (1768) common, that cancers were cured by toads.

A. HOLT WHITE. were cured by toads.

Keel-hauling (Vol. vi., p. 199.) - In answer to your correspondent's Query (H. G. T.), as to the firing a gun during the punishment of keel-hauling, there is a tradition that it was discontinued in order that a certain port-admiral's lady should not have her nerves shaken. Yet, as old seamen tell us, though she was so "squeamish" in that respect, she was able to peep from the quarter-galleries while the poor fellow was being keel-hauled, or, as is unpunningly expressed, undergoing a great hardship.

While on naval matters, pray can you carry the phrase of "Pull Devil, pull Baker," further back than the times of Messrs. Booty and Curtis?

Greville's Ode to Indifference (Vol. vi., p. 127.). -Gataker, in his Adrersaria, adopts the same illustration with regard to the "regenerate." I am unable to give the page. My authority is the Christian Observer, vol. xv. p. 380., where the Passage is given at full length. CLERICUS (D).

Wilton Castle and the Bridges Family (Vol. vi. -Colonel John Birch, in a letter dated December 18th, 1645, addressed to "The Right Honourable the Committee of Lords and Commons for the safety of both Kingdoms," gives an account of his proceedings in taking the city of Hereford, and mentions some assistance rendered to him by Sir John Bridges:

" May it please your Lordships,

"According unto your commands I drew forth neere nine hundred Foot, and my Troop of Horse, and upon advice from the Governour of Gloucester I marched unto him, but finding the way which was intended altogether frustrate, and the Governour of Gloucester and the Governour of Gloucester and the Governour wall. Gloucester not very well, I went with Sir John Bridge neere to Hereford, and sent for thither the two gestle men who Sir John had treated withall about the buinesse, who were then out of Hereford, fearing to come

If, as I presume, this Sir John Bridges was the Baronet of Wilton Castle, it would appear that his political opinions were favourable to the Par-liament, and some support is afforded to the statement that this castle was burnt by the royalists. Some colour is also given to the supposition that William Bridges of Wilton Castle, gentleman, served as a lieutenant in the parliamentary army.

J. Lewelyn Cuerts.

Latin Epigrams (Vol. vi., p. 191.). — The fire Latin epigrams are taken from the third book of John Owen's Epigrams:

" &c. -Epigram CXXIIL

"Vivere natura," &c. "Rarus Amoris," &c. "In gnatum quo," &c. -CXXVL 77 CIIVIL 37 "Omnia fert ætas," &c.

CXXXI. " Improbus Herculeum," &c. CXLIV. C. B. C.

The true Maiden-hair Fern (Vol. vi., pp. 30. 108. 180.).—I beg to add two specific localities to the lists you have already furnished where this grace ful Adiuntum is to be found.

1. Ilfracombe, near The Whistling Stone, North Devon. I found it here, in company with Asplenium Marinum, in great abundance, fringing the rocks which overhang the small cove, about

twelve feet from the shingle.

2. Ilfracombe, Sampson's cave, North Devon-The fern to which EIBIONNACH has alluded as being (along with Wall-rue) confounded with "the true maiden-hair," viz. "the maiden-hair spleenwort," grows here in great quantities: but Adian-tum Capillus Veneris grows here also, but ver C. MANSFIELD INGLEST. sparingly.

Bir:ningham.

Chalmers's "Revolt of the American Colonies" (Vol. vi., p. 200.). — In the sale catalogue of orge Chalmers's library, part iii. lot 100. (sold Evans), the work alluded to in the above reence is described—

"Chalmers's History of the Revolt of the American lonies Suppressed. This work was intended to have med two volumes. Mr. Chalmers destroyed the pies before publication, and not more than a dozen pies were preserved."

have noted in my catalogue (upon what auority I do not remember) that the date should 1782. Mr. Fletcher, of 191. Piccadilly, has see sold a copy of the book, of which no doubt articulars could be had of Messrs. Puttick and impson, his successors, if the Querist cares to ursue his inquiry further.

J. H. P.

"Blue Bells of Scotland" (Vol. vi., p. 124.).—
fDr. E. F. RIBBAULT will read a note in Wood's
dition of the Songs of Scotland, 1848, vol. ii.
107., he will there find that Charles Kirkpatrick
harpe seems to prove that this song is much
like than the date he assigns it. If the late Mr.
harpe is correct, the air could not have been
maposed by Mrs. Jordan; the words sung by that
aly were written by Mrs. Grant of Laggan.
T. B. J.

"I bide my time" (Vol. vi., p. 149.) is the motto of the Earl of Loudon (Ayrshire): the imily name is Campbell, and there are records of bexistence as far back as the time of King William I. I cannot ascertain the origin of the motto.

T. R. J.

Biting the Thumb (Vol. vi., p. 149.). — There is note on this subject at the end of the first act of loneo and Juliet, in Knight's Pictorial Shahspeare; and M. C. ROPER will find this Italian mode of walt more fully investigated by Douce. T. B. J.

The Word Nugget (Vol. vi., p. 171.).—E. N. W. in whence comes the word "nugget." The ord "nuqud" signifies "ready money" in Persu.

W. S.

Dr. Thomas Watson (Vol. vi., p. 130.).—See a ret, entitled A Summary View of the Articles kibited against the late Lord Bishop of St. rouds, and the Process made thereon, pp. 61.: ondon, 1701. Its contents had better be consed to the reader.

Umbrella (Vol. iv., p. 75.). — In Poesis Rediva, by John Collop, M.D., 1656, is this line, 45.,—

"Each sown umbrella is, and his own sun."

E, D

Women Whipped in 1764 (Vol. vi., p. 174.).—
is degrading punishment was continued in gland until early in the present century; and

doubtless there are readers of "N. & Q." who have witnessed its infliction. I remember, when young, that the servants went to see such a spectacle, and related all its disgusting particulars after their return. It was abolished by act of parliament, 1 Geo. IV. cap. 57., 15th July, 1820. This act is usually called "General Thornton's Act."

Cambridge Prize Poems (Vol. vi., p. 219.).—P. C. S. S. is sorry that Booticus, whose critique on the atrocious false quantity in the Cambridge Prize Poem (XPTXEA *OPMITE) for 1820 is perfectly correct, did not also do the writer the justice to state, that he had, however tardily, "repented him of his error;" and that seventeen years later, among the errata at the end of Cambridge Greek and Latin Prize Poems for 1814 to 1837, there appeared this emendation (not a very happy one, it must be admitted): p. 175. v. 5., "for expergefacto, read somno evocala." P. C. S. S.

Brasses in Dublin (Vol. vi., p. 167.).—The two brasses Mr. Simpson inquires after are, no doubt, those in St. Patrick's Cathedral. They commemorate Dean Sutton (ob. 1528) and Dean Fyche (ob. 1537). Engravings of them are given in Mason's History of the Cathedral. A. A. D.

Mrs. Duff (Vol. vi., p. 207.). — Your correspondent A. A. D. has killed a very worthy Thane without any warrant for the deadly act. The Earl of Fife still lives to deplore, and most sincercly to deplore, the loss of his amiable wife — a daughter of John Manners, Esq., and Lady Louisa Manners (afterwards the Countess of Dysart), who was cut off in the prime of life and beauty by the bite of a rabid animal, as correctly stated.

Athenæum Club.

Rhymes upon Places (Vol. vi., p. 156. &c.).—Do you think the following lines worth adding to your collection of rhymes upon places? They are extracted from Mark Noble's Memoirs of the Protectoral House of Cromwell, vol. i. p. 19.:—

Crowland as courteous, as courteous as may bee,
Thorney the bane of many a good tree,
Ramsey the rich, and Peterburgh the proud,
Sawtry by the way that poor abbay, Gave more alms
than all they."

TEE BEE.

Remarkable Trees (Vol. vi., pp. 18. 159. 254.).

— On the Duke of Athol's property near Dunkeld, there was, and may be still, a tree which had in its course split the rock above, and grown through it.

R. J. Allen.

Muffs worn by Gentlemen (Vol. v., p. 560.).

— I well remember when a child having seen Francis, the second Earl of Guildford, who

died at an advanced age in 1790, with a muff; and on expressing my wonder thereat, was in-formed by my father that such was the invariable custom of the noble earl.

Athenæum Club.

ERRATA.

Passages in Bingham. — Correction of typo-graphical errors in the names of works inquired for in No. 147., p. 172.:

For Hallier contrà Cellotrum, read Cellotium; for Melletot de Legitima Indicum, &c., read Judi-

cum; and for Personæ, read Personus.

For Vedelius in Irenæum, read (without?) in Ignatum. Genev., 1623, 4to., which is the work wanted.

RICHARD BINGHAM, Jun.

Hampstead.

Miscellaneous.

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Hill's (Aaron) Plain Dealer. Last Edition.

Maron's (Lord) History of England, Vol. IV., 8vo.

The Annual Redistree, 1837 to 1819.

Archeologia, Vols. VI. and VII.

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Datices to Correspondents.

C. C., who asks the meaning of the word Prist, should give its assage in which it occurs.

GALLO-NITRATE will, we think, find all the information he satisfies on the subject of taking Photographic views in the one air in Dr. Diamond's interesting communication.

BLACK GOWNS AND RED COATS. A. B. M.'s communication has only just been forwarded to C. W. B.

JONATHAN HULLS, THE INVENTOR OF STEAMBOATS. K. B f-ferred for particulars respecting this worthy to our 3rd Vd., pp. 23, 69.

We are this week compelled to omit our usual Notes of Books, &c.

REPLIES RECEIVED. — Lancashire Sayings — Steep like u To Cooper or Couper — Royal Arms in Churches — Burjay Woollen — Whipping of Women — Heraldic Queries — Royal Destinies — Gradus ad Parnassum — E-maciated Mountain Effigies — Aldress — Like a Jair Lily — Maffs worn by Genlim — Robin Redbreasts — Skrophire Ballad — Goose Fuer — Bulled — France — France — Courtier and learned Writer — Lifting at but — Chantry Chapels — Paley's Lectures on Locke — St. Fernalson — Spur Sunday — Furne Family — Wells and Springs — and man others which are in type, but which we are not now all acknowledge.

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o. 152.] SATURDAY, SEPTEMBER 25. 1852.

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Potes.

THE BARLY PIRATICAL EDITIONS OF JUNIUS.

The last edition to which I shall direct attention is The Genuine Letters of Junius: to which are prefixed Anecdotes of the Author. Piccadilly. London, printed in the year 1771. There is, as mentioned antè, p. 224., a copy of this edition in the London Library; and it is to the credit of the late librarian, Mr. Cochrane, that in the very few years that library has been established he added to it two of the early piratical editions of this British classic, whereas the librarians of our great National Museum have never been able to procure, or rather have never procured, a single copy.

A first edition, I suspect, brought this collection down to the letter to Mansfield of Nov. 1770; and the copy in London Library was a re-issue, with additions to Oct. 1771. There is a blank page after the former letter, and the Table of Contents

comes down no further.

Mr. George Chalmers, with a wildness of conjecture quite startling, asserted that this edition was "plainly published, under the direction of Junius himself, at a critical moment, for the purposes of deception." As Mr. Chalmers knew only of the edition of 1771, his "critical moment" must have been in November or December of that year; and therefore his argument and inference could have no reference to a work which was first published in 1770. But Mr. Chalmers had merely cast an eye over the memoir prefixed. My own opinion is, that "Piccadilly" was inserted in the title-page "for the purpose of deception," and that the volume itself was published by the notorious "J. Bew," and probably got up with the assistance of his equally notorious friend, William Combe, who was a great admirer of Junius. The impudent assertion about "Anecdotes of the Author," confidently assumed to be E. Burke, is very much after their fashion; and there is included in the collection, and dated Dec. 25th, 1769, what professes to be an answer by His Majesty to Junius's address: a style of forgery which these worthies afterwards perfected, and published in nine volumes of the Royal Register. This opinion is strengthened by the fact that the

Anecdotes and the King's Letter were separately published, with Bew's name in the title-page.

I come now, and in conclusion, to " the author's edition," as Junius called it,—the edition of 1772, published by H. S. Woodfall. On this I shall not offer a word of comment, except in reference to the

piratical editions which preceded.

I have before noticed that "the author's edition" is of the same size as Wheble's; has a copperplate title-page the same as Wheble's; the dates are often taken from the end of the letter and prefixed, as in Wheble's; the date chosen is not consistently either date of letter or date of publication,—so in Wheble's; the copy used by the author was not the original letters from the Public Advertiser, but one of Wheble's edition; and I may here add, that both collections begin with the letter of 21st Jan. 1769. Now, I can understand why Newbery, who published The Political Contest, should begin his collection, even without a "hint," with the letter with which the contest originated; and why Thompson and Bew, who desired only to produce without trouble or cost a saleable pamphlet, followed his example, and probably copied his volume. Even Almon called his collection "The Correspondence between Junius and Sir Wm. Draper, Knight of the Bath," and therefore the letter of 21st of January was his proper starting-point. But Wheble published not The Political Contest, but The Letters of Junius; and why did he not begin with the letter of Nov. 1768? Why did Junius himself follow their example? He avowed himself at starting anxious to make a better figure than Newbery (P. L., No. 7.); and how better than Newbery and the pirates generally than by opening the series with a letter not to be found in any other collection? It is true that the letter of November would have jangled inharmoniously with some subsequent letters. The eulogy on Wilkes in November, "There is scarce an instance of party merit so great as his," could not pleasantly have been reconciled with the assertion in April,
"I have frequently censured Mr. Wilkes,"—which indeed is not reconcilable with the known facts: and the dullest of men would have been startled to read in the opening pages a virulent attack on Camden, as one who had exceeded "the last limits of human depravity," while in the very same work he is described as a "character fertile in every great and good qualification." If this juxtaposition suggest why Junius, assuming him to have been the writer, did not republish this letter, does it explain why the "ignorance" of Almon and the "mal'ce" of Wheble omitted it! But I desire only to draw attention to points which are certainly not without interest, although they have hitherto escaped attention, and shall leave the solution to readers.

IMPRIED LETTERS OF SOUTHEY AND

Cornwall Crescent, Aug.:

I have much pleasure in sending you the following letters, which I trust will not interest to a portion of your readers. It is gratification to me to know that I have prefrom destruction.

Keswick, 2nd Se

Your letter of July 31, with the vers enclosed, was delivered into my hands I lose no time in replying to it, and in you my sincere and friendly, though to unpalatable, advice, which is, that you up your intention of appearing before as a poet. Men of high natural endows all the advantages of education, find it these days, not merely to attain distinct line of art, but even to obtain notice were better you should be told, howeve sant it be for me to tell you so, and f hear it, that there is no chance of you reputation by poetry, and that the printing cannot possibly be defrayed by of your intended volume, — than that y learn this by experience, and pay dear mortification. I remain,

Sir. Your well-wide LOBERT S

British Museum, Dec. 31

My dear Sir,

That you were lately a defaulter town perfectly forgiven and almost forgotten, a you to dismiss it as completely from v science as I do from the resentful sid mind, which I hope is a very small pla Barrow's book is perfectly provided for, probably appear next mouth. The r Bennett I will carefully consider, and whints, for which I thank you heartily, will not, easily be prepared for publication.

I hear with regret that your Dictionary you, but the man who has pupils to atte quires no other fatigues. Johnson, I proceeded thus: he read the books vemeant to employ as authorities, and se passages with a pencil which he meant distinguishing the word to be exemplified passages were transcribed by amanuer classed in alphabetical order, after which only to define and subdivide in order to his work. But unless your materials are in a similar manner. I fear you could n his examples. Should you find that an ar would really be likely to assist you mat

perhaps be able to find one for you. have a person in my eye to whom I would speak. I recollected upon sending my last letter that I said nothing in reply to your suggestions about Dr. Ogilvie, &c. There is, however, no chance of Jr. Uguve, ac. Inere is, nowever, no chance of our finding employment for them, the departments which they would co-operate being already england. Have put my own Dictionary into hands to call it only a SHAKESPERIAN Dictionary in fact work little more T, and to make it in fact very little more. sared of my regard, and of my assistance mible, for I am, with much esteem,

Your obliged friend, &c. &c. CHRISTIAN NAMES IN PAMILIES. persons must have noticed the frequent e of one or more Christian names in the The following list, which is chiefly Maily. The following list, which is chiefly and from the Peerage and Baronage of Sir Bouglas, may perhaps prove interesting to the Chief Justices of the Chief Justices William is the leading Christian name the Gascoignes; and I dare say some of anthern correspondents will be able, without enthern correspondents will be able, without trouble, to furnish many other similar Enexamples: Alexander, Thomas, James, John. David, John, James. Robert. , Alexander, James. Robert, David, Thomas. anan, John, Walter. nett, Alexander, William. w, John, Ewen. Duncan, Colin, Archibald, John. w, Humphrey, John, Robert, ferd, Hew, John. pham, William, John. aple, John, James, Hew. w, William, Archibald, James, Sholto. iond, James, John, Malcolm. , Patrick, George, William. , George, James, Robert. John, Henry, David, Alexander. Villiam, James, Alexander. lugh, Simon, Alexander. James, William, Robert, Patrick. ieorge, Alexander, Charles, Cosmo. James, John, Thomas, Claude. am, Robert, John. tander, Patrick, George, David. , Charles, Thomas.

bert, James, Patrick.

Innes, Robert. Irvine, Alexander. Johnston, James. Keith, William, Robert. Kennedy, Gilbert, John, Archibald. Ker, Mark, John, William, Robert. Leslie, Norman, Alexander, John. Lindsay, David, James, John, Patrick. Livingston, William, Alexander. Lockhart, James. Macdonuld, Donald, Angus, Alexander. Macfarlane, Duncan, Walter. Macgregor, Duncan, Malcolm, John. Mackenzie, Kenneth, Roderick, Alexander. ROBERT NARES. Mackintosh, Lauchlan, Æneas (or Angus). Macleun, Hector, Lauchlan. Macleod, Roderick, Norman, John. Macpherson, Donald, John. Maitland, John, William. Maule, William, Thomas Marwell, John, Robert, William, Herbert, William, Workert, William, Mouro, Hector, George, Robert,
Mouro, Hector, George, Robert,
Montgomery, Alexander, Hugh,
Marray, William, Patrick, Andrew, John, Mungo,
Napier, Archibald, William, Charles, Oliphant, Lawrence, William. Pringle, Robert, James. Ramsay, Alexander, George. Riddell, Walter, John, James. Robertson, Duncan, Robert, Alexander. Ross, William, Hugh, George. Scott, Walter, William, Francis. Scott, watter, witham, Figure Seton, George, Alexander, Christopher. Sinclair, William, John, George, James, Somerville, William, James. Stewart, Walter, Robert, James, John, Charles. Wedderburn, John, Alexander. Wemyss, David, John. E.N.

THE LATE REV. R. H. BARHAM.

As the object of the "N. & Q." is to remove, and not to cause or perpetuate, errors, I trust your correspondent W. L. Jewitt (Vol. vi., p. 168.) will pardon me if I suggest to him that the late Mr. Barham's name was not Thomas, although it is Thomas Ingoldsby, but Richard Harris Barham. There can be no mistake in this, on my part, for I knew him well at school. It may be new to many of your readers to add, what there seems to me to be little doubt of, that if not wholly the author, he at least had a very great share in writing the popular afterpiece of Bombastes Furioso. My reason for saying this is, that there

are allusions in it to school matters, which could have been given by no one but himself. Two lines I have often heard him there repeat; a phrase at the end was in perpetual use with him; Fusboa

was his own nom-de-guerre at school, and no one who was not in the secret would ever hit upon its etymology; while Artaxominous seems intended for an intimate school friend, whose life terminated very early, and, I fear, under circumstances of so distressing a nature, that in reply to inquiries

Mr. Barham would say nothing.

If this be true, Bombastes was the work of a schoolboy; and wonderful as such a thing might be, it was not surprising for one who possessed so extraordinary a facility of composition as Mr. Barham. If my recollection does not deceive me, he avowed himself to be the author in the course of his first journey with me to the University; but having little to do with London or theatrical affairs, I had never heard of the piece, and paid little attention to the avowal, though circumstances have since recalled it to my recollection. Why he should not claim it for his own, I do not know, unless he thought such a piece of authorship would be cterically against him. That he could write anonymously the Ingoldsby Legends may prove. In saying thus much, it is not unknown to me

that the authorship of Bombastes Furioso has been ascribed to others. Those gentlemen will forgive me if their names have slipped out of my recollection; more especially as I am not aware that any one of the number has personally ventured to claim it for himself; which seems wonderful, considering the popularity of the composition. I give you, Mr. Editor, what seems to me to be sufficient reasons for thinking I have named the true author, and of these the public may judge.

Athenæum Club.

FOLK LORE.

Bees; Noise made during Swarming (Vol. v. p. 498.). — The answer your correspondent would have received had he inquired the meaning of the clamour, would probably have been that "it makes the bees settle." Any one who has seen a swarm the bees settle." Any one who has seen a swarm of bees searching for their queen under every bush and on every twig, after she has been caught by the apiarian desirous of returning the swarm, will at once be convinced of the absurdity of the clamour. The noise is not made until the bees show a disposition to wander, and then the real use of it is to inform the neighbours that a swarm is in the air, and to serve as a notice to watch the place of its settling. It also serves as a notice that the owner has seen the swarm issue from his stock, and that he intends to claim it if it settles in the es of a neighbour, and is in some

e of identity. The articles used hood are a key and warming-pan-ions; some Explanation of the ning Bees of Death. — In almost re bees are kept, it will be found that some one, or at most two, of the fam attention to the bees, and when that attenti by the death of such party, the poor bees and die, not because they were uninformed death of their master, but because their n death deprived them of the proper amount and attention necessary for their prese A few of such instances in a neighbourhoo soon give rise to the superstition, and evi where the bees died would be noticed and the superstition; whilst the more numerous where the bees lived in consequence of t and attention bestowed by a successor to the dying, would add nothing to the superstiti pass unnoticed. When once the custom tablished, the extension of it so far as to bees of the death of any member of the can easily be imagined. The custom of inf bees of death is prevalent here.

J. G. DESBO

Stamford, Lincolnshire.

German Superstition.—In Longfellow's Legend, Ursula, lamenting the supposed los daughter, says:

> "Death never takes one alone, but two Whenever he enters in at a door, Under roof of gold or roof of thatch, He always leaves it upon the latch, And comes again ere the year is o'er. Never one of a household only!"

Is there not a similar superstition preval some parts of England? Can any of you respondents assist me as to the locality, and particulars?

Worcestershire Legend in Stone (Vo p. 216.). - Your correspondent Mr. Cur BEDE gives two versions of the legend of of Horsehill, as carved on the tympans Ribbesford Church; but the poetical vers I believe, no true version at all, being no more than a fanciful adaptation, or rathe invention of a local writer (Mr. Griffiths) five or six years ago. With regard to the descript thing through which the arrow pas may serve for a salmon, a beaver, a seal, or indeed anything else; but the most likely position is, that as Ribbesford in those da longed to the monastery of Worcester, the of the manor being bound to furnish nets, he implements, and other sporting auxiliaries, jolly ecclesiastics, who periodically enjoyed battues at Ribbesford, the sculpture is mer embodiment of this leading feature of the le where an abundance of game was to be pro The Normans were in the habit of perpetua stone these local peculiarities, and at a mucl date the bosses of many of our Gothic ch are found to represent the botanical produ respective neighbourhoods. — (See The Worcestershire.)

J. NOAKE.

Minor Botes.

Books and Binding, &c. (Vol. vi., ** am reminded by the words of a sinmater of the late Dr. Dibdin the bibliowho, in his Introduction to the Classics, 1806, curiously mistranslating the dissinding of books "relies à la Groalier," hossed one of the earliest collectors, salier (born in 1479, deceased in 1556), of France, when that title was not instely lavished,—in fact a person of high a, and whose volumes, always the best with the liberal inscription of "J. Grolnicorum,"—into a bookbinder! We simiognise, and accordingly appreciate, a volume, while it would be rather disto the collector, the second Earl of I the present family, to make him a respectable though the profession I indicated the error above thirty to the reverend Doctor, and tendered same service on various other occasions, he was profuse in acknowledgments; but of them very economical in his Several other mistakes of his were not Thus, in directing the collector's f editions in his Library Companion 544, he recommends the edition by Marleau of Bassompierre's Mémoires, he copy by Jauxte, not aware that Mar-ld be Marteau, a mere nom-de-guerre, as ras the printer, and that Jauxte was an ke the original Latin juxta, meaning ac-(a prior edition), and not a printer's hen, in his Introduction to the Classics e transformed the play of Aristophanes, govou, or Festival of Ceres, into a comof that poet! Always sure to please, means equally inspired confidence, as the al bibliographers distinctly proved in their

r Misnomer.—In looking over Mr. John s Court and Times of King James I., . was greatly amazed by a singular misthe first volume of that work. At seq., edit. 1839, there is a letter from szar Gerbier to the Duke of Bucking-rhich reference is frequently made to a r Arthur Long, under which name is distant of Sir James Auchterlony, a person at the court of King James, and who f the bearers of the canopy at the funeral

rsions on his works.

of Queen Anne in 1619. P. C. S. S. is in possession of some curious original letters from Sir James, to his ancestor, Endymion Porter, Groom of the Chamber to Charles I. P. C. S. S.

The Caxton Coffer.—In a copy of The life of mayster Wyllyam Caxton by the reverend John Lewis, a work which I recently obtained after much inquiry, is inserted a printed slip, measuring about eight inches by seven, which contains the following inscription in a compartment of flowers:

The Noble Art and Mystery of PRINTING was first Invented

ا معلم العربي كا العربي كا

in the Year 1430. And brought into ENGLAND in the Year 1447.

The year 1430 is the date for which the Harlemites contend as that of the invention of printing; and the year 1447, in which the art is said to have been brought into England, may have no surer basis than a misinterpretation of the device of William Caxton. On those points I shall give no opinions, but shall thankfully accept a translation of the Arabic part of the inscription, and any information as to the occasion on which the slip was printed. The verso has, in manuscript, "Oxon: July 7. 78, Mrs. Swinton."

BOLTON CORNEY.

Shakspeare Family.—It appears by an order of the Revenue side of the Exchequer in Ireland (the date of which I do not recollect, but believe it to be since the Restoration in 1660), that Ellen, "the daughter and heiress of Mary Shakespeare of ye' Strand," widow, was married to one John Milborne. J. F. F.

Dublin.

J. R.

Queries.

MALONE'S SHAKSPEARIAN COLLECTIONS.

Any reader of the "N. & Q." would confer a great favour by giving a clue to the whereabouts of the collections made by Malone for his Life of Shakspeare. It is hinted by the Rev. J. Hunter, and I think the same suggestion would occur to any careful reader of the poet's life as printed in Boswell's edition of 1821, that the latter part of

Malone's account of the life is not claborated in the way we may be sure it would have been had the author not been interrupted in his labours by the hand of death. Boswell does not seem to have ossessed the whole of Malone's papers; or, if he did, he appears to have arranged them somewhat carclessly, many references occurring to most valuable pieces of research, the pith of the research itself being most unfortunately omitted. The late Mr. Thorpe had, in one of his MS. catalogues, a folio volume of Malone's Shakspeare MS. collections, which he sold for 51.5s., and which has been most generously placed in my hands by the gen-tleman who purchased it. This volume contains some curious notices, but I am satisfied the great bulk of Malone's MSS. have, by some accident, not yet been used. If any one can furnish me with a note of any kind respecting them, I should feel most obliged. J. O. HALLIWELL.

Brixton Hill.

FOX'S "BOOK OF MARTYES." (Vol. vi., p. 220.)

ARCHDEACON COTTON'S suggestive communication reminds me of my desire to ascertain precisely how many boná fide impressions there have been of the celebrated Acts and Monuments. If titlepages could be confided in, I should not ask for a reply; but it is not at present possible for me to decide whether there have been any fictitious reprints or not. I have some acquaintance with the editions of 1563, 1570, 1576, 1583, 1596, 1610, 1631-2, 1641, and 1684; the last of which professes to be the ninth impression, while the first-named was certainly the earliest. In Murray's very useful Manual of British Historians, p. 82., it is stated, that up to 1684 "Lowndes and Watt cach give only nine editions, but together they give eleren." This method of determining the sum total, though it be an amusing one, is somewhat hazardous; and I am consequently led to solicit assistance from any of your correspondents.

I believe that the title-page of the reprint of 1641 (the last black-letter, and commonly considered the eighth edition) promises a restitution of all that had been omitted in the second impression; but is it not a fact, that, owing to malignant Puritanical influence, the following most remarkable declaration made by the confessor Careles relative to our reformed Liturgy in King Edward's days, is not to be found in any edition subsequent to the first, until it was restored by the Rev. S. R. Cattley not many years ago?

* And I now add thus much more, that the same book, which is so consonant and agreeable to God's Word, being set forth by common authority both of the King's Majeaty that is now dawad, and the whole Parliament House, ought not to Be despised of me, or of pairs of God's curse and

high displeasure, and damnation, except
Fox's Acts and Mon., p. 1531. edit. 1.
Actio in Schismaticos Anglicanos, p. 108

Minor Queries.

Aber and Inver.—Aber is a commenames of places in Wales, and also important of Scotland; it is never found, that I Ireland; it is generally applied to plentrance of streams into the sea, or streams.

Inver is applied to places in much situations in part of Scotland, mostwestern coast, though not exclusively. think it ever occurs in Wales; but there instances of it in Ireland, as in one note

near the Achil Island.

Would any of your correspondents with any account of those words, with mology, and in what languages their certainly found? The most contradictassigned. Perhaps some one will verify tradict what I say of Aber not occurring land, and Inver not in Wales.

"Patience, and shuffle the Cards."—Wingin of this saying?

Adrian Scroop, the Regicide.—Can any of correspondents give me any information about family and the present representatives of A Scroop, hanged as a regicide after the Restorm He signed Charles I.'s death-warrant, and is tioned in the lives of the regicides.

Wake Family.—What issue had the Rev. Ed Wake, who was Dean of Bocking from 172 1725, beside William, who succeeded to baronetcy?

H. T. W.

Glossary of old Scientific and Medical Tern Being engaged in investigating the origin and rivation of old scientific and medical terms. I stated much obliged by being directed to any which would throw any light on obscure alche words: or if a book of the kind does not perhaps some of your readers might kindly me by any explanation of the following word

Aabam Aeamech
Abarnabas Acartum
Abartamen Acadzir
Abessaum Aceatum
Abesum Aclunam
Aboit, or Abit
Abric

Sea Water.—The Père Fournier, in his H graphie (Paris, 1643), says in book iii, chap "Those of Greenland and of the Strait of Adriak sea water without any inconvenience, ac

s." Is there any other notice with? Certain Icelanders are he same faculty. E. N. W.

here any well authenticated a of William Collins, the poet; Bishop of Londonderry; and he poet? MAGDALENSIS.

old Press.—In the old Hall at erhampton, stands a large and as, along the cornice of which nperfect inscription: "Slepe. ace. for . repentance" ut half the length of the ing. "1579." The old press is ed, and we shall feel much ur readers who can supply the iscription.

FRANCIS WHITGREAVE.

ord

Maker.—A neighbour of mine ling-piece, that was loaded, by ntrivance, at the breach, and es Freeman, London."

readers tell me whether anysuch a gun maker, or when he W. B. D.

What is the date of the inmusic by moveable type? In Book (vol. i. col. 185.) we read Immanuel Breitkopf, "a celeer founder, and bookseller of in 1794, "represented, by tyarks and lines which occur in with all the accuracy of ena loss to know which part of phatic; whether Hone claims or accuracy than any of his preor the invention of printing 'ern notation.*

of Psalmes, collected into Enernhold, I. Hopkins, and others, ing them withall "prefixed to I. I possess a somewhat muby John Daye in 1582, who Reader" in a brief prefatory "caused a new print of Note etters to be inyned to euery 100 mayest know how to call a right name." The letters refixed to the notes, for Vt, 1882 notes are of the lozenge this form supersede the black

er, as Breitkopf was the first who now so common, as well as in 1 moveable characters.—Ep.]

solid note of rectangular outline? and when did it, in turn, itself give way to the modern musical notation? I shall be glad to be referred to the first printed examples of each of these three methods of notation.

W. Sparrow Simpson, B.A.

Early Cast-iron Grave Slabs. — Have any of your readers seen an earlier instance of the use of iron for slabs to cover graves than the year 1690? There is one of that date at Himbleton Church, Worcestershire.

J. N.

Worcester.

The Gage Family. — The older titles of Lord Gage are "Viscount Gage of Castle Island, co. Kerry," and "Baron Gage of Castlebarr, co. Mayo," in the peerage of Ireland. Would any one be pleased to inform me of the connexion of this noble and ancient family with either of these places? for with some local knowledge I cannot ascertain that the Gage family ever had land, or possession, or martial service, to warrant the taking title from either locality. Lord Herbert of Cherbury was Lord Herbert of Castle Island, as having by marriage with his wife, an Herbert heiress, large territorial possessions there; but whence the Gage title?

In reference to the Gage family I would also ask if any contributor to "N. & Q." could give a clue to the descendants of Thomas Gage, minister of the gospel at Deal in Kent, and author of a rare and curious work entitled New Survey of the West Indies, published first A.D. 1648, and frequently republished afterwards. He was the son of John Gage of Hayling, co. Surrey, and brother to Colonel Sir Henry Gage, Governor of Oxford for Charles I. He married after having left the Romish Church. If his descendants could be traced it would be a favour.

A. B. R.

Heywood's "Spider and the Flie."—Pray allow me to follow the good example of your correspondent Archdeacon Cotton, from Thurles in Ireland, and ask you whether you can assist me in making perfect an imperfect copy of a somewhat scarce and valuable book? I have a very fine large copy, with rough leaves, of Heywood's poem, The Spider and the Flie; but, alas! it wants the title-page, and the first leaf of the table. If you, or any of your readers, could put me in the way of procuring them, I should feel very grateful, and would willingly pay liberally for them.

W- Rectory.

"O. Hen. Fon. Ned."—Can any of your correspondents inform me what is the meaning of the motto "O. HEN. FON. WED?" It is the inscription upon the tomb of one of the Dyer family in the churchyard at Ovington in Hampshire.

F. M. M.

Family of Ames. - I recently saw in the posramuly of Ames.—I recently saw in the possession of a poor man, a small copper token of the year 1652, with the figure of a man dipping candles in a vat, and the inscription "JOHN AMES, Yarmouth." Who was this John Ames? Can it be the father of the antiquary? If so, is there any record of his having been a tallowchandler?

Magna Jememutha.

Edmund Chaloner. - James Chaloner, Gobeaming Chaloner. — James Chaloner, Grevernor of the Isle of Man, and one of the Judges of Charles I., had, by his wife Ursula Fairfax, one son and three daughters. The son, Edmund Chaloner, was born in 1635, and was living at his father's death in 1660. Any information respective his arbeits of his chargest earner and experiently of his ing his subsequent career, and especially of his marriage and issue, will greatly oblige

Serjeant Painter, Serjeant Surgeon, Serjeant of the Pantry, &c. — In what sense is the term serjeant applied in these instances? Does it imply any seniority in rank amongst or over the class of persons serving in these offices? A very long and interesting account of the derivation and meaning of the word serjeant, as connected with tenure per serjentiam, and per servicium militare, as also the degree and title of serjeant-at-law, will be found in the Penny Cyclopædia, vol. xxi., but it does not illustrate the application of the title to these offices.

Can any of your readers furnish any references to any account or explanation of these offices? The term serjeant surgeon would imply something more than serving (serviens), because all the surgeons in ordinary may be considered as servientes.

Waller's Handwriting. — What kind of hand, and especially as to signature, did Waller the poet write? There is no autograph of his in the Museum.

Fercett. - Thomas de la Mare, by his will dated in 1348, and deposited in the Register at York, bequeaths to Master Richard de Buckingham a book called Fercett.

Can any of your learned readers inform me what is the subject treated of in this book? Is it to be found in any of the catalogues of our celebrated book collectors?

Lady-day in Harvest .- Allow me through the medium of your columns to inquire how many festivals are yearly celebrated by the Church in honour of the blessed Virgin Mary, and on what day does Lady-day in Harvest fall?

H. EDWARDS.

Minor Queries Answered.

Dutensiana: London, 1806, 8vo., printed in Rich. Philips. This volume is stated on the title-page to be "intended as a sequel to the Memoirs." of a Traveller," translated from the French unior the superintendence of the author, and is called vol. v., the four preceding volumes forming the memoirs, which seem originally to have been published in two vols. 8vo., 1782.

Can any of your readers inform me where my account of the author is to be found? He resided much in England, though a native of France. and sometime secretary, as it would apper to Mr. Mackenzie (brother to Lord Bute), or from Great Britain to the Court of Turin 182 after the accession of King George III.

The Memoirs are often known as Ducided, which the author states in vol. i. was the number a family estate. The fifth volume, entitled I tensiana, would seem to lead to his name.

[In vol. v. p. viii, of the translation, the author are "The title of the present work is taken from my or name. I knew none better to give it, considering variety of the subjects, which no other title could well express." A short notice of the author, Les Dutens, will be found in Rose's Biographical tionary.]

Romanist Members of Magdalen. - I should glad of any biographical information respective the following members of the Church of Rewho, at the suggestion of Lord Sunderland, was admitted into Magdalen College, Oxford, in year 1687-8:-

President. — Bonaventure Giffard.
Fellows. — Thomas Higgons, Richard Comptet. Fellows.— Thomas Higgons, Richard Compton Thomas Fairfax, Philip Lewis, Alexander Cotton Thomas Guilford, Ambrose Belson, John Dryder, George Plowden, Lawrence Wood, John Ross, John Christmasse, James Clerke, Robert Chet-tleborough, John Denham, John Woolhouzs, Stephen Galloway, Francis Hungate, John Ward, Charles Brockwell, Thomas Constable, John Ward, Andrew Giffard, John Harding, Richard Short, Robert Jones, Ralph Clayton, — Hawardin. Demies.— Robert Hills. John Cuffand, Edward

Robert Jones, Ralph Clayton, — Hawardin.

Demies. — Robert Hills, John Cuffand, Edward
Casey, Samuel Cox, Thomas Blunt, Thomas Leymour, Thomas Ashwell, John Duddell, — Barington, — Ealls, — Hungatt, — Landry, — Digby,
— Colgrand, — Stafford.

Choristers. — Kilby, — Brooke, — Harding, Hilliard, — Ranolds, — Earles, — Coombo, Godwin, — Wake. Magdalessis. - Godwin, - Wake.

[Most of the above individuals will be found noticed in Dodd's Church History of England, vol. iii. fol.; Wood's Athenæ Oxon., by Bliss; but especially in Joseph Berington's Memoirs of Gregorio Punzani, 800.

listory of old French Abbies.—I shall be much obliged to any reader who will kindly inme where may be found a history of the old habbies. If there be no Monasticon Galin there any work in which there is any acof the Abbey de Valle Sanctæ Mariæ in H. T. E.

he History of the Abbey de Valle Sanctæ Mariæ he found in Monstier's Neustrea Pia, seu de omniet singulis Abbatiis et Prioratibus totius Normania, 65, fol., Rothomagi, 1663. It is a kind of Monasti-Gallieum.]

Materkeys. — In Walton's Angler, one verse

Pale gander grass, and azure culverkeys."

plant is the last named?

HANS.

Mass thus explains it: "Culver-keys; the flower hasb Columbine. Culver being Columba, and the like flowrets like keys."]

Etymology of "Lyn," or "Lin."-

Whiche thing also I never lin to beate into the of them that be my familiers."—Preface by Cranmer, late Archbp. of Canterburie, to Mat-Parker's Bible.

* For I confesse my guilt and never lyn,
With teares my penitence to manifest."

Ancient Devotional Poetry.

What is the etymology of this word? The Laning is obvious.

A. W. Kilburn.

Though this word, which is of very frequent occurtions, is to be found in Jamieson, Nares, Brockett, Inliwell, &c., none of these authorities give its etylegy. It is obviously derived from the Anglo-Saxon mass, which occurs twice in Beowulf, and is explained Keenble, in his Glossary, by cessure.]

Replies.

PARADISE LOST.

(Vol. vi., p. 195.)

I transcribe from the Facetiæ Cantab. a more incorantal version of the Miltonic myth to which your correspondent Jarltzberg alludes:

The beauty of Milton during the period that he pursued his studies at the University of Cambridge, and to a much more subsequent period, was a subject upon which his friends frequently dwelt.

"Wandering one day during the summer, as was his sastom, beyond the precincts of the university, he at length became heated and fatigued, and seeking the shade of a spreading tree, he laid himself down to meditate, and soon fell asleep.

"During the time that he slumbered two foreign ladies passed near the spot in a carriage, who, astosished at the loveliness of his appearance, in the heat

of their admiration alighted, and viewing him as they thought unperceived, the younger, who was extremely handsome, drew a pencil from her pocket, and having written some lines upon a piece of paper, put it with a trembling hand into Milton's. They then entered their carriage and proceeded on their journey.

"Some of his academic friends had silently observed this adventure undiscovered by the fair admirers, not knowing it was their friend Milton who was unconsciously playing the enchanter, but approaching the spot they recognised him, and awaking him told him what had passed. Milton opened the paper, and to his no small surprise read the following verses from the Italian poet Guarini:

> Occhi, stelle mortali, Ministri de michi mali, Se chiusi m' accidete Apperti che farere.'

Which are translated:

'O eyes! O mortal stars! I find ye, Author of lovely pangs that blind me; If thus when shut you've power to wound me, Open, alas! how hadst thou bound me?'

Milton was eager to discover this fair incognita, and it was probably this incident which afterwards carried him to Italy in hopes of discovering her abode, but in vain."

Disraeli tells us (Curiosities of Literature, pp. 482, 483.) that the story was probably an invention of George Steevens, and copied from a French story purporting to be of the fifteenth century.

I have shown my willingness to believe such a romantic little tale by transcribing it at full length, and now feel quite entitled to say that it entirely contradicts itself. Milton was admitted to Cambridge A.D. 1624, took his A.B. degree in 1628, and the degree of A.M. in 1632. In some one or other of the intermediate years, the part of Sleeping Beauty must therefore have been acted by him, if acted at all, at Cambridge; and certainly this seems quite inconsistent with the fact that he did not commence his travels until 1638, but remained quietly at Horton in Buckinghamshire. Facts and figures are stubborn things, and very unpoetical in common estimation; but Truth is a goddess, and must be worshipped for her own sake. Had the discovery of the fair incognita been the object of Milton's travels, he must indeed have been "a laggard in love," or gifted with undying constancy to an ideal object, or must have deemed her a terrestrial Hebe, an Amaranthine flower that would bloom on for ever in unfading juvenescence. Perhaps the following facts may afford some clue to the mystery.

In the first of Milton's Elegies, addressed to his friend Charles Deodate, the youthful poet, then only nineteen years old, dwells enraptured upon the beauties of the London ladies in general. It was written from his father's house in Bread.

Street during the time of Milton's rustication from Cambridge:

Sed neque sub tecto semper nec in urbe latemus, Irrita nec nobis tempora veris cunt.
Nos quoque lucus habet vicina consitus ulmo,

Atque suburbani nobilis umbra loci. Sepius hic, blandas Spirantia sidera flammas, Virgineos videas praeteriisse choros.

Ah quoties digme stupui miraculs forme, Que possit senium vel reparare Jovis! Ah quoties vidi superantia lumina gemmas, Atque faces, quotquot volvit uterque polus;

Et decus eximium frontis, tremulosque capillos, Aurea que fallax retia tendit Amor."

Eleg. i. 47. &c.

The same elegy contains a great deal more to a similar effect; but lest we might suppose him actuated merely by Christian charity or by chivalrous feelings of admiration for the London ladies in general, he devotes the seventh of his Elegies to a downright love-tale, of which he himself was the hero. We thus have in full the pleasing sorrows of "love at first sight," and first love of which the sedate and stately Milton furnished "a decided case." In some of his suburban rambles he had accidentally met a young lady of surpassing beauty, whom he never could discover again, even though buoyed up in his carnest endeavours to do so by the self-flattering hope that, could he only find an opportunity of declaring his love, the damsel's heart would be found composed of more tender materials than adamant.

" Hæc ego non fugi spectacula grata severus, Impetus et quo me fert juvenilis agor, Lumina luminibus male providus obvia misi Neve oculos potui continuisse meos, Unam forte aliis supereminuisse notabam, Principium nostri lux erat illa mali. Sie Venus optaret mortalibus ipsa videri, Sie Regina Deum conspicienda fuit. Protinus insoliti subierunt corda furores, Uror amans intus, flammaque totus eram. Interea misero qu'e jam mihi sola p'acchat, Ablata est oculis non reditura meis. Ast ego progredior tacite querebundus, et excors, Et dubius volui sæpe referre pedem. Findor, et hae remanet : sequitur pars altera votum, Raptaque tam subito gaudia flere juvat. Quid faciam infelix, et luctu victus? Am A mores Nee heet inceptos ponere, neve sequi. O l tinam, spectare semel mihi detur amatos Vultus, et coram tristia verba loqui! l'orsitan et duro non est adamante creata, Forte noe ad nostras surdeat illa preces. Elig. vii. 57. &c

u that this elegy was written much to time as the first addressed to a and purhaps the bit of romance I by Steevens has no other foundtravels commenced eleven years "When turned of thirty he went to Italy, a accomplished Englishman that ever visited here shores."—Campbell's Essay, &c., p. 239: Less And having been absent from England a fifteen months, returned to London, and a best years of his life amid "the strife of to and in the publication of ephemeral to which, with few exceptions, are now only a bered from their connexion with the an Comus and of Paradise Lost.

Warmington, Aug. 30, 1852.

The following versification, in antique las of the romantic incident here recorded is ladye fayre of the auncient blood of Englan has not, I believe, yet been printed:—

Yt was a ladye fayre
Of the auncient blood of France;
The jewells in her hayre
Were dimmer than her glance.
Knighthood's plumed head was bowed,
As past that ladye by;
Her beautie's prayse rang loude

Yt was a poet lowe,
And humbel was his byrth;
But then his harpe's swete flowe
Might seme too softe for carth.
And beautie's eyes beamed bryght,
And royall favour smiled,
To heare the refraine light
Of songe's most favoured chyld.

From harpes of minstrelsye.

It chanced at euenfall
She passed—that ladye favre—
Through her proude father's hall:
The poet slumbered there.
Then from the torches' gleame
Aside the princess stept,
Nor broke the minstrel's dreame,
But kissed him as he slept.

"Nor deeme," the ladye said, And turned unto her trayne, "The poet's touch hath shed Upon my brow a stayne; Nor needes one cheeke to flush In all my mayden thronge; A princess will not blush To kisse those lips of songe!"

Should e'er the laurel twine,
A wreath my browe to shade,
That poet's mede be mine—
Or his, our bard, who laid
His hyacin:hine head
By that Italian lake;
Yet ere the vision fled
I would—I would—awake!

the "piece of romance" quoted by your corredct first appeared in a newspaper, the General Post of 1789. The scene, however, is hid in England. The story is given by the H. I. Todd in Some Account of the Life and lines of John Milton, 1826, p. 30., who adds belowing note:

This narrative is not singular: an exact and older arpart may be found, as the late J. C. Walker, pointed out to me, in the Preface to Poesies de urite-Eleanore Clotilde, depuis Modame de Surville, François du XV Siècle: Paris, 1803. The ste has been elegantly versified in the Original to, &c. of Anna Seward."

EDWARD F. RIMBAULT.

OGRAPHY APPLIED TO ABCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(Continued from page 278.)

wing manipulated his collodion, it will be mary, before the photographer proceeds to the, that he should make his fluids for the lement of the latent picture after the prei glass has been exposed in the camera; and seneral purposes the solution of pyrogallic as first recommended by Mr. Archer, seems adapted. It is made of —

Pyrogallic acid, three grains. Glacial acetic acid, one drachm. Water, one ounce.

each ounce of this solution one drop of nitric be added, a much more clear and white picwill be produced than from the original ion.

or some purposes the protonitrate of iron isses advantages, as it produces a picture far assing all others in beauty and minuteness of l, having all the brilliancy of the Daguerreowithout its unpleasant metallic reflection: sure silver film being deposited in the glass, picture becomes, when varnished, perfectly structible by time or atmospheric exposure he protonitrate of iron very rapidly underachange, it is quite needful to use it fresh. The preparing of it is most easily effected to following manner:—

wder three hundred grains of nitrate of tes, and place it, with three ounces of water, ny convenient glass vessel over a spirit-lamp. e a small German "beaker" glass. Stir it a glass rod until it is dissolved, which it does some difficulty. When the solution is accomed, throw into it three hundred and twenty as of pure protosulphate of iron, in crystal, h by stirring will dissolve in the previously rated solution of nitrate of barytes, without addition of more heat. Thus the decomposiof the iron is prevented. Upon the mixture

taking place a dense white fluid is produced. The sulphate of barytes soon, however, subsides, when the clear protonitrate of iron may be poured off into a dry bottle and kept for use. Many of my friends have not succeeded to their wishes in the use of the iron, which I think has depended upon a want of proper care in its preparation. This solution being mixed with the pyrogallic solution, immediately before its application to the glass plate, and only in the quantity then to be used, produces very beautiful pictures, varying in colour according to the relative quantities employed; and it also developes the image when, from too faint an exposure having taken place in the camera, neither would do so separately.

In all manipulations the third application is the hyposulphate of soda, to fix the picture and prevent its change by after-exposure to the light. I therefore merely observe that I use a saturated solution, always preserving the same for use over and over again; for when it becomes well charged with the iodide of silver, pictures are produced of a much more agreeable tone of colour than when the mere raw solution is used. When the solution weakens in its power, a few pieces of the hyposulphate of soda may be occasionally added to refresh it.

With these preparations A. H. R. may safely proceed to work, and although a little time must elapse, as in every other art, before he can expect perfect success, I believe the whole process to be so easy that there are few who cannot avail themselves of it. Although I entirely agree with your subsequent correspondent C. P. S. as to the general requisites to make a good photographer, yet I believe there has always been a general though unintentional disposition to give very vague instructions, and to make a much greater mystery of the art than it really is.

Thus being in possession of the chemical requisites, the following instructions will enable your Querist to make use of them. Although it is desirable that good glass should be used, that which can be obtained of all glass-cutters is quite fit for the purpose. The application of ammonia and various other means have been recommended to render the glass perfectly clean (which cleanness is certainly absolutely necessary), but I have always found washing them in plain soda and water to be the easiest and most effectual mode of securing this. The use of soap is very objectionable, the tallow in the soap being often decomposed, and forming a cloudiness not easily removed. The glass should be quite dry and well polished before the application of the collodion.

It is far the most convenient way to use a glass

It is far the most convenient way to use a glass a little longer than the required picture: thus you always keep a portion as the handle; and I will venture to say that, if the manipulator uses ordinary care, he may produce a number of picco

tures without soiling his hand in the slightest

Holding the glass by the superfluous part, pour the collodion in the centre of it near the top, and let it gradually flow over the surface down to the lower end; holding the glass almost horizontally, and moving the hand so that none run off to be wasted. When it has passed over every portion of the glass which is required to be coated, let the excess drain back into the bottle, giving the glass a little lateral motion, so as to avoid any unevenness of its surface."

The film, when first formed, is perfectly transparent, but should be allowed to become a little opaque and dry round the upper edge before it is plunged into the bath of nitrate of silver. plunging into the bath should be done with one steady motion, so that no lines may be formed in

the collodion.

The focus having previously been obtained on the ground glass, the glass, after remaining about a minute in the bath, should be placed in its frame

to receive the proposed image.

The period of exposure, depending as it does upon the quickness of the lens and the state of the atmosphere, can only be judged of after some

little experience.

I have myself sometimes obtained as perfect a picture in one second as I have at others in one minute. It is always well rather to exceed the supposed necessary period of exposure, than to diminish it; as if the picture should not prove a satisfactory positive, it will in all probability turn out a negative, which may be made available for the printing process. HUGH W. DIAMOND.

(To be continued.)

PROPOSED CORRECTION OF A PASSAGE IN "LOVE'S LABOUR'S LOST," ACT V. SC. 2.

(Concluded from p. 268.)

"Nay, my good lord, let me o'errule that now; That sport best pleases, that doth least know how: Where zeal strives to content, and the contents Lie in the fail of that which it presents:

There form confounded, makes most form in mirth, When great things labouring perish in their birth."

Taking the whole context together, the meaning will then be: That sport best pleases where, though the actors are unskilful, they are zealous to give pleasure. The contents (i. e. contentments)

received, lie in the failure of that which it (zeil) presents. The confusion of forms makes mirth in its highest form or degree, when great things are laboriously attempted and prove abortive.

As Theseus says, on a similar occasion, in Mid-

summer Night's Dream, Act V. Sc. 1 .:

"Our sport shall be to take what they mistake. For never any thing can be amiss When simpleness and duty tender it."

Monck Mason ventured to say that "the word content, when signifying an affection of the mind has no plural." Our poet thought otherwise, in King Richard II., Act V. Sc. 2., he uses word, as it is used here, plurally, thus:

"But heaven hath a hand in these events; To whose high will we bound our calm contents

That the words in the old copy "Dies in the zeale" are a misprint for "Lies in the faile, think what follows, "There form confounded clearly shows; the word zeale having been caught by the compositor's eye from the preceding line. The correction of Their to There is made in my old corrected copy of the second folio, and is absolutely necessary in any form of the passage; for to what could *Their* possibly refer? and who would be content with Malone's ungrammatical substitution of "them which," for "that which!" Should any objection be taken to the word for as used for failure, I have only to answer used such was Shakspeare's conception of it; for in the Winter's Tale, Act II. Sc. 3., we have it again in that sense:

" Marke and performe it, see'st thou? for the faile Of any point in't shall only be Death," &c.

S. W. SINGEL

Mickleham, Sept. 3. 1852.

In reply to Mr. Singer's Query respecting this passage, I have to state as an individual opinion that in this, as in many other cases of alleged imperfection, no alteration is required; and that the text, in its original state, presents a much plainer and more intelligible meaning than with any of its proposed emendations.

But the evil of these emendations is not in the instance confined to the mere suggestion of doubt; the text has absolutely been altered in all accessible editions, in many cases silently, so that the ordinary reader has no opportunity of judging between Shahspeare and his improvers.

To explain the passage as it stands in the ori-

ginal, it is necessary to premise,

1. Contents may be understood histrionically, as

a representation of action, vide "the contents of the story" on the arras, in Cymbeline, Act II. Sc. 2.

2. Contents may be understood with a singular construction, as in "the contents of this is the return of the Duke." Measure for Measure. Act IV. Sc. 2.

^{* [}The coating of glass with the collodion being really that part of the process which requires the neatest manipulation, although very easy to any one who knows how to set about it, I should be very willing personally to show any brother archæologist how it may best be done; one lesson from a practised hand being worth all the writing in the world upon the subject. — H. W. D.]

ake the first part, consisting of the first , of the passage in question:

ny jacad lord, let me o'errule you now:

set best pleases, that doth least know how;

seal strives to content, and the contents

the seal of that which it presents."

where the zeal to please is great, but * contents (or the story) dies in the over he performance which it (sc. the zeal)

ccuse for the shortcomings of humble favourite topic with Shakspeare: comthe present passage that in Midsumsum Dream, Act V. Sc. 1.:

ert shall be to take what they mistake," &c. e's Labour's Lost, Biron thinks it good to have one show worse than the King sapany," but the Princess declares that prepared by the worthies, absurd as it is, so than that of the king and his comisto the latter, therefore, that she applies so lines of her speech, forming the second passage in question, viz.:

ren confounded, makes most form in mirth, rest things, labouring, perish in their birth." tess of which cutting allusion is immediatewledged by Biron, who exclaims, ight description of our sport, my lord."

A. E. B

MGER again does me injustice, I am sure atentionally, in his Query of last week; "a corrupt passage in Love's Labour's le says, with reference to that passage, Coller adopts the reading of Malone's Shakspeare by Boswell, "and, contrary usal custom, passes over the variations old copy in silence." This is an entire I did with that passage as with others, wed in a note at the foot of the page 369. note 2.) where the text I adopted oth from the 4to. of 1598 and from the 523: for instance, the 4to. of 1598 has

port best pleases that doth best know how." folio of 1623 alters to

ort best pleases that doth least know how." ation in the two oldest editions is disough briefly, pointed out by me. Again, and folio print another line thus:

s in the seal of that which it presents."

ng Malone, I changed "that" to them, corrected a false concord by which the stantive "contents" was made the nocase to the singular verb dies. This

course, I apprehend, has always been considered allowable, and the line, as I gave it, therefore stands thus:

" Die in the zeal of them which it presents."

My note upon the whole passage merely relates to these emendations (so to call them), because with them I thought the poet's meaning sufficiently clear, although his expressions might be a little obscure; it was in this form, if, for the sake of clearness, you will allow me to quote it:

"2 ---- that doth LEAST know how:] Best, 4to., 1598. Both 4to. and folio, two lines lower, read that for 'them.'"

I have generally been so particular in showing where the texts of different editions of the same play vary, that I should have been seriously vexed if, on reference to my edition of Love's Labour's Lost, I had found Mr. Singer's statement borne out. I always strove to put my foot-notes in the shortest form, and I dare say that the two lines in small type, last above quoted, escaped his observation.

Let me add only, that the folio of 1632 exactly reprints the whole passage from the folio of 1623. The word "dies" in my MS. corrected second folio, is accidentally so blurred and defaced, that it is not easy to make it out at all.

J. PAYNE COLLIER.

VICARS-APOSTOLIC.

(Vol. vi., p. 125.)

For some time after the Reformation, the English Romanists were governed by an arch-priest. At length, after much entreaty, they obtained the Pope's consent to the appointment of a bishop. Dr. Smith was the person selected for the office. He was consecrated in Paris, and arrived in this country July 30th, 1623. As all the sees in England were occupied by regular successors of the ancient bishops, he was named Bishop of Chalcedon. This Dr. Smith died April 16th, 1624, aged seventy-one, and in the following year was succeeded by another Dr. (Richard) Smith, who was also entitled Bp. of Chalcedon (not Chalcis). He was obliged to quit the country in 1629; when, retiring to France, he exercised his jurisdiction over the English Romanists by vicars-general and other ecclesiastical officers. In his retirement he experienced the kindness of Cardinal Richelieu, who bestowed upon him the Abbey of Chavoux. Richelieu's successor, however, Mazarin, not only withdrew his protection, but even deprived him of his abbey; whereupon he took up his abode in Paris, and died there in 1655, aged eighty-eight. Of the four Vicars-Apostolic appointed in the

Of the four Vicars-Apostolic appointed in the reign of James II. (who settled upon them a pension of 1000), per annum payable out of the

exchequer, with a gratuity of 500l. besides), I can give the following information. John Leyburn was consecrated, at Rome, Bishop of Adrumetum, and invested with the title and power of Vicar-Apostolie. He arrived in England towards the end of 1685, and had an apartment assigned him in St. James's Palace. In 1688, three other Vicars-Apostolic were consecrated. In the month of April Dr. Bonaventure Giffard, "of the Giffards of Wolverhampton," a man of some learning and of many amiable and Christian virtues, whom the king had lately chosen to be one of his chaplains and preachers, was raised to the dignity of Vicar-Apostolic, with the title of Bishop of Madaura. Next month two more Vicars-Apostolic were appointed: Philip Ellis, also chaplain and preacher to the king, who was the son of John Ellis, rector of Waddesdon in Bucks, and had been educated at Westminster School, was consecrated May 6th, at St. James's; James Smith was consecrated May 23d, in the Queen Dowager's Chapel at Somerset House.

The kingdom was now divided into four districts. Leyburn resided in London on the south, Smith went to the north, Ellis to the west, and Giffard took the midland district. On the Revolution, Leyburn and Giffard were put into confinement; but on giving assurance of peaceable conduct, they were shortly after released. Smith retired from York to a gentleman's seat in the country, while Ellis withdrew with his royal master to St. Germains, and subsequently obtained a bishopric in Italy. Dr. Stonor, Bishop of Thespia, was vicar of the midland district after 1716: and his cotemporaries were Bishop Petre, and his assistant Dr. Challoner, in the south; in the north, Dr. George Witham, Father Williams, and, after him, Mr. Dicconson; in the west Father Pritchard and Father Yorke, the one a Franciscan, the other a Benedictine. My authority for the principal part of these statements is a tract in the Christian's Miscellany by the Rev. Leicester Darwall, M.A., giving an outline of the ecclesiastical transactions and government of the English Romanists. He quotes from Berington. E. H. A.

WOLSEY AND HIS PORTRAITS. (Vol. vi., pp. 149. 278.)

I seem to have a vague recollection of having seen some cotemporary authority for the statement, that Cardinal Wolsey had but one eye, the lost the other by discreditable indulgences; remember who or where; and, as respondent Mn. Singer is silent, none. The cardinal's old enemy however, furnish matter for tent upon, amply sufficient to be charge of being a modern

invention. In his fierce denunciation of dinal, in "Why come ye nat to Court! 1162, &c., Dyce's edit. of Skelton's Work pp. 62-3.) he says:

"This Namun Sirus,
So fell and so irous,
So full of malencoly,
With a flop afore his eye,
Men wene that he is pocky,
Or els his surgions they lye.

Now with his gummys of Araby Hath promised to heal our Cardinal's Yet some surgions put a dout Lest he will put it clene out."

This shows not only that the scandalou is not a later invention, but that, at leas the period of his greatest power and pt (the poem was written, as Mr. Dyce s 1522), the cardinal did wear a flap over a circumstance which (if even he did not cye, as Skelton implies was expected) mig a man of the cardinal's temper, be suffered him averse to having himself pa as to exhibit the flap, and thus perpet scandal.

Kennington.

SMOTHERING HYDROPHOBIC PATIEN (Vol. v., p. 10.; Vol. vi., pp. 110. 20

Allusion is made in Number 148. to lar belief amongst the poorer classes, that suffering in the last stage of hydrophe sometimes suffocated. I held a curacy in what uncivilised and rough district in th I know that this belief existed among th that district, and I have little doubt from I could gather on the subject, that the had been occasionally put into practice. my parishioners, then a young man of twe had a large scar on his cheek. Asking his occurred, he stated in answer, that he bitten by a mad dog; that the bitten is been cut out, and that the wound had left He added, that notwithstanding this ca proceeding he had been seized with hydr had contrary to all expectation reco owed his life to the determination and lo father. Upon inquiry, he explained the worst paroxysms he was conscious of passing around him, and that when all hop over, a consultation was held by the neigh his bedside, which resulted in a determine smother him, to "put him out of his

ghbours, he said, were restrained by his and by sheer force, from carrying out their, and were finally persuaded to "give the mae." The man who told me this story to the proposed smothering as a matter of and a common practice. He was a good, and religious man, and during my acquaintith him, which lasted consecutively for ears, and at intervals since, I never found occasion to doubt his veracity. He was enty when he was bitten, and was a workby trade. Whether he actually was hydrophobia, or whether dread of the duced the symptoms, or the simulation aptoms, I had no means of ascertaining. E. W.

SHROPSHIRE BALLAD.

(Vol. vi., p. 118.)

IT Number for 7th August, Mr. R. C. of Kidderminster has inserted a few verses be Shropshire ballad, with a request that inder might be supplied by any of your tho could do so. It is a curious circumst an old Scottish ballad of a similar still preserved, a copy of which I inclose up with a version of the same in Greek, ierman, and Hebrew, which I lately or a few friends as a jeu d'esprit. I ier the Shropshire or the Scottish ballad the senior is a question I cannot solve ling of the Scotch version is somewhat led in my printed copy, but the substance eritable original. The last verse is a addition, picked up from the singing of m Ferguson, rendering the song more mand changing it to a Jacobite melody; riginal is of a much older date.

WARDE is writing on ballad-lore, perhaps d forward him the printed inclosure, or make any use of it, by way of extract or , you please, as the song is most probably for insertion in your periodical.

WM. BELL MACDONALD.

recales, Dumfries-shire.

ress. Mr. Wards will find a part of it the notes to Don Juan, Canto i. Stanza he edition of Byron's Life and Works in a volumes, at page 181. of the fifteenth A reference is there made to Johnson's Masseam, vol. v. p. 466.

W. H. M. diese.

.D., SEVARG, and other correspondents have y farmished copies of the Scottish ballad.]

THE HABIT OF PROFANE SWEARING BY THE ENGLISH.

(Vol. iv., p. 37.)

As your correspondent observes, the English have long had an unhappy notoriety for their practice of blaspheming, and for their mouths being ever filled with cursing. Indeed, sad to say, all over the world the Englishman is deemed utterly devoid of reverence, and his name made a a term convertible with infidel.

Swearing is, however, no longer considered essential to good breeding, but is now quite discountenanced in good society. Yet the army and navy continue to keep up its respectability, and prevent it becoming utterly "vulgar." They have made it professional and official; in fact, part of their uniform. A sentence in conversation not rounded by an oath is unworthy the dignity of either Mars or Neptune; and an order not endorsed with a curse, or shotted with a dann, is scarcely valid, and certainly not so efficacious.

The severe epigram of Sir John Harrington is but too just:

"In older times, an ancient custom was,
To swear in mighty matters by the mass;
But when the mass went down, as old men note,
They swore then by the Cross of this same groat:
And when the Cross was likewise held in scorn,
Then by their faith, the common oath was sworn;
Last, having sworn away all faith and truth,
Only G—d d——n them, is the common oath:
Thus custom kept decorum by gradation,
That losing mass, Cross, faith, they find damnation."

The only work expressly on the subject that I have heard of is, Remarks on the Profane and Absurd Use of the Monosyllable Damn, by the Rev. Matthew Towgood, 1746, 8vo.

Byron notices it in the 11th Canto of Don Juan:

"Juan, who did not understand a word
Of English, save their shibboleth, 'God damn!'
And even that, he had so rarely heard,
He sometimes thought 'twas only their 'Salām,'
Or 'God be with you!' and 'tis not absurd
To think so: for half English as I am,

To think so: for half English as I am,
(To my misfortune) never can I say,
I heard them wish 'God with you' save that way."
Stanza xii.

See also Stanza XLIII. of same Canto.

Our sovereigns had each their favourite oath: thus, William the Conqueror swore by the splendour of God; William Rufus, by St. Luke's face; John, by God's tooth. Elizabeth's ordinary oath was peculiarly impious and irreverent. Lord Herbert of Cherbury gives the following extraordinary excuse for James I.'s habit of cursing:

"It fell out one day that the Prince of Condé coming to my house, some speech happ'ned concerning the King my master, in whom, tho' he acknowledged.

much learning, knowledge, clemency, and divers other virtues, yet he said he had heard that the king was much given to cursing; I answered that it was out of his gentleness: but the Prince demanding how cursing could be gentleness? I replied yes; for tho' he could punish men himself, yet he left them to God to punish: which defence of the King my master was afterwards much celebrated in the French Court.'

JARLTZBERG.

THE HEREDITARY STANDARD BEARER, SCOTLAND. (Vol. v., p. 609.; Vol. vi., p. 158.)

In reply to your correspondent E. N., I beg to mention that, upon reference to a collection of Edinburgh Almanacks from the year 1745 to 1851 inclusive, which I have at present for sale, I find as follows, viz.: In the year (the very first in which the office is mentioned).

1768. Mrs. Seton, of Touch, Heritable Standard

1769.	Do.	do.
1770.	Do.	do.
1771.	Do.	do.
1772.	Do.	do.
1773.	Do.	do.
1774.	Do.	do.
1775	D _o	Dut the many Cut

But the name of the office is altered to that of "Heritable Armour Bearer."

1776.		do.
1777.		do.
1778.	Do.	do.

Mr. Seton, of Touch, Heritable Armour Bearer, and Squire of the Royal Body.

Mr. Seton of Touch, Heritable Armour 1780. Bearer.

1781. Same as in 1779. 1782. Do.

1783. Same as in 1780. 1784. Do.

do. 1785. Same as in 1779.

o. do. But this year there is entered the Earl of Lauderdale as 1786. Do. "Heritable Royal Standard Bearer."

In Beatson's Political Index (edition of 1788), and also in Adolphus's Political State of the British Empire, 1818, it is there stated that the "Earl of Lauderdale is Hereditary Royal Standard Bearer.

As regards the "sale of the office," as stated by Mr. Warren in his address before the House of Peers, to have taken place, it is not — from the vast number of cases unreported in the old collections of decisions of the courts of law hereto find such out; but I will endeavour to procure respondent wants as soon as I can.

T. G. S.

JOHN ASGILL. (Vol. vi., p. 3.)

Mr. Crossley, in his reference to ordinary character, does not remar Southey's book *The Doctor*, there is a ing notice of Asgill (vol. vi.); neith seem aware of a curious episode in namely, that of his figuring for a w character of an Irish landed proprietor, stances which do not redound much to of his integrity. In the Irish Records times mentioned as "John Asgill of Cas which is part of the hereditary p
"Browne, Earls of Kenmare," from w
take the title of Viscount; and the no Castle Rosse forms a marked feature in 1 of Killarney. Asgill's claim to this pro in a questionable manner: and as it exl remarkable circumstances of the unsettl society in Ireland after the revolution (

may be worth relating here.

Asgill had married Jane Browne, a d Nicholas Browne, second Viscount of who suffered personal attainder for his to James II., though the rights of his heiress), and the succession of his infant previous family settlements, were held affected thereby. His life estate in his however, held to be forfeited to the Cro such was sold by the trustees of forfeits on the 28th April, 1703, to John Asgili in-law. The further proceedings show transaction was considered one of he trust, and that Asgill was but a trus affair for the young heir. I discovere the Irish parliamentary records, som letters from Nicholas Viscount Kenmare couched in terms which sustain this vic would seem that Asgill soon began to: rights and position of an owner in earn the 30th October, 1703, we find a pet "Anthony Hammond of Somersham," ingdon (Would any reader of "N. & me with any information concerning next friend of Valentine Browne the plaining to the House of Commons in In "John Asgill as council," and "Mutagh agent," had purchased the estates from t for Valentine Browne, and, in breach of reposed in him, do now refuse to convey "This petition, on vote of the Hous jected, November 10, 1703." And, in re it, I found the two following original as teristic letters of Mr. Asgill to the Spea Record Office in Dublin:

" Saturday, Nov. "To SIR ALAN BRODERICK, Speak "Sir,—When I attended your bar on V last, I had forgotten my privilege as a r f Commons of England, in whose right be summoned or demanded at your is is a privilege I cannot waive, and assert for fear of falling into the leasure of that House, at whose mercy may first transgression.

is, Sir, please to turn your command is, and admit me to be suitor to you, to to be present when anything relating before you; and if I have notice, by members, of your desire to speak with ait upon you; and if you resolve of surse, more answerable to my duty to, and veneration to your House, of had the honour to be a member, I sub-

≈ I am insisting on the rights of that re not send this by any other messenyour serjeant-at-arms.

ir, with highest deference and respect,
"Your humble servant,
"JOHN ASGILL.

to the House by rd Levinge."

SAME TO SAME.

" Nov. 6, 1703.

hat no inference may be made by my a of this day, of my insisting on my bereby to incline your House not to Mr. Hammond's petition against me, I my request that the matter may be onday, when I desire the leave of your e present, and justify myself before I ngdom, the present summons of par-England commanding my attendance

Sir, with highest deference and respect,
"Your humble servant,
"John Asgill."

seem, by the resolution of the House of ant following, that Asgill on that occaed in defeating the claims of the Kenthalmann, though they were afterwards allowed the them, by a remarkable concurrence ances, Asgill's opposition and ability of from opposing them. It is that they are the them of the them, and that they in assertion of the privileges of the them, in which he had succeeded in seat for "Bramber," from which his next book also procured his expulsion it delivered him over to an imprisontich he seemed disposed to prove the theory, and to "live for ever;" for he

actually continued in the Fleet thirty years, and there died nearly one hundred years old.

While in that prison his adversaries obtained judgment against him in reference to the Kenmare estates; but he continued to "abound in his own sense" of his right to them, for in his pamphlet, entitled Mr. Asgill's Defence upon his Expulsion from the House of Commons, at page 68., he says, "In 1703 I made that silly purchase in Ireland (with my own money for other people's use, as they say)." And among my own MSS. I find the following copy of a letter from him to one of the tenants on the Kenmare estate:

" Fleet Prison, May 5, 1711.

"Fran. Cronine, — There being an expectation of a new parliament in Ireland, and understanding that Col. Hassett's (Blunuchassett's) and Mr. D. Crosbie's son stand candidates for the county,

county,

"If I (being outlawed in Ireland, imprisoned in England, my tenants turned my landlords, and my servants my masters) have any interest left in Kerry, I desire to devolve it on these two gentlemen.

"However, let this be seen to whom you please, and what is done towards these two gentlemen shall be esteemed as done to your loving friend,

"For Mr. F. Cronine, At Killarney, Kerry, Dublin, Ireland."

It seems to me that this episode in the life of this strange man is worth recording; nor may it be inapplicable to observe, that the singular direction of Dr. Barebone to his executor Mr. Asgill, "never to pay his debts," may have suggested to the crotchetty executor the idea of "not fulfilling his trusts" in the case of the estate of Viscount Kenmare.

Mr. Asgill's extraordinary opinion, that it was "a great folly for any one to die!" attracted much attention, and gave occasion for much witticism at the time. From a pamphlet of the day I copied the following, seemingly written "upon Mr. Asgill's being seized with a fit of illness:"

"A man is lately come to town
Whose tenets run all physic down;
But when infirm his body's state is,
My readers, "— risum teneatis"
To see him send in such condition
To able surgeon or physician.
To him — what's bleeding? what are pills?
What every crabbed name that fills
Our long apothecary's bills?
Help — did he want it, they can't give,
They oftener kill than keep alive.
Poor soul and body, they must part 'em,
When all is done 'secundum artem.'
Yet he may consultations try,
And their united powers defy,
They can't destroy — if he can't die."

If you think this contribution to any future biography of this peculiar man worth insertion, please afford it.

A. B. R.

Belmont.

PROPHECIES OF MAIDEN HILDEGARE.

(Vol. vi., p. 256.)

The questions of R. C. Warde respecting the prophecies of "Maiden Hildegare" are easily solved. The Catalogus Sanctorum of Petrus de Natalibus contains an account of Hildegardis Virgo, in lib. v. cap. cxxxix., incorrectly printed clxxxix. in the index to the Strasburg edition of 1513. He may here find that St. Bernard was ordered by Pope Eugenius to draw up an account of her prophecies. "Scripsit etiam," says Pet. de Nat., "epistolam de temporibus futuris. Multa et mira in eodem (sic) arcana futura prædicens" (sic). He also tells that she was buried in a monastery over which she had presided about forty years, "ubi et miraculis fulget;" and he assigns for her festival x Kal. Julii.

Unhappily, however, for the continuance of her reputation in her own church, John Huss directed the attention of his hearers to the fact, also mentioned by P. de N., that her books had received the solemn approbation of Pope Eugenius and the clergy at the Council of Treves, and that the "Virgin Hildegare had plainly foreshown the taking of the temporalities from the clergy by the secular lords, to be given unto the needy." Hence some farther extracts of her "prophecy respecting friars and monks" are given in Fox (Acts and Monum., vol. iii. p. 87.: Lond. ed. 1837), in the index to which her sex is changed erronneously. Hence, also, her name has disappeared from modern Romish calendars of their saints.

H. WALTER.

Haselbury Bryan.

R. C. Warde will find an interesting account of the Abbess Hildegare (1098—1197) in Neander's Church History, vol. vii. 300 sq., and in other ecclesiastical writers on the period. Her works, of which the principal are Visions and Epistles, have been published more than once. (See Cave's Hist. Literar. ad an. 1170.)

The sermon preached by R. Wimbledon, which your correspondent found in Fox's Acts and Monuments, was printed separately at London in 1745. It will supply the philological reader with

some curious archaisms.

At the close of Bede's Chronicon (Monument. Britan., pp. 101, 102.) will be found a very sensible passage on the vanity of building theories like those in which the good Abbess Hildegare indulged so freely. I am tempted to transcribe the whole, but must content myself with the following sentence:

"Et quia nulla cetatum quinque preteritarum miliannis acta reperitur, sed altre plures annos, alia parciores habuere, neque ulla alteri similem habuit sum mam annorum, restat ut pari modo hac quoque que nunc agitur, incertum mortalibus habeat aux longitudinis statum, soli autem Illi cognitum qui serves sum accinetis lumbis lucernisque ardentibus vigilare pracepit, similes hominibus expectantibus dominum mam quando revertatur a nuptiis."

St. Catharine's Hall, Cambridge.

Replies to Minor Queries.

Progressive Development and Transmutation Species (Vol. vi., p. 7.).—I have at last obtained some information respecting the botanical momenon which I recorded in your pages. Loudon informs me that not only is the fire well established, but that its rationale is prefectly understood. Many years ago, somewhim Germany, a yellow laburnum was grade with the Purple Cytisus. When the tree group, it was found to bear branches and blosse of both trees, and in addition to these a considerable quantity of a hybrid laburnum, one whose parents was the yellow laburnum, and it other the Cytisus. This hybrid put forth day purple blossoms, in racemes like the yellow laburnum; and its foliage resembled the leaves of the same tree, though in some respects different From this hybrid a great was first obtained by the late Mr. Loudon, and in his garden, after a in years, the hybrid reverted to the Purple Cytist From the same source all the purple laburation originally derived, a great many of which have performed the same feat as the one cultivated by Mr. Loudon. This is the only instance known a hybrid reverting to one of its parents.

In my last note I inaccurately called this bying purple laburnum Cytisus alpinus. I need hard say that I confounded the Munster with Scotch laburnum, which likewise bears racement purple flowers.

C. Mansfield Inglish

Sir Joshua's Portrait of Cromwell (Vol. it. p. 368.). — A very short time before the death of the late lamented Thomas Haviland Burke, nepher of Edmund Burke, I had a conversation with his regarding the miniature of Oliver Cromwell, and Lord Braybrooke's remarks in "N. & Q" respecting it.

Sir Joshua, he told me, left it to Richard Burke, who died before his celebrated father; and after his death it fell to Mrs. Burke, who died in 1812. She left it to Lucy Crew, wife of John Lord Crew; she to her daughter Mrs. Cunliffe, who married Sir Foster Cunliffe's son. Mr. Cunliffe died, and his widow residing in Upper Brook Street, Mr. Burke added, most likely has it.

I should be glad if LORD BRAYBROOKE will kindly inform your readers where Sir Joshua got it, as the miniature is in every respect interesting. FRANCIS GRAVES.

6. Pall Mall, Sept. 14, 1852.

Proverbs (Vol. vi., p. 169.). - The first of the long string of proverbs cited from the collection of Thomas Faller, M.D., is

■ A Burston horse and a Cambridge Master of Arts will give the way to nobody."

On turning to the History of the Worthics of England, by Thomas Fuller, D.D., I find, under "Cambridgeshire," this proverb:

* A Belesten horse and a Cambridge Master of Art, a couple of creatures that will give way to nobody."

"This proverb," says Thomas Fuller, D.D., "we find in the letter of William Zoon, written to George Bruin, in his Theatre of Cities. The passes in Zoon's [or Soone's] letter to Bruin is the granulated) as follows:

. When they walk the streets they take the wall, not by of the inhabitants, but even of strangers, unless rank. Hence the proverb that a Royston and a Cambridge Master of Arts are a couple of these that will give way to nobody. (Royston is ind up on horseback.)"

probability is that Fuller, D.D., correctly the proverb, but that his printer by mistake stituted "B" for "R." Fuller, M.D., could nothing of "Boiesten," and so he changed word into "Burston," which is equally uningible, unless it could be referred to Burston in

Give me leave here to allude to another obsolete bridge proverb, which I find thus mentioned * Account of the Guildhall at Diss; together a few cursory Remarks on the Town," com-licated by Mr. Samuel Wilton Rix to the folk and Norwich Archæological Society:

The town is somewhat removed from the beaten of intercourse between the chief towns of East Ris, and was formerly so little frequented by tra-ers, that it became a proverb at Cambridge, to indifference respecting trivial matters, 'He nothing about Diss.'"—Norfolk Archaelogica! ers, ii. 18.

venture to suggest that this proverb had no crence whatever to the town of Diss, but related he "disses in the philosophy schools," or "the sters of Arts' disses," mentioned in a decree of Vice-Chancellor and Heads of Colleges, dated * January, 1630. Diss was merely an abbre-ion for Disputation. (See Dr. Peacock's Ob-utions on the Cambridge University Statutes, pendix, p. iv. n. 1.) C. H. Cooper. pendix, p. iv. n. l.) Lambridge.

Female Fecundity (Vol. v., p. 126.). - The two following instances seem worthy of record. 1. In a note to Greenhill's Art of Embalming, 1705:

" Mrs. Greenhill, mother of the author, had thirtynine children by one husband, all born alive and baptized, and all single births except one. The author, who was born after his father's death, was a surgeon in King Street, Bloomsbury. There was an addition made to the arms of the family to commemorate this extraordinary case."

In Burke's Armory:

" Greenhill, London, granted 1698. Crest, a demigriffin, gules powdered with thirty-nine mullets in commemoration of his being the thirty-ninth child of one father and mother."

Their coat is very plain, viz. Vert two bars ermine, in chief a leopard passant, or; and would have well borne the addition. But what an enormous demi-griffin must be painted to make room for powdering him with thirty-nine mullets? This seems past all bearing!
2. From Dart's Canterbury, p. 66. (Epitaph):

" Here lieth the body of Catherine Drake, the wife of Nicholas Drake, Esquire; she had by her former husband, William Kingsley, five sons and one daughter, descended of the worshipful family of the Tothills in Devonshire, and was the youngest of three and thirty children by William Tothill, and survived them all. She died at the age of seventy-four, 18 June, 1622.

Dr. Euseby Cleaver (Vol. ii., pp. 297. 450.).— R. S. denies that Dr. Euseby Cleaver was ever Bishop of Cork and Ross; and as he states not only that he knew the bishop, but that his mother was the bishop's first cousin, you would be led to trust to his assertion. But what are the facts? Dr. Euseby Cleaver was consecrated Bishop of Cork, in March, 1789; he became Bishop of Ferns in June of the same year, and was translated to Dublin in 1809.

Armorials (Vol. ii., p. 247.). - E. D. B. desires to be informed of the name of the family to whom these arms belonged, viz.: Sable a fess or, in chief two fleurs-de-lis, in base a hind courant argent. There can be no doubt that these arms belonged to Barow himself, as the Barrows of Kent have for centuries borne a coat very similar, viz. : Sable a fess ermine, in chief two fleurs-de-lis, in base a hind trippant or. (See Edmonson's Heraldry.) F. B-

Foundation Stones (Vol. v., p. 585.; Vol. vi., pp. 20. 157.). — The following extract may perhaps interest your correspondent:

"On the 18th of May, 1801, Mr. William Ham-mond, Chairman of the Committee of Management, laid the first stone of the first building erected exclusively for the business of the Stock Exchange. Beneath the stone the following inscription, engraved on copper, was placed:

On the 18th of May, in the year 1801, and fortyone of George III., the first stone of this building, srected by private subscription, for the transaction of business in the public funds, was laid, in the presence of the proprietors, and under the direction of William Hammond, William Steer, Thomas Roberts, Griffith Jones, William Grey, Isaac Hensley, Jo. Brackshaw, John Capel, and John Barnes, managers; James Peacock, architect. At this ers, the first of the Union between Greet Britain and Ireland, the public funded debt had accumulated, in five successive reigns, to 552,780,9244. The inviolate faith of the British nation, and the principles of the Constitution, sanction and secure the property embarked in this undertaking. May the blessing of that Constitution be secured to the latest posterity!

This inscription, as marking an important era in the history of the money market, may perhaps be deemed worthy of a place in your columns. It is here copied from Mr. Francis' Chronicles and Characters of the Stock Exchange, 8vo.: London, 1851, second edition, p. 200. W. Sparrow Simpson, B.A.

Veronica Plant and Saint (Vol. vi., p. 199.). In Dr. Maitland's Church in the Catacombs, p. 133., R. A. of A. will find the history of St. Veronica. The following observations are copied from The Roman Advertiser, Rome, April 3, 1847, pp. 187-8.:

" Teneration of the Relice .- The 'Volto Santo,' said to be the impress of the countenance of the Saviour on the handkerchief of St. Veronica, or Berenice, was placed in the Vatican by John VII., 707. It was afterwards transferred to San Spirito, where six noble Romans had the care of it, each taking charge of one of the keys with which it was locked up. Amongst the privileges they enjoyed for this office e, was that of receiving every year from the hospital of San Spirito two cows at the feast of Pentecost; which, as an ancient chronicle says: 'si mangiavano li con gran festa.' In 1440 this relie was carried back to St. Peter's, whence it has not since been moved."

Let me refer to Dante (Paradiso); the stanza

" Quale è colui, che forse de Croazia Viene a veder la Veronica nostra.

In Cary's translation, in a note, Chancer is quoted:

A vernikle had he sewed upon his cappe."

F. W. T.

A correspondent R. A. of A. asks for a reference to any book where he can find the history of St. Veronica. There is an allusion to her story in Gibbon's account of the Iconoclastic persecution (Decline and Fall, ch. xlix.). but it differs from wrent legend, which is, that when Jesus was

bearing His cross on His way a woman of Jerusalen handed wipe His brow, and on reb impressed with the verified viour. The sacred cinth is trium or Veronica (less constitution) derived her hagiological title strange to say, are numer tholic reliquaries, and it ra trait of Abgarus, and the signament of Christ, amongst si the acheiropoetic images. A Veronica and the legend will chius, De Imaginibus Chris chius, De Imaginibus Che Exerc. I. ch. i. p. 60.; Molas Imagin. et Picturar., lib. Iv. Chiffletius, De Lintus Sepula xxxiv. p. 204. Ralph Hosp De Templie, &c., has preserved the L addressed to the sudarium, beginsi

" Salve sancte facies nostri Red In qua nitet species divini s Impressa panniculo nivei coloris, Dataque Veronice, signum ob si J. Excess

Histoire des Hosties Miracule p. 127.). — A volume in my posses des Hosties Miraculeuses, published at 1 1770, is at the service of your con. A. N., should he wish to have the loan

Paley's " Lectures on Locke" (Vol. vi-The information that I should like respecting these lectures would be answer two (or three) following questions, whit to ask, not from any flippant or inquisits but simply because they seek for in which I think your readers might reason expected to find in Mr. MUNFORD'S I How long the MSS, have been in his p and why they have not been printed sented to the world?

Now Paley's Public Letters are n Private Letters, but is that any reason should not be read?

Temple.

Weils and Springs (Vol. vi., p. Wavertree, near Liverpool, is a well t following inscription: "Qui non dat q Dæmon infra videt, 1414." Tradition period there was a cross above it, inscridedit, homo bibit; and that all travalms on drinking; if they omitted to do who was chained at the bottom, is monastic building stood near, and the received the contributions.

A well at Everton has the reputation haunted, a fratricide having been coma referring to Syer's local history, one of the about compositions ever published, the repeats everything he could hear,

this well is procured by direct access the state of a few stone that the public, and seldom dry."

was; for being formerly in a lonely was a haunt of pickpockets and other characters. It is now built over, and years the short subterranean passage the well will be forgotten. AGMOND.

Calendar (Vol. vi., p. 199.). of the English version of the revolumendar is the following:

Tendar is the following:

cwy; Feb. Flowy; Mar. Blowy; Apr.

May, Flowery; June, Bowery; July,

Aug. Croppy; Sep. Poppy (partridge); Oct. Breezy; Nov. Sneezy; Dec.

G. T. H.

therespondent is quite wrong in his ca-

Flowy, Blowy; Showery, Flowery, Droppy, Hoppy, Croppy; Sneezy, Freezy, Fraegus O'Connob.

inot see how your version can be applied to the of the months and seasons; for instance, "" (Thermidor) would come between the "(Ventose) and "freezy" (Frimaire). It is that that Ellis may (as in your version) have it his rhymes by four months instead of three, in it would not be so neat an imitation. I also that "showery," "flowery," and "bow-may have stood for "germinal," "floreal," "prairial," and indeed I recollect having them; but I know not what "lowery" could, and your version, like mine, wants "Frue-" Altogether your present explanation has, ik, supplied the right (or at least a better) on of the spring triad, and if we could rethe epithet for Fructidor rhyming to "glowy," ight be satisfied.

centry Chapels (Vol. vi., p. 223.).—W. H. K. res whether the small chantry chapels situate mlets at some distance from the parish church used for public worship as chapels of ease, or sively as sepulchral chantries.

J doubt these chapels were chiefly erected by ord or holder of the manor for the use of himmand family, to avoid the necessity of going a

distance to church at a time when the high-

and byeways were of a different character

those of the nineteenth century. It is pro-

bable, moreover, that other persons were permitted to attend the said chapels. They were not always used for sepulture. The parochial records of Severn Stoke, Worcestershire, inform us that in the fourteenth century one Nicholas de Aston obtained a licence to erect an oratory in his own house, which was distant three miles from the parish church, "for that in foul weather the ways were not to be passed with safety." At Himbleton, also in this county, is a chapel called "Shell Chapel," which was formerly a private chapel at the hamlet of Shell, a mile distant, and which then adjoined the mansion of the Fincher family. The materials of this chapel were removed, and added to the church but a few years ago; (the roads now no longer, as I suppose, rendering the attendance at church perilous). There is a mural tablet (date 1755) in the chapel to the last branch in the male line of the Finchers: a very reputable family, who resided on their estate at Snell more than two hundred years.

J. NOAKE.

Worcester.

Punishment for Treason (Vol. vi., p. 246.). — If Mr. J. B. Colman will refer to Mr. Foss's valuable work The Judges of England, vol. iv. p. 414. et seq., he will find that both the stories are there shown to be mere figments; and the references to the State Trials and to the Baga de Secretis (when will this be published separately, as it ought?) will probably put him in possession of all the details he can desire. I would have quoted the passages, but the work is a modern one, and easily obtainable.

N. T. S

Miscellaneous.

NOTES ON BOOKS, ETC.

On the 14th of this month Britain was thrown into mourning by the death of the Duke of Wellington. That day closed the long and patriotic life of one whose name is destined to occupy the largest and most brilliant page in the history, not of his own country alone, but of all Europe and of the nineteenth century. The following morning saw in the columns of The Times the first portion (comprising no less than twenty-one columns) of a memoir of the Duke, worthy alike of its subject and of the journal in which it appeared. admirable and well-timed narrative was completed in The Times of Thursday, and is now by permission re-printed as the thirty-first part of The Traveller's Li-brary. Those who were disappointed, as thousands brary. Those who were disappointed, as thousands were, in their endeavour to secure copies of The Times, will be glad to secure this reprint of its Memoir of the Duke of Wellington; and those who were so fortunate as to get them, will be pleased to have this excellent résumé of the Duke's wonderful career in the convenient form in which Messrs. Longman have now republished it.

Though disposed, both from feeling and from due

regard to what is the peculiar character of " N. & Q.," to exclaim with the needy knife-grinder,

That for our parts we never love to meddle With politics, Sir."

we cannot do otherwise than ackowledge the receipt of the authorised Translation of Victor Hugo's Napolcon the Little, in which that distinguished writer vindicates with brilliant and most biting eloquence the influence of the pen from the power of the sword. Making all possible allowances for the feelings, it may be prejudices, of the writer, the narrative makes one shudder to think how the present internal peace of a great nation has been purchased by the sacrifice of every semblance of free institutions.

The Shakspeare Society, with a view to disseminate whatever tends to illustrate the great National Poet, has just issued a circular to the superior book societies and institutions, offering the forty-seven volumes published by the Society, and S. Cousins' engraving from the Chandos portrait, for the sum of five pounds, an offer which we hope to see very generally accepted.

While on the subject of societies, we must call the attention of such of our readers as are interested either in the history or the affairs of The Ecclesiastical History Society, to a most able exposure of its origin and mis management, by one who is obviously well informed upon the subject, which will be found in The Athenaum of Saturday last. The highly respectable gentlemen who allowed their names to be advertised month after month and year after year, as its council or managing The article body, have, we think, much to answer for. is too long to admit of quotation, and too full of details to admit of our giving extracts, so that we can only thus direct attention to it.

The professional and personal friends of the late Mr. Anthony White, for many years Senior Surgeon of the Westminster Hospital, and on several occasions President of the College of Surgeons, will be pleased to hear that a very admirable and characteristic portrait of him has been engraved by Mr. Walker with great skill and effect. It is indeed a most agreeable memorial of one who was endeared to many, not only for his professional skill, but for his kind-heartedness and ex-

cellent social qualities.

BOOKS RECEIVED.—Michaud's History of the Crusades, translated from the French by W. Robson: Vol. III., which completes this first English version, and that a very excellent one, of Michaud's admirable history of a series of events which exercised the most important influence on the history of civilisation. The work is rendered more useful by an excellent Index, and an illustrative map of the seat of the war .- Remains of Pagan Saxondom, principally from Tumuli in England, by J. Y. Akerman. Part II. The contents of the present number are a Fibula found near Abingdon, and a remarkable sepulchral urn from the Townley Collection in the British Museum. We are sorry to find that the number of subscribers is not at present sufficient to defray the expenses of a work which pro-

be very useful, as affording the means of como all who are interested in the study of this branch of our national antiquities.

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F. M. K. will probably find particulars of the English Whe inquires about in the Gentleman's Magazine of the severamentioned by him. The foreign names should be sought for latest edition of the Biographic Universeile.

E. A. S. Ban or Bann significs properly an edict or pro-tion — (See Jacob's Law Dictionary and Grimm's Rechts thumer)—but is now in this country only used in that scale proclamations of intended marriages.

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away like dream." — A. Welby Pugia.

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"I wish to recommend it strongly."-T. K. Arnold's Theological Critic.

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TO ALL WHO HAVE FARMS OR

THE GARDENERS' CHRO-

(The Horticultural Part edited by PROF.

Of Saturday, September 18, contains Arti

Apples for tarts Apricots on a north

Applies for faces
Apricots on a north
wail
British Association,
proceedings of
Calendar, horticultural
Charcoal, peat, by Mr.
Lilly
Cheveley fete
Choroseras
Choroseras
Choroseras
Fram accounts, plan
for keeping
Flax crop, composition and economy
of, by Frof. Hodges
Fruit, importance of
light to
Carteners' education

Fungi, development of Gardeners' education Guano, or a substitute Hollyhock, the, by Mr. Edwards Hop, change of sex in, by Mr. Masters (with engraving) Light, importance of Magpies, uses of Melon, Victoria Mice, hollies killed by Mushrooms, hoisonous Mushrooms, hoisonous Mushrooms, horse Onions, Californian Officiality, importation of officers of the sex in the

of Osiers Peas, sweet Peas, sweet Peas, sweet Pears, pyramid Petunias for conservatorics, by Mr. Payne Plants, aclimationg Plants, allitudinal ranges of, in the N. of Ireland, by Prof. Dickie Potato seed

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TOR

RARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." - Cartain Cuttle.

—**No.** 153.7

SATURDAY, OCTOBER 2. 1852.

Price Fourpence. Stamped Edition, 5d.

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Antes.

NOTES ON THE DODO.

Having noticed in your recent Nos. several communications on the subject of the Dodo, which have been elicited by the Queries which I proposed in "N. & Q.," Vol. i., p. 262., allow me to thank your various correspondents for their kindness in supplying me and others with some valuable information. I have already (Vol. i., p. 410., and Vol. ii., p. 24.) noticed the communication of Mr. Singer: the next that I find is by an anonymous correspondent, who signs himself T. J., and who refers me, in answer to Query 7., to Hyde's Historia Religionis Persarum, for a notice of the Dodo existing, A.D. 1700, in the Ashmolean Museum. This passage, however, was well known to me, and is referred to in The Dodo and its Kindred, p. 23.

I therefore pass on to Mr. J. M. VAN MANEN, who in Vol. v., p. 515., refers to Nieuhof's Brasiliaense zee en lantrieze, Amsterdam, 1682, as an original authority on the Dodo. I had already consulted the translation of this work in Churchill's Voyages, vol. ii. p. 354.; but neither it nor the Dutch edition appear to supply original information. There is, I believe, no proof that Nieuhof ever visited Mauritius or saw a Dodo. His figure is evidently reduced from the original one in Piso's edition of Bontius's Historia Naturalis et Medica Indiae Orientalis, 1658, from which almost all the figures given by later compilers were copied. And Nieuhof's description seems also to be little more than a compilation from the accounts of antecedent authors. The only point of interest in it is the derivation, which Nieuhof alone gives us, of the name Dodaers, which refers, as I had conjectured, to the rotundity of the bird's hinder parts and the laziness of its movements. Of the name Dronte, however, he gives us no information, and its etymology is still to seek.

This brings me to my friend Mr. Hoopen's communication, Vol. vi., p. 34., in which he suggests some ingenious and rather recondite heraldic investigations, which may possibly throw light on the question, "Why was the Dodo called a Dronte."

- No. 158.

Mr. Pinkerton, at p. 83. suprd, refers to a passage of Froberville, from which it is evident that a MS, journal by Pingré is still, or was re-cently, in existence. As this MS, brings down the existence of the Solitaire in Rodriguez to as late a date as 1761, it is evidently a very important and valuable document; and I should feel greatly obliged to any of your readers in Paris who can ascertain its whereabouts, and give me any in-formation respecting it. It will probably be found among the archives of the Académie des Sciences, as it is referred to in the Histoire of that Academy for 1776, p. 37, as I have already noticed in The Dodo and its Kindred. p. 65.

I have also to thank Mr. PINKERTON for guiding

me to a published account of the vovage of the Sieur Dubois, and I shall take an early opportunity of comparing the published volume with the MS. belonging to the Zoological Society, and ascer-

taining their identity.

At p. 172. supra, Mr. Pinkerton very justly asks whether the "strange forle" seen by Sir Hamon L'Estrange in London, about 1638, may not have been a Solitaire rather than a Dodo,as I and others had supposed. I had indeed long been aware of the discrepancies between Sir Hamon's description and the features of the true Dodo, as handed down to us by other authorities, but I merely attributed them to the extreme vagueness which attaches to all natural history descriptions of that period. I admit, however, that it is quite as likely that the showman misnamed the bird as that Sir Hamon misdescribed it; and the affinities which it seems to present to the Solitaire of Leguat may perhaps justify us in regarding them as identical. The exhibition in garding them as identical. The exhibition in London of a living Solitaire is, however, quite as interesting a fact as that of a living Dodo, and equally makes us regret that Sir Hamon and his cotemporaries did not give us more circumstantial accounts respecting it.

In concluding this notice of the communications of others, will you allow me to answer one of my own Queries, as to the existence of any additional pictures of the Dodo, by referring to the interest-ing painting which Mr. W. J. Broderip obligingly exhibited last spring to the Zoological Society? Mr. B. has given a full account of it, accompanied by an engraved fac-simile, in the Literary Gazette for March 27, 1852. The picture is by Roland Savery, who has already supplied us with several representations of this bird in different positions, and has here given a back view of the Doduers in a highly characteristic and interesting attitude. The animation of this design furnishes an additional presumption that Savery must have had before him a living specimen, which served as the model for his various pictures.

I will conclude by proposing two more Queries on this subject, in addition to my former ten.

Query 11 .- In the Penny Magazia 1834, it is stated that Mr. Reinagle, artist, had sent the editor a letter re he one day discovered among the ci British Museum "the head and be short thick legs, of a bird, which ins him to be those of the Dodo. Mr. R. ran with the relies to Dr. Shaw, who concurred with him in considering th those of the Dodo, the existence of v to them as no longer questionable. been able to learn what became of th but they ought still to be somewhere Museum." It Mr. Reinagle's remini correct, this statement is of great inte portance, and it is surprising that no been given to it. I therefore beg to there is any reason to suppose that are still "somewhere in the British N.B. Of course they have no reference known Dodo's leg in the Bird Galler never been lost sight of since the day

Query 12.—In Chambers's Edinba. New Series, No. 400. p. 142. for Aug is stated that the Society of Sciences have offered a prize for any further concerning the Dodo. Perhaps Mr. v or some other of your Dutch corresp inform me whether this liberal offer h result?

P.S. - Allow me to take this op observing how greatly your excellent would gain in value it you coul your correspondents more frequently you by their real names instead of by assumed titles. This applies more to those gentlemen who are so ob answer Queries. Their answers fre late to simple matters of fact, which be ashamed of communicating, and v often gain greatly in value if authen real signature. It is surely a false me makes so many learned and well-infor men assume an unmeaning nom-de-gu of their true denominations.

I may mention as an example of the of authenticating information, the case Magazine of Natural History. Th passed in 1837 into the hands of 1 Charlesworth, who, among other refo that his contributors should attach names to their communications. By regulation he shook off a number of blers, induced others to bestow mor their communications, for the accura the publication of their real signature dered them responsible; and he th cleared his magazine from its former t raised it into a first-rate scientific pub TASSAME SARES GALIARD.

Links found in A True and Exact HisLinks for barbadoes, by Richard Ligon,
1673, a passage that may serve
tage direction in the 2d part of
"a vessel of 350 tunns, the master,
locater of London," which sailed from
the 16th June, 1647, and touched
a, "one of the isles of Cape Verd, and
of from the King of Spain to the Portrade for negroes, horses, and cattle,
to be sold at "the Barbadoes." While
I was in harbour, Ligon, and some of
passengers, went on shore and dined
that follows gives an account of the
which this "Portugal" entertained his
ling the repast.

Mendes de Sousa, who assisted the
bing the honours of his house, was the
than board the Achilles, who would wilmade a prize of his charge, if he had
bride the top vagado. I hope this short
the of date, place, circumstances, and
most be considered an unnecessary pre-

being near half done [the Padre, Bernardo, her black attendants, waiting on us], in d fellow whose complexion was raised out Sack, for near that Colour it was; his head nilk-white; his Countenance bold and cheers in his hand, and play'd us for a Novelty, une sares galiard,' a tune in great esteem in fourths dayes; for when Sir John Falstaff Amours to Mistress Doll Tearsheet, Smeake, rempany, the admired fiddlers of that age, Tune, which put a thought into my head; ne and Tune be the Composits of Music, time this Tune had in sayling from Engplace. But we being sufficiently satisfied ind of Harmony, desired a song; which he in as Antique a manner; both savouring Antiquity; no Graces, Double Relishes, opos, or Piano forte's, but plain as a package too, was but of ten strings, and that him in King David's dayes; so that the sis Antique piece pleas'd me beyond mea-. 12.

for the logicians: Was the thought that to our author's head a good hypothetical?

remains for me now to do, is to point ge direction to which I have alluded:

120. Why then, cover, and set them down: thou can'st find out Sneak's noise; Mistress would fain hear some musick, &c.

2nd Draw. I'll see if I can find out Sneak.

Enter Musick.

Page. The musick is come, Sir.
Fal. Let them play; —Play, Sirs.—Sit on my knee,
Doll!" &c.

King Henry IV., Part II. Act II. Sc. 4.

and to refer the reader to the Spectator, No. XI., if he wishes to renew his acquaintance with an affecting tale, founded on facts recorded in an episode in that curious and interesting book, A True and Exact History of the Island of Barbadoes.

P. S.—Is the tune of the Galiard known?
C. FORBES.

Temple.

FOLK LORE IN HULL.

Washing in the same Water. — If two persons wash in the same tub together, they will be sure to "fall out" before they go to bed.

An itching Palm. — That if the palm of your

An itching Pulm. — That if the palm of your hand itches, you will be sure to get some money either given or paid you, soon. Bratus said his friend had an itching palm, that is, he loved money.

money.

Odd Numbers. — They are lucky, except the number 13, which is the most unlucky of numbers.

Tide Time. — A common belief is, that most deaths take place at tide time, or turn of the tide. That children who cannot retain their water may be cured by eating three reasted mice. The

may be cured by eating three roasted mice. The same dish is also a cure for the hooping-cough. I have known them given several times for both complaints, and by respectable people.

complaints, and by respectable people.

Ear-burning. — If your right ear burns, some person is speaking well of you; but if your left ear burns, they are claudering you.

burns, they are slandering you.

To discover the Body of a drowned Person.—

I have twice seen the following means used to recover the body of a drowned person. A penny roll, with a quantity of quicksilver in a bole in the centre, was allowed to float on the water, in the firm belief that it would stand still over the place where the body lay. In neither case did it succeed.

Cuchoo Penny. — If when you hear this bird you turn a penny over in your pocket, you will never be without one until you hear him again.

Crichets. — It is unlucky to kill a cricket.

Beetles. — If you kill a beetle it is sure to rain.

Spider. — There is a small black spider that

Spider. — There is a small black spider that often gets on our clothes or hats; this is called a "money spider," and if you kill it you will be sure to suffer for it by a lack of the needful.

Marriage. — Be sure when you go to get married that you don't go in at one door and out at another, or you will always be unlucky.

The Bridal Bed and the Death Bed. - Whichever goes to sleep first on the marriage night, will be sure to die first; this is as true as scripture, at least they say so.

Marrying and Burying. — Happy is the bride the sun shines on, and blessed is the corpse the

rain falls on.

Cures for Warts. — Steal a piece of meat, rub your warts with it, then hide the meat, and as it decays so will your warts; or, rub them with a "bean swad," then throw the pod away, and as it

decays so will your wart.

It's unlucky to meet a funeral; to rob either a robin or a swallow's nest; to cross your knife and fork, or to upset the saltcellar (if you do the latter you must throw a pinch over your left shoulder, and it renders the unlucky deed of noneffect); to be first wished a merry Christmas or happy new year by a fair man.

Valentine Morn. — You'll marry the man or

the woman, as the case may be, that you meet the

first on Valentine morn.

To give away a knife, a razor, or a pair of scissors to a friend, is to cut their acquaintance, for you are sure to fall out after; therefore you

must take money for them, be it ever so little.

To dream of your Sweetheart.—Take the bladebone of a rabbit and stick nine pins in it, and then put it under your pillow, and you will be sure to

see the object of your affections.

To cut a child's nails before it is twelve months

old is unlucky.

If you wish well to your neighbour's child, when it first comes to your house you must give it a

Hull.

Minor Botes.

MS. Notes in Books. - In a fine copy of the Rituale ad usum Diaccesis Silvanectensis, Auctoritate Illustrissimi ac Reverentlissimi D.D. Joannis Armandi de Roquelaure Episcopi Silvanectensis edi-tum, in my possession, is the following note upon the fly-leaf, which appears to me worthy of preservation in your columns:

"Liber hic ab Illustrissimo Domino Joanne Armando de Roquelaure Archiepiscopo Mechliniensi (olim Episcopo Sylvanectensi), datus fuerat Dono Amplissimo Domino Joanni Francisco Glusleno Hulen ejus Vicario Generali, qui ætate sexaginta et octo annorum vita functus est anno 1815 die 16ta Junii mane circa quintam postquam annis quadraginta seminario Mechli-niensi præsidisset Doctrinà, zelo discreto, et vitæ perfectæ exemplo: et mihi alumno ejus et amico proprià ejusdem præsidis et amici memoria oblatus est pretiosus hic liber ab ejus ultimæ voluntatis executore pro pretio a me æstimando quandoquidem Con ventum Filiarum Charitatis ab Aminstitutum ex asse herredem focurat. Ita est M. R. S past, ad I'm Cotia,"

The volume is a quarto, printed at Typis Nicolai des Rocques... Macan privilegio Regis." In some instructiona teria Baptismi" is the following curin relative to filling the font:

" Quod si aqua conglaciata sit, caret [i... ut liquefiat: sin autem ex parte congelinimium frigida; poterit parum aque me benedictæ calefacere, & admiscere aque se vasculo ad id parato, & eâ tepefactă uti ad le ne noceat infanti."—Page 7.

In the office for baptism is an add cumstantes in the vulgar tongue (Free questions and responses, Abrenustias & are permitted to be put either in Latin Silvanectis is the latinized name of Sea department of the Oise.

W. Sparrow Smel

"Clamour your Tongues," Winter's Tele Sc. 3. — This phrase has given much of the commentators of Shakspeare. reading has induced me to believe that "clamour" is a misprint for the word "c where the h has been mistaken for an in Cotgrave that the word "chommer" from work, and is exactly the sense r this passage, "Hold your tongues." Me words were in common use in Shakspo of which this is likely to have been Monnoye, explaining the word "chom "être en repos."

Another curious instance of a ty error occurs in Henry IV., Act III. Sc

"Then happy low, lie down," which is placed in contrast to regal di manifestly signifies

" Then happy lowly clown, Uneasy is the head that wears a c

The word lowly was formerly written any one who will take the trouble m that in careless writing the word clow easily corrupted into down, by an app of the curve of the letter c to the letter Again, in a passage in Julius Casar.

" And crimson'd in thy lethe."

Is not this a misprint for dethe, "death JAME

"I wait but for my guard."—Vide S King Henry V., Act IV. Sc. 2., the last the scene:

" I wait but for my guard: on to the fie

appear by the context that this

r my guidon: to the field," &c.?

his note on this passage, comes we reading, but does not quite sen seems at a loss to know the A guidon is well known to be a is so called even now in some of sents.

ce to know if this is the first time seen thought of, and, if not, where shed? Also, if any reading can nore likely to give the author's C. H.

2.—One hundred years since the ber was remarkable for consisting days, and for not having a full

extract from Parker's Ephemeris
fore me:—

ptember hath 19 days.

- . . 15 day at 1 after. . . 23 day at 1 after.
- . . 30 day at 2 after.

and others.	Moon south.	Moon sets.
oot	3 A 37	8 4 7
urnt	4 26	8 24

act of parliament passed in the four-Majesty's reign, and in the year of a Old Style ceases here and the New onsequently the next day, which in ould have been the 3rd, is now to; so that all the intermediate nomi-2nd to the 14th are omitted, or rather ear, and the month contains no more i, as the title at the head expresses.

ie New Style begins-

			_		
)S8 .	•	٠	5	15	9 ▲ 28
	•	•	6	3	10 18

HANS.

or.—In making recently a curof the monuments in Worcester
with the name of the sculptor of
to the memory of a former bishop
ho died in the year 1591. On the
is inscribed—

"Antoni . Tolli Me x Fecit." Can you, Mr. Editor, or any of your learned correspondents, give any account of this individual? J. B. WRITBORNE.

Aueries.

MONUMENT OF EICHARD STRONGBOW.

Will you have the kindness to insert, in "N. & Q.," the following extract taken from Thomas Cromwell's Excursions through Ireland, vol. i.:

"In the nave (Christ's Cathedral, Dublin) are several monuments, one of which, bearing figures said to represent Richard Strongbow and his wife Eva, has the following inscription:

'THIS: AVNCYENT. MONVMENT: OF: RYCHARD: STRANGBOWE: CALLED: COMES: STRANGVLENSIS: LORD: OF: CHEFSTO: AND: OGNY: THE: FIRST: AND: FRYNCIFALL: INVADER: OF: IRELAND: 1169: QUI: OBIIT: 1177: THE: MONVMENT: WAS: BROKEN: BY: THE: FALL: OF: THE: ROFF: AND: BODYE: OF: CHRISTES: CHURCHE: IN: ANO: 1562: AND. SRT: YF: AGATNE: AT: THE: CHARGYS: OF: THE: RIGHT; HONORABLE: SR: HENRI: SYDNEY: ENYGHT: OF: THE: NOBLE: ORDER: LE: FRESIDENT: OF: WAILES: LE: DEFUTY: OF: IRELAND: 1570."

But doubts have been entertained whether the illustrious chieftain was actually buried in this cathedral, and, if he were, whether this has been correctly stated to be his monument. Leland mentions an epitaph, 'Hic jacet Ricus Strongbow,' &c., as occurring on the walls of the chapter-house in Gloucester Cathedral: but the testimony of Giraldus Cambrensis, a cotemporary historian, who expressly states that his obsequies were celebrated ' in ecclesia Sanctee Trinitatis, think, should prevent further question as to the place of his interment. As to the identity of the monument, Sir Richard Hoare remarks that 'though the generality of authors seem to think that Strongbow was buried in Christ's Church, still some doubt may be entertained if this effigy has been rightly attributed to him. The knight bears on his shield the following arms. : viz. "Argent, on a chief azure, three crosses crosslets fitchée of the field." On referring to Enderbie, and also to an ancient manuscript by George Owen, I find that the arms of this chieftain were, "Or, three chevrons gules, a crescent for difference." How then can this be the a crescent for difference." effigy of Strongbow?'"

It is well known that he was surnamed Strongbow on account of his strength and skill in archery; and it is even said that his arms were so long that he could touch his knees, when in an erect position, with the palms of his hands. He married the daughter of Dermot MacMurchad, King of Leinster, and had issue a daughter. His father was Gilbert de Clare, created Earl of Pembroke and Lord of Striguil, in 1139, who was nephew of Walter Fitz-Richard de Clare, Lord of Chepstow, the founder of Tintern Abbey.

the founder of Tintern Abbey.

The accounts of Richard Strongbow's burialplace being so conflicting, I was induced to send
this Query, hoping that some of your correspondents will unravel the mystery.

MARQUE.

MEDALLIC QUERTES.

I shall feel much obliged if any of the contributors to "N. & Q." can inform me —

1. To which of the Alphonsos the following coin, which is of gold the size of a sovereign, but much thinner, must be attributed: — Ob. Shield of arms crowned, "Alfonsus Dei Gracie Regis." Rev. A cross in a bordure of four arches, "Alfonsus Dei Gr.+Cruxatus?" The legend on either side is rather perplexing and worthy of note, as well as the repetition of the name, which is unusual. It was found on the northern shore of Mount's Bay, after a severe gale which displaced the shingle; is in a fine state of preservation; and, from the form of the letters, apparently of the fourteenth century. This would give it to Alphonso IV.; and the reverse may have reference to the assistance he rendered Alphonso XI. of Spain against the Moors. But this is mere conjecture, as I have not been able to meet with any work on Portuguese coins.

2. What is to be understood by the word "FERT,"

2. What is to be understood by the word "FERT," which is repeated three times on the edge of the larger Sardinian silver coins? I am aware that it has been read "Fortitudo Ejus Rempublicam tenet;" but this appears rather forced, as there is never any mark of separation between the letters.

3. The meaning of the word Bilaeum on the following piece of money, which is diamond-shaped, and about the size of a sixpence. Ob. "Post Tenebras Lux," 1517. Rev. "1v. Bilaeum Argentoratense, 1617." At the sale of Mr. Moule's coins in June last, it was inadvertently classed, probably from its bearing the well-known motto of Geneva, with the coins of Switzerland; but it evidently belongs to Strasburg (Argentoratum). The motto and date on the obverse refer to the theses enunciated in that year by Luther against the sale of Indulgences; Strasburg, by commemorating on its coins the centenary of that event, wishing to express its attachment to the principles of the Reformation. Quære, Does Bilaeum mean Billon, which is pronounced by the French trisyllabically Bi-leon? Ducange probably gives the word: but I have not the Glossarium by me to refer to. The "iv." may stand for four groschen.

4. I should be glad to gain some information respecting a medal which has in the field a church with a crocketted spire surmounted by a cock rising from a massive tower, and over, I presume, its eastern end an elevated cross. Legend: "Stet Protectore Jehova." Rev. The symbolic scrpent, typical of eternity, held at equal distances by three hands with ruffles turned back, inclosed in an outer circle. Legend: "Love as Brethren." I should assign this to the middle of the seventeenth century, but am desirous to know on what occasion it was struck.

John J. A. Boase.

P.S.—I should like to call attention again to the inquiry by J. N. C. in Vol. iv., p. 40. W. T., in

Vel. iv., p. 142, suggested that Ackey Twee the African gold-dust trade, for which is weight is used of 20 Jr grains Troy, call If we accept this as the true solution, awkwardly prefixed to Ackey Trade a reference to some higher denomination but I have only met with the piece des J. N. C. Quære, Where and for whom struck? A note to this, seeing the decent as 1818, may reasonably be Such coins could scarcely be current in a possessions without the cognisance of the authorities; and an inquiry at the Mi probably be successful. Quære also, has Ackey any connexion with Accra, the medently native) of the English fortified situated nearly in the centre of the Gold Alverton Vean, Pensance.

ANTI-JACOBIN SONG.

"As I was a-walking through fair London
I saw an old woman sit spinning of tim
I thought her invention was wondrously;
The thread that she spun was so excelle
Her hair it was like the blossoms of May,
Her countenance also most fair to belok

Her countenance also most fair to behol And as she keeps spinning and merrily sin Great news to the Tories, I have to unfor The Pope

And on with the rabble came old father Re With his bald shining pate, close at his a They talked about things, of subjects and k As if all their vain glory was mounted on v

The above song is traditionary in Suffol families of the old Covenanters, among we branch of that from which Oliver Cromwe his wife may be numbered. I should be through the medium of "N. & Q.," to be missing words supplied. The air is still im on my memory as it was reported to have sung more than a century ago by a very agwith fair complexion, and long white haing down to his shoulders; his voice, thoug feeble, was clear; and it was not without that he performed the trills and shakes refor the due performance of the air. At the each verse, he cast a timid glance arout cried, "Silence, gentlemen! silence, gentle as if he had been accustomed to some demition of approbation or reproof, though none ever had ever been offered at the period reto.

Greenwich.

WINHALL MONUMENT AND QUARTERING OF

There is a monument in Winchester Catl about which I should be glad to receive sor

L is the figure of a knight in ring s allettes, rarely found on stone effige lateral and plain. The surcoat is well as behind, and entirely hides ther part of Edward L's reign. street, says Edward III.; for on it Milner (vol. ii. p. 75.) and adds a few words about the

ment, gorged with collars and bells. t three garbs, for the princely family of high was Captal de la Buch (Bouch Piers Laight of the Garter of the first creation Hie jacet Willielmus comes de In-Wineall.

h lies upon the river (near Winchester), been formerly insulated."

Winnall" (Verger's account). "Wynname of the place in the Records. It I Winnall. John de Foix, son of the a Busche, was, according to Dugdale pt), created Earl of Kendal c. 1449. , out of this, have created an Earl of The knight was probably Dominus de

of Pembroke, who died 22 Edward III., rs and Valences quarterly.

n earlier well-authenticated instance equarterly? Yorke (Union of Honour, epresents the arms of Hugh Despeuser, nchester (who was beheaded 1326); llwyn (Archæological Journal, vol. iii. ad at Meath encaustic tiles with arings; among these Despenser quarth was part of the possessions of l of Gloucester, whose sister and corried to Hugh Despenser the younger, ecuted 1326. The arms on the tile son's, who married a Montacute, and re on another. This son, Hugh the n 1348.

g to Yorke, the De Foix arms were ulls, as Milner calls them. Perhaps martered earlier on the Continent than

Minor Queries.

Nobleman in the Service of Henri A French MS. of 1653, which as Henri notes another MS. journal, a writer of Henry IV. of France, and resident at s that "M. de Vardes left Dieppe the 1589, to join the king (Henry IV.). th him a young English lord, whose ted of seven horses very magnificently nd of several men so well armed that dmired the followers of that stranger.'

Can any of the readers of "N. & Q." inform me who this lord was, and whether the Mémoires of the time mention any one who took service with Henry IV. in 1589?

Southwark.

"The Shift Shifted." - On the 10th of December, 1716, Isaac Dalton being convicted a second time for publishing The Shift Shifted, was sentenced to stand in the pillory in Newgate Street, fined twenty marks, and to be imprisoned a year after his first imprisonment expired. Any one of your subscribers who can state the nature of this publication will oblige your constant reader

W. D. HAGGARD.

The Chaunting of Jurors.—It appears by a petition which was presented to the Court of Exchequer in Ireland, in the year 1669, by John Voyle, "a poore distressed Englishman" from Pembrokeshire, stating that he "beinge a young slipp, parted from his friends in England and came to Dublin, where he met with a Captain George Pardon, who took him to the county of Clare, and bound him apprentice to a ship carpenter; that a difference arose between the captain and the carpenter, and the captain sent the petitioner to gaol, who had no friends to bail him; that he was accused of perjury by the captain, indicted, found guilty, fined 201, and committed to the county gaol, where he has remained in irons, living upon the charity of good people since the 9th of January, 1667." It further appears by a certificate of several justices of the peace, that the petitioner traversed the indictment at the quarter sessions, and was found guilty upon the evidence

" of one that tooke his oath to give evidence for the King, but said nothing materiall in the least to prove the same, but yet the jury found him guilty, at which the Bench admireing cailed them to goe back and chaust further on it, and since there was no evidence, to make a return suitable, but they refused."

May I take leave to ask. Is it meant by the word "chaunt" that the jury should further deliberate, and has the word been used in England in that sense?

Dublin.

Remarkable Voyage. - In Fournier's Hydrography, book iv. chap. v., edit. 1643, is the follow-

ing passage:

" Nous scavons que les Anglois ont fait plus de 800 lieues sans voir terre dans une chaloupe pour traverser des Isles Bermude en Ireland, par une mer des plus faschieuses que soient au monde, que si une chaloupe de 3 tonneau a peu tenir des hommes et de vivres suffisants pour un tel traiet : pourquoi les anciens n'aurontils peu faire le mesme," &c.

Is there any mention of any such voyage being performed, and, if so, what was the date, by whom, and on what account was it undertaken?

Père Fournier also says (on the authority of Claudian) that the English are so fond of the sea "qu'ils se plaisoient mesme à porter des habits de couleur de mer." E. N. W.

Southwark.

"A Hair of the Dog that bit you."—Was it customary with our forefathers to cure a victim of dog's teeth with a hair of the offending animal?

dog's teeth with a hair of the offending animal?

The "hair of the dog" now means, the "wee sup o' whiskey" which is taken as a cure, by one who has been a victim of "dog's nose." TECEDE.

Bibere Papaliter, to drink like a Pope. What Piscator gave origin to this expression? R. W. F.

"Caulam deme, volat."—Who was the author of the following lines:

"Caudam deme, volat: caput aufer, splendet in armis; Totum sume, fluit; viscera tolle, dolet."

(Answer Vulturnus.)

J. R. RELTON.

Oblations.—In Herrick's Fairy Land (Clarke's edit., London, 1844, vol. ii. p. 73.) occur the following lines:

"They have their book of homilies; And other scriptures, that design A short but righteous discipline. The bason stands the board upon To take the free oblation; A little pindust which they hold More precious than we prize our gold. Which charity they give to many Poor of the parish, if there's any."

The use of the word "oblation," for alms offered for the poor, is curious. Does it occur in this sense in other writers of the seventeenth century?

W. E.

Eiebreis. — Sandys (Travels, pp. 67, 68.) says: "Into the same hue do they dy their eiebreis and eye-browes," &c.

Eiebreis appears to mean eyelashes. Is the word found in any dictionary, and what is its derivation? In Halliwell I find "eye-brekes=eyelids," North. Also "eye-breen=eyebrows," Lanc. INTEGER.

Huguenots in Ireland.—I am very anxious to obtain information relative to the settlement of Huguenots in different parts of Ireland. Can any of your numerous correspondents direct me to MSS. or printed works which furnish materials in extenso, or incidental, and which throw light on this eventful movement?

CLEBICUS (D.)

The Duchesse de Chevreuse swimming across the Thames. — Allow me to inquire if any reader of "N. & Q." can refer me to some account of this feat, performed by the Duchess of Chevreuse, and celebrated by Sir John Mennis in his Musarum Deliciæ, Lond. 1656, pages 49 and 50. Her hus-

band, the Duke of Chevreuse, was ambassador extraordinary from Louis XIII., to be present at the solemnisation of the marriage of Charles I. with Henrietta Maria, on May 13, 1625; and he was elected K.G. July 4, and installed Dec. 13, 1625. The Duchess was a great favourite with Charles I.'s queen, and was present when Prince Charles * was inaugurated K.G. in 1638, and the queen and the duchess were the only persons allowed to she seated while the election of the young prince was proceeding. (Parentalis of Sir C. Wren.) She had while in France rendered herself obnoxious to the hatred of Richelieu, and the sanguinary cardinal had despatched his guard to arrest her, when, finding herself very closely pursued, she crossed the river Somme à la may, and escaped to Calais and England: but what induced her to swim across the Thames does not appear. She was very beautiful, and was a woman of most licentious gallantry. Her greatest favourite in England was the first Duke of Buckingham (the favourite of James I.), who was assassinated by Felton in 1628. Much may be seen concerning this lady in Mémoires du Cardinal de Retz, Mémoires de Guy Joli et Mme. la Duchesse de Nemours, Finetti Philoxenis, &c.

The Duke of Chevreuse died in 1657; the Duchess in 1679, aged seventy-nine years.

Richmond, Surrey.

"Hardened and Annealed." — Can any of your correspondents inform me whence the annexed quotation is taken; it occurs in the Rev. C. J. Abraham's Lenten Lectures, lect. xv.:

"Like as an earthly parent sends us out into the world by degrees to be 'hardened and annealed, while on the stithy grows the steel.'"

H.T

Cawarden Family.—I should feel greatly obliged to any of your readers who would refer me to pedigrees (MS. or printed) of the Cawarden α Carwardine family of Herefordshire.

C. K.P.

Newport, Essex.

The Dutch East-India Company.—The common source of information on the early voyages of the Dutch East-India Company is the work entitled Recueil des voiages qui ont servi à l'établissement et aux progrès de la compagnie des Indes Orientales, formée dans les Provinces-Unies des Païs-Bas, which was edited by Constantin de Renneville, and printed at Amsterdam in 1702, 1725, &c.

On an examination of the Begin ende voortgangs van de vereenhigde Nederlantsche geoctroyeer de Oost-Indische Compagnie, 1646, oblong folio, two volumes, it proves to be the original of the French work — a circumstance which seems to have escaped all our bibliographers.

^{*} Charles II., then eight years old.

The imprint of the Dutch work is merely Gedruckt in den Jaere 1646. Under what sanction was it produced? By whom was it edited? Where was it printed? These are important questions with regard to all historical works; and which, in this instance, I can nowhere find answered. The volumes appear in the Bibliotheca exquilissima of Pierre Vander Aa, which was published at Leyden in 1729, but the catalogue affords no information beyond the title of the work. It could not have been a surreptitious publication, as it contains about 220 plates.

Doubtless the editor of the Dutch work availed himself of the folio narratives which were edited by Girard de Veer, G.—M.—A.—W.—L. and others, and printed at Amsterdam by Cornille Nicolas; but I conceive he had also access to official documents.

BOLTON CORNEY.

Church Bells.—I have seen it stated that Frater Johannes Drabicius, in his book De Calo et Calesti Statû, printed at Mentz in 1718, employs 425 pages to prove that the employment of the blest in heaven will be in the continual ringing of bells. Is this a fact? and can any of your readers give any information respecting the book and its writer?

E. A. H. L.

The Irish Convocation.—When were the last meetings of the Irish Convocation held? What was the nature and constitution of the Irish Convocation? and where can I find any record of their transactions? W. Fraser.

Marriage of Greeks in England. — Many respectable Greek merchants have, within the last twenty years, settled in England; and several marriages have taken place amongst them.

The marriage ceremony having been performed in their own dwellings, and, as I understand, without any licence or previous ceremony, either in a church or before a registrar—

Query, how is the issue of such marriages legitimised in England, the Greeks being neither Jews nor Quakers? P. P.

Walter Haddon.—He was one of the masters of the Court of Requests in the time of Queen Elizabeth. Are there any more particulars extant concerning him? and what is the date of his death? His widow became the wife of Sir Henry Cobham: what is the date of this marriage? Sir Henry died, leaving her surviving: what is the date of his death? and was he any branch of the Cobham family mentioned in Dugdale? W. H. HART.

Mingr Queries Answered.

Catching a Tartar. — What is the earliest instance of the use of this expression? It is of such

frequent occurrence that I need cite but a single passage from a recent publication:

"When we accommodate Christianity to corrupt human nature, instead of gaining those whom we strive to conciliate, we are in danger of losing our own faith. We are like the man who boasted of baving 'caught a Tartar,' when the fact was that the Tartar caught him." — Cautions for the Times, p. 83., by Professor Fitzgerald, under the superintendence and revision of Archbishop Whately.

EIRIONNACH.

[Grose says, "This saying originated from a story of an Irish soldier in the Imperial service, who, in a battle against the Turks, called out to his comrade that he had caught a Tartar. 'Bring him along, then,' said he. 'He won't come,' answered Paddy. 'Then come along yourself,' replied his comrade. 'Arrah,' cried he, 'but he won't let me.'"]

Derivation of "Huguenot."—What is the derivation of the term Huguenot; and has the following circumstance any bearing on it?

In the Vita S. Irenæi, Op., ed. Lutet. (Paris), 1675, in describing the infamous desecration of him who was the great assailant of the Gnostic heresies, the writer says:

" Qui Gnosticos represserat, ejus reliquiæ Hu-Gnosticorum cruentatas jam pridem sanguine bonorum ac barbaras manus, effugere non potuerunt."

And this term *Hu-Gnostici* is deliberately retained in the notes through the edition above named.

M. A.

[An interesting article on the derivation of Huguenot will be found in the *Encyclopedia Metropolitana*, vol. xx. p. 381. Pasquier, in his *Recherches de la France*, vol. viii. p. 59., has an entire chapter on the origin of the name.]

Rev. Peter Layng.—I have a quarto volume entitled Several Pieces in Prose and Verse, by Mr. Layng, 1748. It is marked rare, and priced highly by Lowndes and others. There is also, in the British Museum, a pamphlet entitled The Judgment of Hercules, &c., by Rev. Peter Layng, 4to.: Eton, 1748; but I have in vain sought there and elsewhere for a curious satirical poem by the same author, called The Rod. Can any of your correspondents inform me where this may be seen, and also communicate some particulars of its author? He was M.A. and rector of Everton, Northamptonshire.

[The Rod, a Poem, 4to., Oxford, 1754, is in the Douce Collection. In the catalogue it is attributed to the Rev. Henry Layng, of New College, Oxford. There appears to have been another Henry Layng, of Balliol College, and rector of Paulerspury in Northamptonshire, who flourished about this time, and projected a translation of Tasso, and translated a part of Homer for Pope. Consult Baker's Northamptonshire, vol. ii. part v. p. 205., and Gent. Mag., vol. lxiii.

The Rev. Peter Layng was Fellow of pp. **292**. 39**2**. King's College, Cambridge. See an epigram on him in Cole's MSS., vol. xxxi. p. 131.]

Coventry.—Whence the origin of the expression of "Putting one in Coventry?" A friend informs me he has always understood that it took its rise thus: If a soldier was found to be a coward he was sent to Coventry, as being a central town of England, and a place where he was least likely to be exposed to the terrors of an unfriendly army. Is it even so? or is it derived from the French word couvent, a convent, which seems to me more apposite, as signifying seclusion from the rest of mankind?

Islington.

[The best explanation of this expression is that given in The Beauties of England and Wales, vol. xv. part ii. p. 168. "The inhabitants of Coventry were formerly most decidedly averse from any correspondence with the military quartered within their limits. A female known to speak to a man in a scarlet coat became directly the object of town scandal. So rigidly indeed did the natives abstain from communication with all who bore his Majesty's military commission, that officers were here confined to the interchanges of the mess-room; and in the mess-room the term of 'sending a man to Coventry, if you wish to shut him from society, probably originated."]

Bonnyclubber. - Strafford, writing to Lord Cottington in 1635, highly extols this drink:

"It is the bravest, freshest drink you ever tasted. Your Spanish Don would, in the heats of Madrid, hang his nose and shake his beard an hour over every sup he took of it, and take it to be the drink of the gods all the while." - Lord Strafford's Letters, vol. i. p. 441.

" We scorn, for want of talk, to jabber Of parties o'er our Bonnyclabber.' The Intelligencer, No. 8.: Lond, 1730.

Of what was this drink composed?

MARICONDA.

[Todd derives it from the Irish baine (milk), and clubar (mire), a word used in Ireland for sour butter-From Ben Jonson it would seem to have been beer and butter-milk mixed together:

" That driven down

With beer and butter-milk, mingled together, . . . To drink such balderdash, or bonny-clapper!

The New Inn, Act I. Sc. 1.]

Bassano's "Church Notes." - Where are Bassano's Church Notes, so often quoted by the Lysons in their Magna Britannia (Derbyshire), to be found? and do they refer exclusively to the county of Derby?

Manchester.

t p. 2. of the volume quoted by our correspondent, rsom say, "We have supplied some notices of from a volume of Church notes, taken about the

ear 1710, by Francis Bassano, a herald painter of Derby, which we purchased some years since, with a collection of Cheshire MSS., and which it is our intention to deposit in the Heralds' College."]

Degradation from Holy Orders. — Is there any instance in the Church of England, since the Reformation, of a priest having been degraded or deposed from his orders? What ceremony has been or would be used in such a case? The thirty-eighth Canon provides such a deposition, as a final punishment for "revolting W. FRACE after subscription."

[Dr. Alexander Leighton, author of Zion's Plea, vas degraded in the High Commission Court, Nov. 9, 1880. See Rushworth's Hist. Collect., vol. i. part ii. pp. 56, 57.; and An Epitome or Briefe Discoverie of the Great Treath of Dr. Leighton, p. 82. 4to. 1646. For the vari forms of deprivation of clergy, consult Gibson's Codes, pp. 1068. and 1443.]

The Duc de Normandie, who pretended to be the Dauphin, son of Louis XVI. He resided in England for some time, and died at Delft in 1845. Is there any account of his life to be met with?

W. H. HART.

New Cross, Hatcham.

[See Biographie de Louis-Charles de France, ex-Det de Normandie, Fils de Louis XVI., connu sous le Non de L'ex-Buron de Richemont. Tirée des Mémoires du contemporain, qui se trouvent Rue Neuve-Saint-Merri S. 12110., Paris, 1848, pp. 24. Consult also " N. & Q., Vol. iv., pp. 149. 195.]

Replies.

LEGEND OF SIR RICHARD BAKER.

(Vol. ii., p. 67.)

I do not know whether you may think it worth while to refer now to any thing which appeared so long ago as in your 35th Number; but should you be so disposed, you have it in your power to correct some very extraordinary errors committed by your correspondents. I allude to the article at p. 67., headed "Folk Lore," and purporting to give an account of what the writer saw and heard in Cranbrook Church with regard to Sir Richard Baker and his monument.

There does not appear to have been any me-morial whatever of the Bakers in Cranbrook Church before the year 1736, when a cumbrons but costly monument was erected in the south aisle by John Baker Dowel, a descendant. position of this monument was found to be so inconvenient, that some few years ago it was removed to the south chancel, where it at present stands. And now for your correspondent F. L. She says, she saw suspended over his tomb, the gauntlet, gloves, helmet, spurs, &c. of the deceased; and what particularly attracted her attention was, that the gloves were red. These red gloves are made the foundation of a very pretty story, which is said to be well known at Cranbrook as a tradition. Perhaps you will scarcely believe me, when I say that the whole of this is a pure fiction. There are not, nor ever were there, any gauntlet, gloves, or other monumental insignia of any kind, suspended over Baker's monument, nor even within sight of it. The banners, helmets, gauntlets, shields, swords, &c., which are the only things of the kind that F. L. could have seen, are in another chancel, and all belong to the ancient family of Roberts of Glassenbury in Cranbrook; as the crest on the helmets, and the blazon on the shields and tabard, undeniably prove.

Having restored to their rightful owner these

red gloves - which, by-the-bye, are more brown than red—let us go to the tradition. The story is wholly unknown in Cranbrook, and I do not believe that F. L. could have heard it there. The only traditional story, which I can discover, relating to the Bakers is this: — Sir John Baker, who was Chancellor of the Exchequer and Privy Coun-sellor to Henry VIII., Edward VI., and Queen Mary, is said to have rendered himself very obmoxious in consequence of the very prominent part he took in oppressing the followers of the Reformed religion. He, it is said, had procured an order for the burning two culprits, and would have certainly carried the order into execution but that the death of the queen disappointed his intentions. It is said that the news of the queen's death reached him at a spot where three roads met, and which is now known by the name of Baker's Cross. Whether there be any truth in this legend, I cannot say; but most probably he obtained the name of Bloody Baker as being the known enemy of the Reformers, and in the same way as his royal mistress obtained the name of Bloody Mary. F. B—w. Bloody Mary.

"THE GOOD OLD CAUSE."

(Vol. vi., pp. 74. 180.)

After the death of Cromwell, the Rump Parliament having been restored by

"The Colonels of the democratical faction,—presently declare the secret and mystery of the government, which, with no less vanity than impudence, they stiled The Good Old Cause."— Hist. of the Composing the Affairs of England, p. 5. by Thos. Skinner, M.D.: London, 1685.

"Liberty, Conscience, A glorious Nation, The Good Old Cause, and such specious names are made use of—
Nee quisquam alienum servitium et dominationem concupivit, ut non eadem ista vocabula usurparit.'—
Thesic. . . . I lately set forth a lively pattern of the Spurious Old Cause pretended to be revived and vindented by the fine epageant or now-sitting ghost of

the long-since departed Long Parliament."—Mola Asinaria, by Mr. Saml. Butler, printed privately anno 1659, reprinted anno 1715.

"He lived and died a Colonel,
And for The Good Old Cause stood buff,
'Gainst many a bitter kick and cuff."

Hudibras's Epitaph.

In a book which professes to be The Third and Last Volume of Posthumous Works, written by Mr. Samuel Butler: London, printed for Sam. Briscoe, 1717, 32mo., we find the following:

"A Coffin for The Good Old Cause; or, A Sober Word by way of Caution to the Parliament and Army, or such in both as have prayed, fought, and bled for their Preservation. Written by Sir Samuel Luke; printed in the year 1660."

In an admirable series of papers which appeared weekly, Lond., 1717 and 1718, occurs the following passage, the writer treating of the 29th of May:

"A day that not only restored our laws and rightful monarch, but rung the knell of a wild democracy, and delivered us from a mechanic ministry of Jcreboam's Calves: a promiscuous Rout of Coblers, Weavers, and Tinkers, the refuse of Shop-boards, Looms, and Woolcombers, that had set up a Church Militant of Booted Apostles; that had rifled the Ecclesiastical Revenues, and could alternately Preach and Fight, and blasphemously call upon God to sanctify the greatest Rebellion and the grossest Rogueries that ever the Sun beheld. Yet these Priests of Baal had so poisoned the minds of the populace with such delusive Enchantments that from Rings, Bodkins, and Thimbles, like the Israelitish Calf of old, would start up a troop of horse to reinforce the Saints; who would plunder and pray, cut throats and sequester, in the name of God and The Good Old Cause."— P. 201.

"The subtil Presbyter . . . covers the hardest villanies with the softest names: Perjury with him is meritorious, if it advances The Old Cause; and murder an accomplishment, if the Work of the Covenant be concerned."—The Scourge: London, 1720, p. 268.

Jarltzberg.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(Continued from pp. 278. 296.)

The prepared glass having been exposed for the proper period to the action of the light, the next step is to develop the latent picture. The hands being now inserted through the loose sleeves of the camera, the picture is to be held horizontally in the left hand, and the developing fluid before described, consisting either of the pyrogallic acid solution alone, or in combination with the protonitrate of iron, should be immediately applied. In the case of the lens being a slow-acting one, the collodion often becomes nearly dry during the period it has been removed from the bath; and is

is very difficult to cause the free flow of any liquid upon it, and consequently the picture becomes stained. This may be remedied by previously immersing the glass again into the bath, and immediately removing it. This is, however, attended with delay, and with increased risk of disturbing the fine collodion film.

It has been recommended to take the picture by using a bath made of plate glass for the nitrate of silver, and then placing the bath, with the prepared collodion glass in it, so that the latter is in the exact focus of the lens; the bath being so adapted, that the prepared collodion glass will stand exactly on the spot on which the image had been previously ascertained on the ground glass. For large pictures this use of the bath may be desirable, but it possesses no advantages for pictures of the ordinary size; and I believe the light is much slower in its action on the collodion plate

than when such plate is not so immersed.

After the application of the developing fluid, the image sometimes starts out immediately; at other times, two or three minutes may elapse before it fully takes place: and at this period of the operation, it requires some little practice to know to what extent to allow the chemical action to proceed. This can always be readily ascertained when the manipulator has the opportunity of removing the plate to an open room, by holding a piece of white paper below the picture, because all positives on glass become negatives when seen through.

The image being perfectly produced, the hyposulphate of soda solution should now be applied, which will remove the iodide of silver entirely from all parts which have not been acted upon by the rays of light: and it becomes safe to expose the plate to the open atmosphere, to freely wash it, which, if properly done, renders the picture quite permanent. Up to the final period of the operation no washing is requisite: it prevents rather than assists in the necessary chemical action.

than assists in the necessary chemical action.

In out-door excursions it is well to have a box adapted so as to pack in the interior space of the camera, formed with groves similar to microscopic slide boxes, into which the pictures may be placed after being taken; and these at leisure may be well protected with a transparent varnish, or painted over with a soft brush with black lacquer. After this, they may be backed with a piece of common black velvet, which forms a perfectly durable protection from any injury. Any of the ordinary transparent varnishes may be used for the negatives, when time is not an object; but from such varnishes remaining frequently a long time without becoming hard, I have destroyed many pictures, by too suddenly using them when the surface has appeared hard; and I therefore recommend the following varnish, which possesse every requisite. It flows over the picture

most readily, and must be used as the collodion

Powder two drachms of amber, and macerate it in two ounces of chloroform for two or three days; shake it often, and filter off for use through thin blotting-paper. The chloroform dissolves a hard resin from the amber, leaving its bituminous components untouched. This varnish, when well made, very greatly improves all collodion pictures, as it forms on them a delicate coating almost as hard as the glass itself, which effectually protects the picture from all future danger.

Another varnish may be made by macerating the common amber of commerce in naphth or benzole. It does not dry so rapidly as the preceding, and has some colour; but where large surfaces are to be covered it is, from its comparative cheapness, a desirable coating, as it forms a perfect protection to the picture.

Postponing for the present any directions for the paper process, or for printing on paper from glass negatives, and trusting that the directions I have already given have been sufficiently explicit. I would again caution the operator to be very careful in observing the greatest cleanliness. The whole process being a series of chemical decompositions, any of the fluids having accidentally come in contact with the others, that decomposition must necessarily have taken place to some degree, which, to be successful, ought only to occur at the moment of operation.

at the moment of operation.

The hyposulphate of soda being the agent of fixing the picture, which it does by destroying all the iodide, is the one to be especially guarded against, as the slightest intermixture of it with the other chemicals will infallibly spoil them.

other chemicals will infallibly spoil them.

In the after washing of the pictures, if the hyposulphate of soda is not thoroughly removed, the collodion becomes rotten, and the pictures are soon destroyed by its action. There is no fear of using too much water in washing the picture, so long as it is poured on to the centre of it, and not allowed to wash between the collodion and the glass, by which the film is often torn and removed.

HUGH W. DIAMOND.

(To be continued.)

CURIOUS MISTRANSLATION, ETC. (Vol. vi., p. 51.)

My own cursory reading would enable me to compile a small volume of such blunders; but confining myself to a very few, I shall adduce the following, because of no remote commission, and in works where least excusable, because the assumed guide of readers.

In the Foreign Review, No. XLI., under the article of "Mémoires sur la Reine Hortense" (the mother of Louis Napoleon), at p. 204., it is stated

that during the occupation of Paris in 1814 by the Allied Powers, this queen's hotel was taken pos-session of by the Prussians. "The floor," adds he reviewer, "on which was situated her apartnent, was inhabited," &c., which is precisely the everse of the original: where inhabité, contrary o what would strike an English ear or eye, means minhabited, as it always does, and as the general sense of the passage obviously proves. It was a

compliment to Hortense.

In No. LVII. of the same review, the letter P prefixed to the name of Mathieu, is translated Peter, designating the historian of Henry IV.; vhereas, in fact, it meant Father (Père) Mathieu, a spanish Jesuit, and not Pierre, a very different erson. In the following number, the poet Ducis at p. 411.), a sincere and constant Christian, is ransformed into Dupuys, the atheistical author of Corigine de tous les Cultes, a work which re-olves the system of our belief into mere zodiacal ymbols. The assonance of name misled the rriter, as similarly the most audacious of atheisical emanations, Le Système de la Nature, was by many attributed to Mirabeau, the great revoluisnary protagonist, because the blasphemous clume bore on the title-page as its author J. B. dirabaud, who again had never indited a word of t; but being dead, his respectable name was surped, and its identity of sound accredited its omposition to the powerful author. From the vature), I am not a little surprised to observe the scription to it in the Quarterly Review, vol. lxxvii. 531., of the concluding eulogy of science by La lace, the modern Newton, in his Exposition du système du Monde. This exhortation to the culure of science, so recklessly assigned to the most trocious of human aberrations, is thus emphatically rged: "Conservons avec soin, augmentons le épôt de ces hautes connaissances, les délices des tres pensants;" and since Newton's Principia, a rork of more transcendent powers has not apeared, or attracted more universal admiration.

But reverting to mistranslation, I discover the nee celebrated poetic effusion of Mathias, The Pursuits of Literature, travestied into French as Les Hostilités Littéraires, by the now celebrated rench poet Victor Hugo, in his Tour on the Thine, wholly in misconception of the word pur-uits. Well may Voltaire compare, as he does, ranslations in general to the revers de tapisseries, he wrong side of tapistry, as, indeed, he proved imself in his versions of Shakspeare, whom, as 1. Villemain said, he translated in order to tra-uce or pervert, "qu'il traduisait pour le tra-estir." The blunders of writers in the French uperior periodical, La Révue des Deux Mondes, re frequent enough, and glaring too. Thus, in he number for November, 1842, p. 612., Mr. Josph Sturge, of Birmingham, I believe, is quoted

as characterising the English aristocracy as selfish, and the church as rampant. The English is printed, and the words are thus rendered, "l'aristocracie égoiste, et l'église rampante." This ungracious designation could hardly be translated in a sense more inverse to its meaning; but as in French the word rampant signifies creeping, the writer applied the epithet, written the same in both tongues, in synonymous acceptation. The blunder was M. Duvergier de Hauranne's, one of the most distinguished men in France, the special contributor to the Révue on British political subjects. He was exiled by Louis Napoleon, but has just been recalled. J. R. (Cork.)

RMACIATED MONUMENTAL EFFIGIES.

(Vol. vi., pp. 85. 252.)

Among the many Replies to the original Query on this subject, I am much surprised that none of your correspondents have directed attention to the examples of skeletons and shrouded figures given in Cotman's Norfolk Sepulchral Brasses, in which are figured:

"1. Thomas Childes, St. Laurence Church, Nor-

wich, 1452.

- John Brigge, Salle Church, Norfolk, 1454.
 Richard Poringland, St. Stephen's Church, Norwich, 1457.
- 4. Jno. and Roger Yelverton, Rougham Church, Norfolk, 1505. 1510.
- 5. Jno. Symonds and wife (and family), Cley
- Church, Norfolk, 1518.
 6. Thos. Sampson and wife, Loddon Church, Norfolk, 1546."

It appears to me that the object and design of these effigies is better defined by Cotman than by any of your correspondents:

"Though little can be said," he observes, "in favour of the knowledge or execution displayed in these figures, much may of the moral intention, which was to remind men that the robes of pride will shortly be exchanged for the winding sheet, and that beauty and strength are hastening to the period when they will become as the spectre before them."

And this view is well illustrated by the inscription beneath the effigy No. 2., enumerated above, and which runs as follows:

"Here lyth John Brigge Undir this Marbil ston, Whos sowle our lorde ihu have mercy vpon, For in this world worthyly he lived many a day, And here his bodi is berried and cowched undir clay, Lo, frendis, see, whatever ye be, pray for me i you pray,

As ye me see in soche degre So schall ye be another day." The figure is an emaciated one in a sheet. That Thomas Childes is a perfect skeleton, an Cotman remarks upon it:

"This species of memorial appeared in stone effiin the preceding century (the fourteenth) on the of an ecclesiastic, but that before us is the first I meet with in brass, and it may be considered early, for Gough (i. 112.) says that the oldest figure he knows of, of a skeleton in brass, is A.D. 1471."

Query, Is there any similar monumental brass existing of an earlier date than the above, mentioned by Cotman, namely, 1452?

Magna Jememutha.

MORELL'S BOOK-PLATE.

(Vol. vi., p. 125.)

Pressing duties have prevented my earlier reply to Balliolensis. The copy of Victorius's Æschylus, in my possession, formerly belonging to Dr. Thos. Morell, has the doctor's book-plate. correspondent asks, was this the work of Hogarth? "Hogarth," says he, "in one instance condescended to engrave a book-plate for a friend." Is Ballio-LENSIS not aware that his earlier days were spent in engraving the headings of shop-bills and book-plates? My friend Mr. Thomson, the excellent and acute librarian of the London Institution, Finsbury Circus, tells me the late Mr. Smedley of Westminster and his friend Mr. Standly formed great collections of Hogarth's works in this way. What has become of these collections would be interesting to know. BALLIOLENSIS however may rest assured Hogarth condescended to engrave more than one book-plate. It is very probable Morell's was his work, as they were very intimate The impression in my possession is firstfriends. The impression in my possession is first-rate. Whether it "be worthy of the burin of our great national artist," however, is another question. Hogarth, great as an artist and designer, was nevertheless not pre-eminent as an engraver. His works are remarkable for their originality; hardly, I should think, to be classed as works of art in point of engraving. My opinion, however, may be controverted. I am much obliged, however, to your correspondent for his hint.

It may interest some of your readers to learn, that a very eminent scholar has expressed a conviction that my volume had been seen by Stanley! The gentleman, who has given this decision, possesses collations of every MS. and edition of Eschylus in Europe, and has been pleased to say that this copy with MSS. notes is not only of great value, but excessive interest. From a very careful examination made by myself, I am also of opinion that Stanley had consulted this copy, or seen the original from whence the notes were copied. I find Morell's library was sold by Sotheby in 1785 or 1786 (I quote from memory out of Nichols' Literary Anecdotes). Can any of

your readers inform me of a copy of the catalogue, at I might be able to trace the buyer, price, &c.?

**Trend presenting the volume to the University

Library, Cambridge, as it is far too valuable to remain in private hands and run the risk of being RICHARD HOOPES.

St. Stephen's, Westminster.

HERALDIC QUERIES.

(Vol. vi., p. 171.)

- 2. Ar. on a fesse, az. three cinquefoils of the field. HERIOT.
- 3. Ar. on a fesse, az. three pelicans or vulning themselves gu. on a canton, arg. two ragged star in saltire of the fourth, surmounted by a deal coronet. Crest, a ragged stave encircled by a coronet as in the arms. Boddle or Body (Essex).
- 4. Or on a fesse dancette, az. three ermine spots, in chief three crescents, all within a bordure engr. gu. Crest, a hand and arm erect, habited chequy and charged with a fesse dancette, in the hand crescent. Motto, "Donec totum impleat orbem." Very like TEWDALE or TWEDALE.

8. Erm. on a bend, gu. three spread eagles or.

BADGER, BAGOT, BACKS, BAGEHOTT.

9. Az. a chev. erm. between three martlets arg. HARWOOD.

10. Gu. a cross between four falcons close or. WEBB. Quartering, 1. or on a bend, gu. three crosses pattée fitchée arg. Oldfield (Bradfield, co. Chester). 4. az. on a bend, between six lozenges or fusils or, three escallops sa. Try PAULIE and PULLEN. 5. ar. on a bend sa. three annules or. St. Low. Impaling, sa. on a bend, ar. three cross crosslets gu. Ter (Northumberland).

11. Or a griffin segreant sa. beaked and legged gu. Crest, a demi-griffin, as in the arms.

RELL.

12. Ar. a chev., gu. surmounted by another erm. between three slips of laurel with berries. Cooper, Bart. COUPER.

17. Or on a fesse engr. between three horses' heads erased az., as many fleurs-de-lis of the field. Crest, a goat's head az. bizanty attired or. BAYLY (Bristol).

18. Per fesse (pale?) gu. and az., on the dexter side a tree, on the sinister a lion ramp. Crest, a dragon's head holding in its mouth a hand. Try THOMAS (Whitwick, co. Hereford).

24. Az. three arrows or. GRANDORGE.

25. Gu. a chev. ar. between three birds, a chief erm. SAWYER, SEERS, SARES, OF SARE JOHN W. PAPWORTH.

MUFFS WORN BY GENTLEMEN.

(Vol. v., p. 560.; Vol. vi., pp. 209. 281.)

It would seem, from the passage in The Tatler, that Don Saltero's must was a peculiarity: nor do I recollect any notice of muss having been general amongst Englishmen. I think there are one or

wo instances in Hogarth of men with muffs; but, is I have not his works at hand, I cannot be posiive, and I rather think that they were pecuiarities. Does not Horace Walpole talk some-where of his muff? and are there not prints of ven the time of George III., in which men are xhibited in muffs? They were common in France up to the Revolution; and I remember, in the winter of 1789, some of the emigrants wearing muffs in this country.

Pepys records, in his Diary, 30th November, 662, that

"This day I first did wear a musse, being my wise's ast year's muffe; and now I have bought her a new ne, this serves me very well."

Apropos of Pepys, will you suggest to your orrespondents that it would be of general conveience to readers, if they would endeavour to nake their references as easy of verification as cossible? When a work has passed through seveal editions, a mere reference to volume and page s only tantalising to those who possess a different edition. The mention of chapter and section may we much loss of time; while it often happens hat there is even a more ready indicator. For manple: in Vol. vi., p. 213. of "N. & Q.," Bon-ALL has given some Notes by Coleridge on Pepys's Diary (wrongly called by BONSALL Memoirs) which I should have been glad to compare with the passages referred to: but from mine being he passages referred to; but, from mine being he 8vo. edition, I am unable to find them. Had Bonsall given, instead of volume and page, the lay and year, the proper places could have been at once found in any edition.

Kennington.

This fashion was doubtless imported from France or Holland by the Merry Monarch. In t ballad describing the fair upon the river Thames, luring the great frost of 1683-4, mention is nade of

" A spark of the bar, with his cane and his muff."

They were usually slung round the neck by a ilk riband, as may be seen in the print of a beau

n Tempesta's Cries of London.
There is a curious portrait of Admiral Byng who was somewhat of a macaroni), in which he is frawn with his arms folded in a muff! Poor Byng, t will be remembered, was murdered in 1757.

EDWARD F. RIMBAULT.

When I was at the College School, Gloucester, a 1793-4, I frequently saw Dr. Josiah Tucker, the hen Dean, walk up the nave to attend service, with his hands in a small must in cold weather. P. H. F. He was then very old and infirm.

Muss were worn by gentlemen in 1683. See Fairholt's Costume in England, p. 851., in which is reproduced an engraving of about that date of a figure wearing one, and reference is made to a ballad of that year mentioning

" A spark of the bar, with his cane and his muff."

Horace Walpole, writing to George Montague in 1764, says

" I send you a decent smallish muff, that you may put in your pocket, and it costs but fourteen shillings.

CHEVERELLS.

About the year 1841 I was at a railway station (Ronde) near Northampton, when one of the royal dukes drove up; I think it was Cambridge. Lord Fitzroy Somerset was, however, with him, and two men-servants, Germans, I believe. One of these men was herculean in stature and proportion: he wore a small fur muff.

Query, Is the custom of gentlemen wearing muffs common on the Continent? An answer to this question may assist to settle the first Query.

GLASS-MAKING IN ENGLAND.

(Vol. v., p. 322.)

A few lines on this interesting subject of art-

history may perhaps not be out of place. On the 8th of September, 9th Elizabeth, licence was granted to Anthony Been, alias Dolyn, and John Care (born in the Low Countries), for twenty-one years, to build furnace-houses, buildings, and other engines and instruments for melting and making of glass for glazing; "such as is made in France, Loraine, and Burgundy, and to put in work the said art, feat, or mystery of making such glass! After this, Peter Briet and Peter Appell (the assigns and deputies of John Care) complained that great quantities of glass were still imported from foreign countries: the queen therefore, in October, 1576, renewed the licence for twenty-one years, prohibiting the manufacture by other persons, and prohibiting the importation.

Mr. Burn, in his interesting work on the Foreign Protestant Refugees in England (p. 253.), gives some curious particulars concerning the duties, from which we learn that the patentees were to pay the queen for every case of glass "of the fashion of Normandy," containing twenty-four tables of glass, 15d.; and for every case of Loraine or Burgundy fashion, containing twenty bundles, 15d.; and for the way of Hessen glass, containing sixty bundles, 3s. 1d. The patentees were to charge for every case of Normandy fashion glass, containing one hundred and twenty feet, 32s.; for the bundle of Loraine or Burgundy, containing ten feet, 21d. the bundle; for the way of Hessen fashion glass, 3L at the most: and they were to teach the art to a convenient number of Englishmen, 22 should, according to the custom of London, be bound to them.

In the year 1589 one George Long presented a curious petition for a patent for making glass, urging as an inducement, that he would only have two glass-houses in England (instead of fifteen), and the rest in Ireland; whereby the English woods would be preserved, and the Irish superfluous woods used.

Long's letter to Lord Burghley upon the subject is so historically interesting, that I transcribe it at length. It is preserved in MS. Lansd. 59. Art. 72.

Orig.:

"To the right honorable the Lord Burgleighe, Lord Treasurer of England.

" Att what tyme that Troubles began in France and the Lowe Countryes, so that Glass could not conveniently be brought from Loraine into England, certaine Glassmakers did covenaunt with Anthony Dollyne and John Carye, merchants of the saide Low Countryes, to come and make Glass in England. Wheruppon Dollyne and Carye obtained the Patent for making of Glass in England in September the ixth yeare of the Queene's Majesties raigne, for xxi yeares ensuinge, under these conditions, to teache Englishmen and to pay custome; which Patent was fully expired a yeare ago.

"Carye and Dollyne, having themselves no knowledge, were driven to lease out the benefitt of their Patent to the Frenchmen, who by no means would teach Englishmen, nor at any time paide one peny custome. Carye being dead, Dollyne took vid. upon a

case of glass.

"For not performaunce of covenants, their Patent being then voide, about vi yeares after their Grant, other men erected and set on worke divers Glasshouses in sundry parts of the Realm, and having spent the Woods in one place, doe dayly so continue erecting newe Workes in another place without checke or controule.

"About vii yeares past, your Honor called them that kept Glasshouses before you, to knowe who should paye the Quene's custome, whose answere generally was, that there was no custome due, but by condicions of a speciall priviledg which no one of them did enjoye, and they not to paye custome for comodyties made within the Realme. Thus hath her Majestie beene deceived and still wilbe without reformation.

"I most humbly desire your Honor to graunt me the like Patent, considering my pretence is not to conthere is the making of Glass still in England, but that therebye I maye effectually repress them. And wheras there are now fifteen Glasshouses in England. Yf it so like your Honor (granting me the like Patent) to enjoyne me at no tyme to keepe above ii Glasshouses in England, but to erect the rest in Ireland, wherof will ensue divers commodityes to the commune wealth,

"The Woods in England will be preserved.

"The superfluous Woods in Ireland wasted, then in tyme of rebellion Her Majestie hath no anemy theare

Country wilbe much strengthened, for every we wilbe so good as twenty men in garison.

"The country wilbe sooner brought to civilitye, for many poore folke shalbe sett on worke!

" And wheras her Majestie hath now no peny proffit, a double custome must of necessity be paide.

be transported from Ireland to England.

" May it please your Honor to be gracious unto me, and God willing, I will putt in sufficient securitye not only to performe all things concerning the Patent, but allso (thankfully acknowledging the good I shall receive by your Lordshipp) to repaire your Honor's buildings from tyme to tyme with the best glass, duringe the terme of the said Patent; and allso besteve one hundred angells at your Honor's appointment. I have spoken to Dollyne, as your Honor willed me; and may it please your Honor to appoint some types that we may both attend your Honor.

"Your Honor's poore Orator, " GEORGE LONGE"

Whether Mr. Long's project was carried into effect, I have not been able to ascertain. EDWARD F. RIMBAULT.

CAP OF MAINTENANCE. (Vol. vi., p. 271.)

Without being able to explain the origin of the Cap of Maintenance, I can trace its use further back than the reign of Henry VIII.

In an old account of the celebration of the Feast of St. George by Edward IV. at Windsor, 29th April, 1482, is the following statement:

" And when the Kinge was comen into his Stall, be proceeded before the high Aulter, where Lossey Cognyzance of the Pope's Cubiculars presented to his highness a Lettre from the Pope, with a Sword and s Cap of Maintenance, and the Archbishoppe of Chancellor of Englande, redde the Lettre, and declared the effect of the same, and then girte the Sworde about the Kinge, and sette the Cappe on the King's hedde, and forthwith toke it off ageyne, and so proceeded to the procession, and the foresaid Cappe was borne one the point of the said sworde by the Lorde Standley. -Anstis' Register of the Order of the Garter, ii. 211.

Henry VII., when at York on St. George's Eve 1486, had "on his hedde his Cap of Maintenance. -Leland's Collectanea, second edition, iv. 191.

The following detailed account of the presenta-tion, by Pope Innocent VIII. to Henry VII., of a Sword and Cap of Maintenance appears to refer to the year 1488, shortly after the Feast of All

"At the breking up of the Counseille, ther entrid into this Reaulme a Cubiculer of the Pope's, which brought to the Kyng a Suerde and a Cappe, whiche for honnor of the Pope was honnourably received by the King's commaundement, in manner as en aueth: Furste the King sente au Officer of Armes to the see side, to cause thos religious places of Canterbury and outher Townes by the way, to make him goods chiers,

and well to entret him. After that, his Highnes sent certaine Knightes to met hym as fer as Rochester. After them the Reverentz Faders in Gode the Bishope of Durame, the Bishope of Excester, the Bishope of Rochester, the Erle of Shrewsbury, the Erle of Wiltshire, the Lorde Morley, the Lorde Hastinges, and the Prior of Lantony, with many mor Lordes and Knyghtes (whos names I have not) receyved hym at Blakheth, and after theme the Bishope of Winchestre and the Erle of Arundell met hym at Saint Georges in Southwerke, wher the Cappe was sette upon the pointe of the suerde. And so the saide Cubiculer riding between the Bishope of Winchester and the Erle of Arundell openly bar the saide swerde thorowe Southwerke, and on London Brigge, wher he was also receyved, and wellcomed by the Maire of London and his Brethern. As he procedede thens thorow the Cite to Poulles, stode all the Craftes in ther clothings, and at the West Ende of Poulles he was receyved by the Metropolitan and divers outher Bishopes in Pontificalibus, and with the Procession, and so proceded to the High Auter, and from thens it was borne into the Revestry. In the morne that same Day, the King removed from West-minster to the Bishopes Pales, with the Quene and my Lady the Kings Mouder. That Day ther was so grete a miste upon Thames that ther was no man cowde telle of a grete season in what place in Thames the King When the King was comen into his Travers, the Cape was brought oute of the Revestry, to byfore the High Auter, by the said Cubiculer, accompanied with the Bishope of Winchester and the Erle of Arundell, and many outher nobles bothe Espirituel and Tem-Then the King came forth of his Travers, wher the saide Cubiculer presentit the King a Letter from the Pope, closit with Corde and Lede, that was rede by the Reverent Fader in God the Lord John Morton Archebishope of Canterbury, then Chanceler That doon the saide Cubiculer, holding of England. the saide Suerde and Cape, made a noble proposicion; to which the saide Lord Chanceler answerde full clerely and nobly. Present the Ambassatours of Fraunce, Ambassatours of the King of Romains, of the Kings of Castille, of Bretaigne, and of Flanders, with divers outher straungiers, as Scottis, Esterlings, and outher. That finished, the King and all those Estates went a Procession, and the Cape was borne on the Pomel of the Swerde by the saide Cubiculer. When Procession was done, during all the Masse, it was set on the High Auter. The Messe doone, the Archbishope sang certain Oraisons over the King, who came from his Travers before the High Auter, to the Highest Stepe next the Whiche Oraisons and Benediccions done, the Archebishope, in ordre after the Booke whiche was brought from Rome, gerdit the Suerde aboute the King, and sett the Cape on his Hede: And so the King returned to his Travers whilles Te Deum was a singing and the Colet rede; and it was taken of again, and, as before, borne by the said Cubiculer to the Bishopes Palles, and there deliverit to the Cham-That Day the King made a grete Feste, and berlain. kept open Housholde, and bycause the Palays was so littil for such a Feste, the said Cubiculer dynnyt on the Dawns Place [in the Dean's Place?] accompanyied with divers Bishopis and Lordes, as the Lorde of Saint

Johns, and outhres."—Leland's Collectanea, 2nd edit. iv. 244, 245.

It seems that Pope Alexander VI. also sent Henry VII. a Hallowed Sword and Cap of Maintenance. Lord Bacon says:

"This twelfth year of the King, a little before this time, Pope Alexander (who loved best those Princes that were furthest off, and with whom he had least do) taking very thankfully the King's late entrance into League, for the defence of Italy, did remunerate him with an Hallowed Sword and Cap of Maintenance sent by his Nuncio. Pope Innocent had done the like, but it was not received in that Glory. For the King appointed the Mayor and his Brethren to meet the Popes Orator at London-Bridge, and all the Streets between the Bridge-foot and the Palace of St. Paul's (where the King then lay) were garnished with the Citizens, standing in their Liveries. And the morrow after (being All-hallows day) the King, attended with many of his Prelates, Nobles, and principal Courtiers, went in procession to St. Paul's, and the Cap and Sword were borne before him. And after the Procession, the King himself remaining seated in the Choir, the Lord Archbishop, upon the greece of the Choir, made a long Oration, setting forth the greatness and eminency of that Honour, which the Pope (in those Ornaments and Ensigns of Benediction) had done the King, and how rarely and upon what high deserts they used to be bestowed. And then recited the King's principal Acts and Merits, which had made him appear worthy in the eyes of his Holiness of this great Honour." Hist. of the Reign of King Henry the Seventh, edit. 1676, p. 101.

In the Privy Purse Expenses of Henry VII. are the following items:

" 1496 & s. d.
" Nov. 1. To thenbassadour of Rome in rewarde - - - 33 6 8

"Jan. 20. To John Flee, for a Case for the Capp and Swerde of Mayntenance - - 1 2 0." Excerpta Historica, 110, 111.

Lord Bacon would appear to have been mistaken in supposing that Pope Innocent's presents "had not been received in that glory."

With respect to the presentation of a Cap and Sword by Pope Julius II. to Henry VIII., Hall, under the sixth year of that king [1514], says:

"The xix day of May was receiveyed into London a Capp of Mayntenance and a Swerde sent from Pope July, with a great compaignye of nobles and gentlemen, which was presented to the Kyng on the Sonday then next ensuying with great solempiytic in the cathedrall church of Sainct Paul."—Chronicle, ed. 1809, p. 568.

Pope Julius II. died in 1513; so that if the foregoing event is really to be referred to May, 1514, the Pope by whom the Cap and Sword were sent was more probably Leo X. C. H. COOPER.

Cambridge.

Replies to Minor Querics.

"Balnea, vina, Venus" (Vol. vi., pp. 74.233.).—
On what authority does A. B. M. assign this epigram to Martial? Are we to rest contented with loose references to his and Darwin's works?

Oh! how I wish that our worthy Editor would stereotype on the first page of every number:

" Each man has his hobby, and mine is, not to suffer

a quotation to pass without verification.

It is fortunate that I am not a despotic monarch. as I would certainly make it felony, without benefit of clergy, to quote a passage without giving a plain reference."—Notes and Queries, vol. i. p. 230.

and then hand over every Note or Query that disregarded the warning to the High Priestess of

Vesta — his housemaid.

I could point out passages in "N. & Q." in which references have been made to Rabelais, La Rochefoucauld, and, worse than all, to Burton's Anatomy of Melancholy! and which have been allowed to pass without editorial comment or rebuke. I do not know what my opinions on this slipslop, slovenly, unworkmanlike, unscholarlike style of reference may be worth; but I know this, that I am neither ashamed nor afraid to express C. FORBES. them.

Temple.

[There is so much good common sense in the suggestion of our correspondent, as to the necessity of precise references; and we have ourselves often suffered so much inconvenience from their omission, that we shall certainly, as a general rule, act in future upon his suggestion. — ED.]

Portrait of Lady Venetia Digby (Vol. vi., p. 174.). The portrait of Lady Venetia Digby inquired for is perhaps that in the Dulwich Gallery, marked 242 in the Catalogue. It was formerly inserted as of "Lady Penelope Digby," but was changed from something I once read about it, I think in Carpenter's book on Vandyke. S. P. D., Jun.

Camoens' Version of the 137th Psalm (Vol. vi., pp. 50. 248.). — P. C. S. S., an old student—in other words, an old admirer—of Camoens, ventures to differ from Mr. Singer in the opinion which that gentleman seems to indicate at p. 248. of the present volume of "N. & Q." He does not consider the beautiful Redondillas to which Mr. S. refers as the version of the Psalm ("Super flumina") mentioned at p. 50. by your correspondent Rr. He is rather inclined to believe that Rr. must have alluded to the 239th Sonnet of Camoens. The Redondillas, as Mr. S. justly observes, are only an "expanded paraphrase," founded on a supposed resemblance between the forlorn condition of Camoens when he wrote them,

d that of the children of Israel when they were shed wanderers "by the waters of Babylon."

These charming verses were composed (as Faria and the other commentators inform us) on the banks of the Mecon, after the poet's escape from shipwreck, in 1560, on his voyage from Macao to Goa. P.C. S. S. can hardly agree with Rr. in deeming the Portuguese version of the 137th Psalm to be "the most successful in any language." He has always entertained a strong preference for the Latin Elegiacs of George Buchana. Perhaps his partiality for them may be something of a personal nature; for he still possesses a gold medal, which, in his academical days (Eheu fugaces, Posthume, Posthume!), he was so fortunate as to obtain for an attempt at a Greek version of Buchanan's admirable translation.

Lintol's House (Vol. vi., p. 198.). — Bernard Lintot, on the title-page of Gay's Trivia, 8va. (1712), tells us that his residence was the "Cross-Keys between the Temple Gates in Fleet Street." Mr. Cunningham, in his Hand-Book (p. 348.), describes "Nando's" as "a coffee-house in Fleet Street, east corner of Inner Temple Lane, and next door to the shop of Bernard Lintot, the bookseller." If Lintot's shop was between the Temple Gates, as he himself tells us, it could not have been next door to Nando's. Query, Was it the shop afterwards in the possession of Jacob Robinson, the bookseller, on the west side of the gateway leading down the Inner Temple Lane? Robinson was living there in 1737: how much earlier I know not. This house and shop (which is now in the occupation of Groom, the confectioner), is one of the very few remaining relics, in its kind, of old London. EDWARD F. RIMBAULT.

Norfolk Dialect (Vol. ii., pp. 217. 365.). - Gotch, a jug or pitcher. Forby's derivation of this from Italian, gozzo, a throat, seems far-fetched. A more probable derivation is from the Anglo-Saxon geotan, to pour, p. guton, pp. goten, gegoten. The word gote (a gote or pipe, Dugdale, History of Fens and Embanking) is still used in the Cambridgeshire fens. Tyd Gote, "the four Gotes," is from the same root. In Lincolnshire this word is spelt and pronounced gout, — Winthorpe Gout, Trusthorpe Gout; and in the Kent and Sussex marshes they seem to use the word gut in the same sense. The word gush connects this with the German giessen, pret. gösse, gegossen; from whence comes gosse, a gutter or drain: also goss-stein, a sink or gutter-stone. Gosse, by the usual metathesis of s for 4, is our word gote.

Passages in Bingham (Vol. vi., p. 172.).—I beg leave to inform Mr. RICHARD BINGHAM, Jr., that the fifth book in his list, viz. Tractatus de delicte communi et casu privilegiato, vel de legitima Judicum secularium potestate in personas ecclesiasticus, per Benignum Milletotum [s.l.], 1612, is in the library of Trinity College, Dublin; and I shall have much pleasure in verifying any passages in it which he may point out.

Dublin.

Whipping of Women in England (Vol. vi., pp. 174. 281.). — Extracts from the accounts of the constables of Great Staughton, Huntingdonshire:

-[1694.] Pe in charges, taking up a distracted woman, watching her, and whipping her next day . [17]. Spent on nurse, London, for searching the woman, to see if she was with child, before she was whipped, 3 of them. P4 Tho. Hawkins for whipping 2 people y' had the small-pox [1714.] P4 for watching victualls and drink for Ma. Mitchell 0 8 00 02 06 P4 for whipping her 00 00 04 [1714.] Pd for whipping Goody Barry 00 00 04." JOSEPH RIX.

- St. Neots.

" Works of the Learned" (Vol. vi., p. 271.). - M., who inquires for an account of English literary periodicals, will find the desired information in a paper by Samuel Parkes, author of the well-known Chemical Catechism and Chemical Essays. His bibliographical paper has this title: "An Account of the Periodical Literary Journals which were published in Great Britain and Ireland, from the Year 1681, to the Commencement of the Monthly Review in the Year 1749," and was published in the Quarterly Journal of Science, Literature, and the Arts, vol. xiii. pp. 36—60. and 289— In this, which is a nearly complete account, Mr. Parkes describes thirty-one distinct literary journals previous to the Monthly Review. The thirtieth is the Literary Journal, published in Dublin, 1744 to 1749, which deserves notice, not only as an Irish production, but as filling up the chasm between the discontinuation of the octavo History of the Works of the Learned in 1743, and the commencement of the Monthly Review in 1749. It is now very rare. The library of Trinity College, Dublin, possesses only an imperfect copy; but there is a complete one in Archbishop Marsh's Library, St. Patrick's, Dublin. The Irish Quarterly Review, No. VII. (for September, 1852), supplies much interesting information as to this little known periodical. ARTERUS. Dublin.

Harvest Moon (Vol. vi., p. 271.). — It is true that the moons during harvest are longer visible than during any other part of the year,-one of them more so than any other. For this there is good reason. Whether or not the harvest moon appears larger than at any other part of the

year" I cannot say, and I know no particular reason why it should.

The cause of the harvest moons being longer visible than any other is, that the moon's orbit is different from the plane of the ecliptic. The moon is never full in the signs of Pisces and Aries but in our harvest months; at this time the difference in the time of her rising is little more than two hours in seven days. When the moon is in the opposite signs of Virgo and Libra, the difference in the time of the moon's rising in seven days is eight hours. So that when the moon approaches her full in harvest, she rises with less difference of time each night, and so more immediately after

sunset than at any other time of the year.

In Ferguson's Astronomy, I think a detailed account of the "Harvest Moon" will be found, if E. A. S. wishes to have further information on the subject. I have endeavoured to answer his Query as concisely as I could.

" De Laudibus Sanctae Crucis" (Vol. vi., p. 61.). - In the several articles on this subject I am surprised that the ill-fated Savonarola's volume, Triunphus Crucis, first published at Florence in 1492, has been omitted, both on account of the theme and the author, of whom I think it right to remark, that although the fatal victim to the pre-judices of the period (1498), it was his dead, not live and sensitive body, that was committed to the flames, for he had been previously strangled, as distinctly stated by his biographer, Picus Mirandola, the famous universal scholar, the friend, too, of the unfortunate Dominican. (See Vita Hieronymi Savonarole, Paris, 1674, 12mo., ad calcena.) Although happily much rarer in England and other Protestant countries, these immolations yet stain their records; and the principle was not formally renounced, or the law ejected from our statute book, until 1678, when that entitled De Haretico Comburendo was repealed; but the halter, if not the stake, was the too frequent infliction of religious dissent. Of these aberrations of the human mind, the memory, it is sometimes said, should be effaced.

" Excidet illa dies zevo, nec postera credant Secula! nos certe taceamus; et obruta multa Nocte tegi propriæ patiamur crimina gentis. Statius, Sylva, v.

But I think that they should be held rather in vivid recollection as deterrent warnings, "Tristia ad recordationem exempla; sed ad præcavendum simile utili documento sint," as we read in Livy, lib. xxiv. cap. 8. J. R. (Cork.)

Furye Family (Vol. vi., pp. 175. 255.). — Your correspondent W. R., Surbiton, has obligingly furnished me with an answer to one part of my inquiry, as to the wife of Captain Furye (fi which I thank him), but he does not state wh

was the maiden name of that lady. If he, or any other of your correspondents, could give me information on that point, it would be duly esteemed. JAYTEE.

Mummies in Germany (Vol. vi., pp. 53.205.).—
A. A. refers to the church on the Kreutzberg, near Bonn, where the dead monks are shown as dry as mummies.

At St. Thomas, in Strasburg, there are the bodies of a Count Nassau Saarmerden, and his daughter, in a shrivelled state, having been kept above a century.

I have also seen a head of a woman of the Brazilian aborigines, whose features were quite perfect, though dried up, with jet black hair between four and five feet long, and supposed to be five hundred years old at the least.

Agmond.

A far larger collection of these than that at Kreutzberg exists at a Capuchin convent near Palermo. Here the bodies are placed in a series of niches in a subterranean cloister; out of which they hang, horribly grotesque, in every variety of attitude. Besides the bodies of members of the order, there are those of others who have chosen to be buried in their habit; ladies too, dressed in every sort of finery, and carefully placed standing or lying behind glass or wires. In one place a number of children form a sort of cornice to the vault; in another they are preserved in glass cases like stuffed birds. Besides these, the floor is half covered with piles of coffins of all shapes and colours, duly ticketed with the names of their occupants. The process by which the bodies are preserved is said to be simply the enclosing them for six months in an air-tight cell, after which period the cell is opened, and they are found completely mummified.

In your 142nd Number I find stated, that the bodies of certain monks in a church on the Rhine have been preserved, as it is thought, by the "peculiar character of the atmosphere." They are described as soft as in life, but of a brownish hue. I have recently seen seven bodies in St. Michan's Church, Dublin, which are preserved solely by natural causes peculiar to the vaults of that church, perhaps in common with those existing in the church of Kreutzberg alluded to by your correspondents; and, as I see, the same is observed in a church at Bordeaux.

In the vaults of St. Michan's Church, however, the bodies are not soft, but dry, and the skin rather hard like parchment, and of a brownish colour. C. F. M.

Remarkable Trees (Vol. vi., p. 254.).— On the west side of the churchyard of Winchelsea, Sussex, is a wide-spreading ash, which the inhabitants of that interesting old town point out as the tree

under which John Wesley preached his last openair sermon. J. Tit.

Kennington.

I first heard the statement of the age of the linden-tree at Freyburg, on the spot, as a well authenticated tradition; and I observe it is mentioned in the *Conversations-Lexicon*, article "Freyburg," without a doubt of its accuracy.

Agyown

Roman Road in Berkshire (Vol. vi., p. 271.).—
The road Mr. Hodges mentions is a continuation of that which, under the name of the Devil's Ditch, or Gryme's Dyke, passes from Buckinghamshire through a corner of Oxfordshire, and, crossing the Thames near Wallingford into Berkshire, is continued in the direction which Mr. H. describes. On the Oxford side of the Thames, between Mongewell and Nuffield, it extends for about two miles, a double bank with a deep trench between. It is marked in the Ordnance Map, and I see that it is indicated in Walker's map also. It is, I believe, the Ikenield Way, but there is some doubt respecting it. In the excellent Map of Ancient Britain published by the Society for the Diffusion of Useful Knowledge, the Ikenield Street (under the name of the West Ridge) is made to cross the Thames a few miles below Wallingford, i. e. near Streatley. Your correspondent has doubtless in his "country walks" in the neighbourhood come upon the traces of its prolongation westward along the summit of the Ilsley Downs, and away to the range of the White Horse?

J. Tr.

Kennington.

St. Augustinus "De Musica" (Vol. v., p. 584.; Vol. vi., p. 88.).—St. Augustine's treatise is chiefly on the laws of versification, but interspersed with such observations on the nature of consonances, as show him to have been very well skilled in the science of music as then practised. It may be found in the Basel edition of his works, 1569, tom. i. p. 310.; and in the Antwerp edition, 1700, tom. i. p. 329. Two ancient MSS. of the Da Musica of the fourteenth and fifteenth centuries are preserved in the British Museum, Royal MS. II. E. xi., and Harl. MS. 5248.

The Bodleian Library is said to contain a MS.

The Bodleian Library is said to contain a MS. tract on music by St. Augustine, different from the "six books" which form the above-named treatise.

EDWARD F. RIMBAULT.

Raspberry Plants (Vol. vi., p. 222.).—Some eight or ten years since, in one of my summer excursions, I fell in with the proprietor of some extensive nursery and garden grounds, who told me that a year or two before he had been present at the opening of a tumulus, wherein lay the skeleton of a young person; that towards the lower part of the back bone a lump of something was discovered

which, upon examination, he pronounced to be a mass of raspberry seeds. He took some or all of them with him, saved them, and obtained a crop of raspberry plants. So far I believe my memory to be correct, but further it fails me. I cannot find the memorandum I made at the time, and now forget the locality.

now forget the locality.

I think, however, that the nursery grounds were near Southampton, and that the facts were re-

corded in the local papers.

The Book of Destinies (Vol. vi., p. 245.).— The work inquired after by CYRUS REDDING is the Cymbalum Mundi of Bonaventure Des Periers. The English translation was, I think, made from the French edition published by Prosper Marchand. I have a copy, but it is mislaid.

I have a copy, but it is mislaid.

In 1841, a selection from the works of Des Periers, including the Cymbalum Mundi, with a key, and biographical and bibliographical notices, was published by Gosselin, Rue St. Germain des

Prés, Paris.

Gradus ad Parnassum (Vol. vi., p. 233.). — Barbier (Dict.) says that this work is by "Le Père Aler, Jesuite." R. J. R.

"Lord Stafford mines" (Vol. vi., p. 222.).—

"Lord Stafford mines for coal and salt,
The Duke of Norfolk deals in malt," &c.
See Almerick Castle, a Poem, by Fitz-Greene
Halleck, the American poet.

Epigram by Owen (Vol. vi., pp. 191. 280.).—
J. R. R. would have been at no loss "to what and whom" his first epigram refers, had it not escaped his recollection that Charles I. of Spain took for his device the pillars of Hercules, with the motto "Plus ultra" (in contradistinction to the "Nihil ultra" of the ancients), in allusion to the discovery of the New World, which the covetous man seeks in his eager desire to participate in the "diggings."
J. J. A. B.

Penzance.

Episcopal Sees (Vol. iii., pp. 168. 409.). — The Almanach du Clergé de France for 1852 contains no such statistical account of the episcopal sees in Roman Catholic Christendom as might fairly have been expected from the following announcement in the preface to last year's publication:

"Si les dimensions du volume actuel n'avaient pas dépassé toutes nos prévisions, nous y aurions fait entrer un travail complet sur tous les siéges épiscopaux du monde catholique. Nous avons dû, à notre grand regret, reneoyer cette statistique à l'année prochaine, ainsi que divers," &c.

E. H. A.

Chronogram (Vol. v., p. 585.; Vol. vi., p. 97.).—

I send you another specimen of a chronogram,

from Fuller's Worthies, if you think it worth inserting:

"Iohannes Prideavilva Episcopva" | 1650."

VVigornize Mortvva est

E. H. A.

Spur Sunday (Vol. vi., p. 242.). — The verb "spur" is the one almost invariably used in Yorkshire to denote the publication of "banns of marriage." To put in the spurrings (? speerings or askings) is to give notice to the clergyman to publish the banns; "to be spurred up" is to have had the banns published for three Sundays. Mr. Hunter, in his Glossary of Hallamshire Words, says:

"To spure is an old English word, equivalent to ask. In one of the Martin Marprelate tracts, an inter-locutor in a dialogue says, 'I pray you, Mr. Vicker, let me spure a question to you, if I may be so bold.'"

Again, in Lillie's Mother Bombie:

"I'll be so bold as spur her 'what might a body call her name.'"

J. EASTWOOD.

Ecclesfield, Sheffield.

Statuta Exoniæ (Vol. vi., p. 198.). — In the 14 Edw. I. a statute of this kind was passed, but no heading to it among the obsolete acts; and immediately afterwards follows its provisions, under the term "Articuli Statuti Exoniæ."

There may have been other statutes passed at Exeter about the same period, which might give rise to the term "Statutes of Exeter." The only one I have seen occurs in the collection of public statutes, published, with an index and appendix, in 1786, by the Queen's Printers, but, as before observed, there may have been other statutes passed at that place which have not come under my notice.

John Nuese Chadwick.

"The Boiled Pig" (Vol. vi., p. 101.). — I have heard from an old Hanoverian that the name of the author of this poem was Lloydd. I wished to have seen a copy of the poem, in which, perhaps, you can assist me.

G. E. F.

Miscellanegus.

NOTES ON BOOKS, ETC.

Dr. Bell, whose long residence in Germany, and intimate acquaintance with the popular literature of that country, entitle him to speak with great authority upon all questions relating to the mythology of the Teutonic races, has just published a little volume, which will be read with great interest by all who, to use the words of Mr. Keightley, "have a taste for the light kind of philosophy" to be found in the subject. It is entitled Shakepeare's Puck and his Folk Lore, illustrated from the Superstitions of all Nations, but more especially

from the earliest Religion and Rites of Northern Europe and the Wends; and if we cannot agree with all the views advocated by Dr. Bell (and we think a want of arrangement in his materials in many cases weakens his argument), we cheerfully admit that they are maintained with considerable ingenuity, great learning, and, which is too rarely the case in the present day, a dis-tinct reference to his authorities. There is one, however, probably not used by Dr. Bell, certainly not specified by him, to which we think right to allude. In 1847 Mr. Thoms published in The Athenaum a series of papers on the Fairy Mythology of Shak-speare, under the title of The Folk Lore of Shakspeare; several of these related directly to Puck, his names, &c. Seeing, therefore, the similarity between the title and subject of these papers, and the title and subject of Dr. Bell's volume, the omission, although doubtless accidental, is curious. Dr. Bell has displayed in the work before us an amount of original investigation so much beyond what is generally found among recent writers upon Folk Lore, that he can well afford to have this slight omission pointed out.

The death of the Duke of Wellington has filled every heart with a desire to possess some record of one who has exercised so great and beneficial an influence on the destinies of his country; and all the old favourite portraits of the great departed are putting forth their claims to public attention. Among these the admirable likeness painted by the late Count D'Orsay holds a foremost place, not less for its own great merit, than for the curious fact that the Duke having occasion to select a portrait on which affix to his autograph, for the purpose of presentation to a literary gentleman who had solicited that favour from him, chose an engraving from the D'Orsay picture for that purpose.

Mr. J. Talboys Wheeler, who, encouraged by the success which has attended the Analyses and Summaries of the Old Testament History, Thucydides, and Herodotus, now avows himself the author, as well as the publisher, of those most useful volumes, has just added to his good service thereby rendered to students, by the publication of An Analysis and Summary of New Tespublication of An Analysis and Summary of the Lament History, including, 1. The Four Gospels harmonized into one continuous Narrative; 2. The Acts of the Apostles and continuous History of St. Paul; S. An Analysis of the Epistles and Book of Revelation; 4. An Introductory Outline of the Geography, Critical History, Authenticity, Credibility, and Inspiration of the New Testament: the whole illustrated by Copious Historical, Geographical, and Antiquarian Notes, and Chronological The objects which Mr. Wheeler has proposed to himself, namely, that of reproducing the Gospels and Acts in a typographical style best calculated to fix them on the memory; and of incorporating with these narratives such historical information as should render the whole as easy of comprehension as a modern history, and of storing the mind of the student with every species of illustration necessary for the complete understanding of the narrative, will, we think, be admitted by the student with the mitted by all who examine the book, to have been most satisfactorily accomplished by him.

BOOKS RECEIVED. - Mr. Bohn has commenced the blication of another Library under the title of Bohn's ilological Library; the first volume of which is one

which will be deservedly welcome to a large, and, we believe, increasing class of readers, namely, A Man of the History of Philosophy, translated from the German of Tennemann, by the Rev. Arthur Johnson, M.A. Revised, enlarged, and continued, by J. R. Morell. In the Scientific Library of the same publisher there has appeared another volume of his reprint of The Bridgewater Treatises, namely, the sixth edition of Dr. Kidd On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his Wants, and the Exercise of his Intellectual Facultie.

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Patices to Correspondents.

PHOTOGRAPHY. Professor Stephens, G. R. L., Pluto-Photography, and other Correspondents, shall receive due attention new week.

GERONIMO. The work to which our Correspondent refers is not of a character to be discussed in our pages. The fact that & may have furnished "pretty full sketches" to the writer accuse of copying from it marks its character very distinctly.

E. A. H. I. is referred to pp. 149. 279. of the present Folume for Notes, &c. relative to Portraits of Wolsey.

C. W. (Bradford). We only this week ascertained the address of this Correspondent. The letters from H. W. (Manchester) and E. T. W. (Caldecott) have be an duly forwarded.

JABLTZBERG. The Satire is Defoc's well-known Poem, "The True-born Englishman." Will this Correspondent say how a letter may be addressed to him?

GLASUSENSIS. If our Correspondent will condense his Query respecting Steel-Bow and Steel-bowling, we will give it early insertion. How can we address a letter to him?

sertion. How can we address a letter to him?

Errata.—Vol. vi., p. 252. col. 2. l. 32., for Asby Poloike read Ashly Folvile; p. 304. col. 2., for Public Letters read Public Letters.—P. 228. col. 2., for Gange O'May read Gasze o'Mary; for Augustus read Angustus; for Lacologos read Tweologos; after the ch. of SS. G. e. P." read in Venuce; for Saudrey read St. Audrey; for hundicraftsman read manipulator; add after Ephesus, "Again, the place first called ad Jacobam Apostolum sherwards became Giacomo Postolo, and finally Composettla." In "Serpent Eating," for Doba read Doko.—P. 264. L. L., for high read sight; i. 9., for Eccles. read Ecclus; j. 1. 3., for "application made by."—P. 299 col. 1., for Marray's read Macray's; o. 2. 1. 3. for "1762" read "1672."

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NELSON'S FUNERAL.

Public attention being at this moment directed to public funerals, &c., consequent upon the loss the nation has sustained by the death of the Duke of Wellington, I have been making reference to my old newspapers at the period of Nelson's funeral. I have much pleasure in sending you this brief account, in the hopes that it may prove

acceptable to your pages as well as your readers.

The "Victory," with the remains of the ever-tobe-lamented Nelson, arrived off Sheerness, Sun-

day, December 22, 1805.

The body was placed the following morning on board the "Chatham" yacht, proceeding on her way to Greenwich. The coffin, covered with an ensign, was placed on deck. Tucsday she arrived at Greenwich: the body still being in the coffin at Greenwich; the body, still being in the coffin made of the wreck of "L'Orient," was then enveloped in the colours of the "Victory," bound round by a piece of rope, and carried by sailors, part of the crew of the "Victory," to the Painted Hall, where preparations were made for the lying in state; the days appointed for which were Sunday, Monday, and Tuesday, January 5, 6, and 7, 1806, and to which all due effect was given. Wednesday, January 8, the first day's procession by water took place, and the remains were removed from Greenwich to Whitehall, and from thence to the Admiralty, with all possible pomp and solemnity. This procession of barges, &c. was nearly a mile long, minute guns being fired during its progress. The banner of emblems was borne by Captain Hardy, Lord Nelson's captain. The body was deposited that night in the captain's room at the Admiralty, and attended by the Rev. John Scott.

Thursday, January 9, 1806, the procession from the Admiralty to St. Paul's moved forward about eleven o'clock in the morning, the first part consisting of cavalry regiments, regimental bands with muffled drums, Greenwich pensioners, seamen from the "Victory," about 200 mourning coaches, 400 carriages of public officers, nobility, &c., including those of the royal family (the Prince of Wales, Duke of Clarence, &c. taking part in the processing the contract of the processing part in the part in the processing part in the part in th sion). The body, upon a funeral car, was drawn

Vos. VI. - No. 154.

by six led horses. At Temple Bar, the city officers took their places in the procession. Upon arrival at the cathedral, they entered by the west gate and the great west door, ranging themselves ac-cording to their ranks. The seats were as follows: under the dome, in each archway, in the front of the piers, and in the gallery over the choir. The form of the seats under the dome took the shape of the dome, namely, a circular appearance, and calculated to hold 3056 persons; an iron railing was also placed from the dome to the great western door, within which persons were allowed to stand. The body was placed on a bier, erected on a raised platform opposite to the eagle desk. At the conclusion of the service in the choir, a procession was formed from thence to the grave, with banners, &c. The interment being over, Garter proclaimed the style; and the comptroller, treasurer, and steward of the deceased, breaking their staves, gave the pieces to Garter, who threw them into the grave.

The procession, arranged by the officers of arms,

then returned.

For a few days after the public were admitted upon a shilling fee, and permitted to enter the enclosed spot directly over the body, looking down a distance of about ten feet, and were gratified with a sight of the coffin, placed upon a sort of table covered with black cloth. OBSERVATOR.

CUSTOMS DUTIES.

I send a few extracts from the schedule to the act of 12 Charles II. c. 4., being "A Subsidy granted to the King of Tonnage and Poundage and other Sums of Money, payable upon Merchandize exported and imported." Some of them are curious, as showing the demand for articles for which there is now no sale; and many names are mentioned which are now unknown. I should be glad to know what are the various articles which are marked by an asterisk: at present I can only guess:-

Rates Inwards.

 Andlets or males, the lb. Babies or puppets for children, the groce. Babies' heads of earth, the dozen. Bandeliers, the 100.

* Bankers of verdure, the dozen.

Barbers' aprons.

* Barlings, the 100. Bayes of Florence, per yard.

Beaupers, the piece.

Bells include morrice, hawks, horse, dog and clapper

Boratoes or bombasines.

Botanoes, per piece.

Bottles of wood, vocat sucking bottles, the groce.

Boultel rains, the piece

Buffius, Mocadoes and lile grograms, the piece.

Bugasines or calico buckrams, the piece. Bustians, the piece.

Buttons for handkerchers, the groce. Caddas or Cruell Ribband, the piece.

Cameletto, $\frac{1}{2}$ silk $\frac{1}{2}$ haire. Capravens, the 100.

Nightcaps of sattin and velvet, the dozen.

 Carrells, the piece.
 Cauls of linen for women. Claphoult or Clapboard, the 100. Claricords, the pair. Comashes out of Turkey, the piece.

Daggs with firelocks or snaphances, the piece.

Dornix with caddas, the piece. Dugeon, the 100 pieces.

Dutties, the piece.

Earlings, the groce.
Frizado, the piece.

* Furres vocat. Dokerers, the tymber.

- vocat. Foynes. letwis tawed. - lewzernes skin.

Gadza of all sorts, the yard.

* Jeate, the lb.

Jews' trumpes, the groce. Key knops, the groce. Linen poledavies, the bolt.

lockerams vocat treager grest and narrow.

soultwhich, the 100 ells.

Mestelanes, the piece. Metheglin, the hogshead. Nickerchers of Flanders, the doz. Points of capiton, the groce. Razers, the dicker.

Scamoty, the yard. Skeets for whitsters.

Tannets of cruell, the yd. Tikes vocat. brizell.

- turnal. Verditor, the cwt.

* Wadmoll, the yard.

Outward Rates.

Filozelloes of silk. Seamorse teeth, the lb. Skins of stag, swan, elke, wolfe, cat and otter, dog badger, and squirrel. Stuffs vocat. Perpetuanas. Thrums, the 100.

Tuftaffatics, the yd. Virginals, the paire.

The rates outwards are much fewer than those inwards, and, in the present day, in many cases the export has taken the place of the import trade. AGMOND.

HINTS TO AUTHORS AND PUBLISHERS.

1. Every book that is worth reading, except perhaps, a work of fiction, requires an Index; and the more books there are in the world the more requisite it becomes. In certain books a second, or even a third, index is necessary. The old editions

of the fathers and schoolmen furnish admirable precedents: the three indices attached to St. Thomas's Summa, for instance, afford a fair summa in themselves, supposing one never read a line of the work. The value of a good index, whether as regards time saved, or information gained that might otherwise be lost, cannot be too highly estimated.

2. Some writers rely too much on the knowledge of their readers; one form of this error is that of

giving quotations without references.

In certain cases the giving name, place, &c. for each quotation might be objected to in the text, or even in a note; well, let them appear in any case in the index. If Milton be quoted in the text, and you object to giving the reference in the same place, see that the index mentions "Milton quoted, Par. Lost," for instance, such a book and line. Let not the Dictionary of Hackneyed Quota-tions induce a violation of this rule. In some works a separate "index of authors quoted' (giving exact references) would be desirable; but in every case, if the reference be not given in text or note, it should be given in the index.

3. In making a quotation, use the very words and orthography of the writer cited, giving an accurate reference to volume and page, and, unless the work be a very common one, edition, date, and place of publication should be added. Do not give quotations second-hand if possible.

4. Omission or insufficiency of dates is a common defect and a great source of confusion. Some writers are satisfied with giving a date at the commencement of a chapter, and referring to it, perhaps, throughout the book as "this year." Dates should be printed at the top of every page, and in the margin whenever they change.

5. Running titles are very useless; either have

the subject-matter of the current page as the title,

or none at all.

6. In mentioning a nobleman or bishop, give the personal as well as the title or official name. The not observing this rule causes much inconvenience.

7. In quoting from foreign writers or the dead languages, as a general rule translate the passage in a note, unless the work be expressly intended

for the few.

8. Books should be made as suggestive as possible, and the reader put into possession of all the available sources of information on the subject treated of, so that he can follow it up if so inclined.

In many cases it would be very desirable to ppend a list of all the books which treat or throw light on the subject; with short notes, if possible, respecting the character and value of each work in the list.

9. In reprints no alteration should be made without full mention; in every case an account

of all the former editions should be given, and in some instances the number of copies in each edition, and even the month of publication. An author should be preserved in his full integrity, and any the slightest alteration strictly accounted for. The system of suppression and mutilation

cannot be too severely reprehended.

Setting out with the principle that as much as possible should be worked up in the text, yet in many cases notes cannot be dispensed with. matter, however, in these notes ought to be care-

fully indexed.

10. The days of patrons and fulsome prefaces are gone by, but we still meet with whining pre-faces deprecating criticism, and making all sorts of excuses, "hoping the indulgent public will take the writer's peculiar circumstances into consideration," and so forth. The absurdity of this proceeding is evident, as a book stands or falls on its own merits. As a man will not buy bad bread for himself or his family, though the baker "labours under peculiar and unfortunate circumstances," no more will he buy a book, though the author "labours under" an itch for writing, and the "peculiar circumstances" of having nothing to say. It is often said that the preface is the most difficult part of the book to write (even still more so than the title-page), and I think it partly arises from the supposed obligation of writing one in every case, whether wanted or not.

11. I much regret the ancient colophon, and

would gladly see it revived.

12. Book margins I have already spoken of (Vol. vi., p. 73.), and need only add that the most important are those in the breadth, viz. the back and front margins.

13. How full of repose and grateful to the eye is the toned and mellow paper of books of the olden time! How painful is the dazzling white of the present day! Surely toned paper could be produced as cheaply as the other, and brought into common use, to the great saving of the eyes and

comfort of the mind.

At the conclusion of these rambling "hints," let me crave a receipt for varnishing old books. For instance, when one does not wish to cut down an old tome by rebinding it, and the ordinary means of brightening and polishing fails to affect the worn leather, a varnish is sometimes applied, and with good results. I have some books done in this way, and should be glad to get the receipt, MARICONDA. for making it.*

^{*} Mr. Pickering's admirable press anticipates most of my observations, but my wish would be to have many such as his. I had intended to have said something about book ornaments, initials, head and tail pieces, borders, &c., but must defer it to another time.

GUANO AND THE LOBOS ISLANDS.

P. C. S. S. presumes that at a time when the Lobos Islands and their product are so much the subject of discussion, it may not be altogether uninteresting to the readers of "N. & Q." to ascertain the date when the knowledge of Guano and its fertilising properties was first introduced to the English public. He believes that the earliest English mention of that substance was in 1670; and that it is to be found in a little work then printed, called the Art of Metalls, translated from the Spanish. Although the title-page of that edition does not mention the name of the translator, he is known to have been Edward Montagu, Earl of Sandwich. The title was thus:

"The First Book of the Art of Metalls; written in Spanish by Albano Alonzo Barba, Master of Art, born in the Town of Lepe in Andalusia, Curate of St. Bernard's Parish in the Imperial City of Potosi, in the Kingdom of Peru in the W. I., in the Year 1640. Translated into English in the Year 1669: Lond., sm. 8vo., 1670."

At p. 16. is the passage to which P. C. S. S. alludes, viz. :

" Cardanus, amongst his curiosities, makes mention of another kinde of earth, anciently called Britannica (from the country where it is found); they were fain to dig very deep mines to come at it. It was white; and after they had separated the plate it contained, they manured their tilth-fields with the earth, which Out of were put in heart thereby for 100 years after. islands in the South Sea, not far from the city of Arica, they fetch earth that doth the same effect as the last afore-mentioned. It is called Guano (i. e. dung); not because it is the dung of sea-fowls (as many would have it), but because of its admirable virtue in making ploughed ground fertile. And that which is brought from the island of Iqueyque is of a dark gray colour, like unto tobacco ground small. Although from other islands nearer Arica they get a white earth, inclining to sallow, of the same virtue. It instantly colours water whereinto it is put, as if it was the best ley, and smells very strong. The qualities and virtues of this, and of many other simples of the new world, are a large field for ingenious persons to discourse philosophically upon, when they shall bend their minds to the searching out of truth, rather than riches.

P. C. S. S. would be glad of any further information respecting the *Terra Britannica* to which, in the above passage, Cardanus is said to refer.

P. C. S. S.

INEDITED LETTER OF JOHN FINCH.

As I promised on a former occasion, I send you the letter of Finch preserved among the Additional MSS. of the British Museum, and numbered 17,301. I find that it was described in Thorpe's Catalogue, Part I., 1835, No. 522. It

was presented to the British Museum by Captain W. H. Smythe, R.N., on the 9th day of February, 1848, and was transcribed by me for your paper some months ago.

The letter is written on two folios of thick paper, in a rough, close, though shambling hand. Occasionally, as you will perceive, a word has been left out, and the date is partly mutilated, so that it is impossible to tell the precise year in which it was written.

The subject of the communication is very interesting, and might lead to the inquiry as to where the medals are now preserved. Perhaps they asy yet turn up; and in that case the letter will not only be interesting but valuable, as a history of the coins in question. I shall therefore ask whether the subsequent history of these medals is at all traceable? and whether it should not be given to the world in your pages?

KENNETH R. H. MACKENSE

"Wye, October the ... 170...

"Sir, "I had not heard of your indisposition till by the return of my servant last Thursday, and indeed I should have been extremely concern'd for itt, had he not inform'd me that you are recouer'd again; I most heartily wish'd you a re-establishment of your good health. I have for some-time design'd communicating to you a surprizing account (at least it is so to me) of some medalls which my Lord Weymouth purchased last winter in town. Not knowing what credit to give to what I had heard of them, I wrote to my lord, and had the following account:—Two amongst them, the most remarkable, are these: A medal of gold (weighing about twenty-two ounces, the gold worth 5 lb. per ounce) of Joannes Palæologus, Emp. of Constantinople. On the Reverse is written: 'Opus Pisani pictoris' This I believe you will allow may probably be a true one, Pisani being famous for having engraved very large * . . . of seueral great persons, and particularly one of that Empereur; besides that my lord assures me itt is not cast, and is of the finest gold, and not being very ancient itt might easily be preserued. But that which startled me was the account of an Antoninus, whose diameter is four inches, half an inch, and a twentieth part of an inch; weighing twenty-one ounces, twelve pennyweights, at 4 lbs. 10s. per ounce. On one pennyweights, at 4 lbs. 10s. per ounce. side are the heads of Antoninus and his Empresse Faustina; on the other Cybele in a chariot drawn In the Exergue 'ETERNITAS.' My by lyons. lord says, that beside their being of so extraordinary a size, and of the finest gold, that of Antoninus and Faustina is most exquisitely stamp'd: the other by Pisani, rude in comparison of the former. He said that my Lord Pembrook, who is

^{*} Here a word seems to have been accidentally omitted.

the best judge he knows, examin'd them nicely, and declared he saw no marks of spuriousnesse; that they are certainly struck, not cast; and concluded itt was not worth any one's labour to coun-terfeit medalls of that metall and value, for the bare keeping them seven years would make the author a looser. My lord said he agreed with me, that the size might make it doubtful, having never read of any so large. Whose they were he knows not, the person who sold them being enjoyn'd secresy; but he guesseth they came out of some great cabinett. He bought at the same time aboue forty more gold medalls (the finest and the best preserved he ever saw) both ancient and modern, as of Galba, Ptolomy, Augustus, Marcellus, Domitian, Licinius, and many of the Greek emperours. These are certainly a noble adition to my lord's collection, though I knew not yett what to think of his Antoninus. Much is said for itt. My Lord Pembrook understands them very well, as does my Lord Weymouth; yett itts bulk makes itt almost incredible that itt should be ancient: for where can itt have been so well preserued and conceal'd? Mr. Evelin, in his book of Medalls, reminds me of a passage in Dr. Burnett's Letters of his Travels in Germany, who speaks of a prodigious piece of forgery discover'd at the siege of Bonne, where he sais, clearing the ground to raise a battery, there was found a cartload of gold imperial medalls of the finest ducat gold, and of so great a size that some of them weighed two pounds; and that by the rude manner of their sculpture, at first sight euery one concluded them to be false, and to have been counterfeited about four or five hundred years agoe; and he wonders who could be at so expensive a piece of forgery, for they amounted to the value of aboue one hundred thousand crowns when found, and, he sais, must have been worth ten times as much when made, supposing them to be but of the antiquity he mentions. If there is any truth in the story, I should believe these medalls to be ancient (tho' off ill workmanship), and possibly coin'd by some prince in confederacy with, or tributary to, the Romans: and I should be apt to think that my Lord Weymouth's was one of these, if I did not find itt described to be admirably engraved. I should not have troubled you with my conjectures, which will but show my ignorance; yett I could not but give you an account of the medalls, for I think there is something curious even in the bare description of them, from which I doubt not but you will be able to judge [especially of the Antoninus*] whether the Antoninus be true or false. I must, however, beg your pardon for so tedious a letter, and shall neede itt no lesse for offering you a parcell of such trash, as I fear is most of what I send with itt! but they are all the duplifclates I have mett with since I

* These words are erased.

saw you. I shall be pleas'd if there are any tollerable amongst them, and desire you will throw away what are not so. I wish they were more and better. I have taken the liberty of describing some of them which are the most defaced, they being, I doubt, hardly worth your examination. The best thing I can do now is to release you, after having desired you will, with my wife's, present my most humble seruices to your lady, and accept them yourself from her and from

"Sir,
"Your most obliged
and most humble servant,
J. Firch.

"Before my letter was done the carried [sic] passed by and left itt, so that I must keep itt till Monday."

"EPIGRAM CORNER."

May a constant reader offer you a suggestion which will not, I hope, take from the interest of your entertaining and instructive volumes? I have in my Common-place Book a compartment which I have entitled "Epigram Corner," to which I have long been in the habit of committing (with a version or paraphrase of my own) any epigram which takes my fancy. I say "paraphrase," for very often the exact point of the original is quite untransfusible into our language, and the nearest you can come to it is by adapting the witticism to some corresponding modern idea.

some corresponding modern idea.

My "Epigram Corner" is now tolerably full of decent "Martialia;" of the pointed witticisms of Sir Thomas More; of the oddities of Owen; and of the terse sayings of Buchanan. With your permission I would offer a few of these monthly or weekly, in the hope that others might "do likewise:" and if I and other of your contributors should happen occasionally to try our hands on the same epigram, there might be amusement in comparing the differences with which the same thought strikes on different fancies; and I think it might not be without its interest to discover in how many cases the moderns have made a reputation for "witty" or "smart" sayings, all the point for which has been stolen (gypsy-like) from old Martial, or other ancients, and passed off, disfigured and unacknowledged, as their own offspring. As a commencement I send you half-adozen, including that to which your correspondent Philodisches (Vol. v., p. 272.) traced what has been called "one of the happiest repartees of Voltaire." If they are acceptable you shall hear again from A. B. R.

- "Frustra ego te laudo; frustra me Zoile lædas: Nemo mibi credit, Zoile; nemo tibi."
 - "You libel me; I laud you; all in vain: Neither from others credence can obtain."

- "Jurat capillos esse, quod emit, suos Fabulla: numquid illa, Paulle, pejerat?"
- "Fan wears her own fair tresses! Who denies She may call them her own, who fairly buys?"
- "Non conat sine apro noster, Tite, Cacilianus, Bellum convivam Cacilianus habet."
- * Never to sup without boar's head, a noble gourmand
 - *Quite right, my lord, where'er you sup, we'll always have a bore!"
 - "Dicis formosam, dicis te, Bassa, puellam. Istud quod non est, dicere Bassa soles."
- "Bess calls herself 'a pretty girl and young;"
 But hers we know is no truth-telling tongue."
- Marmoreo Licinus tumulo jacet, at Cato nullo, Pompeius parvo. Quis putet, esse Deos? Saxa premunt Licinum, levat altum Fama Catonem, Pompeium Tituli. Credimus esse Deos?"
 - "O'er base Licinus costliest marbles rise; Unburied Cato, meanly Pompey, lies. Is there a God? His tomb Licinus damns to endless fame, Cato's and Pompey's monument their name. There is a God."
- "Exigis, ut donem nostros tibi, Quinte, libellos Non habeo, sed habet Bibliopola Tryphon. Æs dabo pro nugis, et emam tua carmina sanus? 'Non,' inquis, 'faciam tam fatue:' nec ego."
 - "You ask some copies of my poem:
 'John Murray' sells the book—you know him.
 'You tell me you won't purchase trash:
 Nor I, for triflers, part my cash."

FOLK LORE.

Newspaper Folk Lore (Vol. vi., p. 221.). — I am quite unable to give A LONDONER an answer to any of his questions concerning the reptile stated to be swallowed by a little girl at Blaxton, but I can inform him and all else whom it may concern, that I have often seen stories of a similar kind in provincial newspapers, which I have always thought to be emanations from the brains of that highly imaginative class of persons the village correspondents of the said newspapers. I enclose a scrap which I cut from a newspaper about six years ago; it is in some respects very similar to the one given by your correspondent, and is, I doubt not, equally true.

"Danger of Drinking Brook Water.—On the 7th inst.,

onh Bailey, a youth about sixteen years of age, son

y Bailey, of Shadow Moss, in Northern

vomited a living reptile, of the lizard tribe,

the body of which was about seven inches long. was the consequence of drinking at a brook in a field, in which he was at work as a plough-driver, in the autumn of 1844, about eighteen months since. He was aware at the time that, while hastily drinking, swallowed some object which made him sick, but had no idea that it was anything like what it has ultimately proved to be. From that time his health has grade retrograded, and he has been subject to fits of vomiting almost constantly, and growing worse and worse.
About two months ago he became unable to follow his employment, and was compelled to quit service and return home. He rapidly got worse; upon which is parents called in two surgeons of Wimslow. taking the prescribed medicines, he appeared dely get weaker, his sickness increasing, and at this time was scarcely able to walk across the room. Up being seized with a fit of vomiting, he threw up th times successively a thick, glutinous matter, and at the fourth time of his straining the reptile made its ap-pearance in his mouth, making a desperate attempt to return down the throat; but, applying his finger, be laid hold of it and threw it on the floor, and it thes ran into the grid-hole. In the hurry of the moment his sister so much crushed and mangled it that further inspection was almost impossible. Since this he h gradually recovered, and there appears no doubt of his ultimate restoration to health." — Stockport Advertises. K. P. D. E.

Minar Bates.

The Venom of Toads. —It seems that toads are about to have their old poetical attribute of being "venomous" restored to them again by the efforts of modern science. Their spit is poisonous, after all. Would it not be worth while collecting a list of ancient "vulgar errors" like this one, which on more correct examination have proved to be vulgar truths?

BEROSCE

"Sheets," a Kentish Word. — I enclose you a cutting from a "Kentish" auctioneer's catalogue. It describes property for sale in the "Hundred" of Hoo," a part of the county of Kent, invariably styled "the Hundred" both by "Kentish men and "Men of Kent." Amongst the "live stock" you will notice, twice repeated, "14 sheets." Although I have had nearly forty years' experience in country life, and am familiar with "farming stock," both "live and dead," I have never before met with the animal "sheet." After vainly referring to the Dictionaries and Glossaries on my shelves, I sought information of "the men on the premises," who are empowered (vide the said

^{*} Some recent articles in the Gentleman's Magazine, and the Reports of the Congresses of the British Archæological Association held at Canterbury and Worcester, assert that "this district was the corgrowing state of the Trinobantes, ruled by Mandubratius at the second invasion of Julius Cæsar."

catalogue) "to show the lots." They defined "sheets" to be "pigs between the age of six and ten months." At the last Farningham and Gravesend stock markets I sought further information upon the subject. I find that at Horton Kirby pigs of that age are termed "shoots;" and at Farningham, Eynesford, and that neighbourhood, "store hogs." J.

Church-stile.—A reviewer of the last edition of Pepys's Diary, in the Gentleman's Magazine for 1849, suggests that Lord Braybrooke has, at page 214. of vol. i., mistaken church ale for church stile. As a proof that his lordship's reading is the correct one, I have copied the accompanying minute passed at a Warrington vestry-meeting, 10th April, 1732,—

"That hereafter no money be spent on yo 5th of Nov'r, nor on any other state day, on the parish account, either at yo churstile or at any other place. That no ale be allowed in account to any workmen for work done at yo church."

At the close of the same ancient record is "A mote of what money I have layd since I was cunstable in the year of our Lord 1668;" and from this I extract the following, as referring to the same custom at a still earlier date:

"Payd, the 5th of November, to the ringers, in money and drink 2 0

For drinke at churchsteele 13 0."

To the present day the vicinity of our parish church gates is known as the "church-stile." K.

Curiosities of Catalogues.—In a late number of the Athenaum instances are given of some ludicrous mistakes to be found in the recently published Catalogue of Cardinal Mezzofanti's library.

I have notes of several similar drolleries: e.g. in a Catalogue I got some years ago at Vienna, the author of Robinson Crusoe appears under H, as himself. But nothing can surpass the Catalogue of a London bookseller which is now lying before me, dated January, 1852, in which is the following entry after "Thackeray:"—

"There's (Lord and Lady) Legends of the Library at Lilies, 2 vol. 8vo. bds. 2s. 6d. 1832."

The real title of this work, by Lord and Lady Nugent, is, Legends of the Library at Lilies by the Lord and Lady there.

JAYDEE.

Queries.

SHAKSPEARE'S MANUSCRIPTS AND PAPERS.

Some there are who still believe a portion at least of the MSS. and papers of the great dramatist will be recovered, and, without being very sanguine on the subject, I cannot think I am presuming too far in asking for a small space in your paper, for the purpose of indicating the sources which may be most likely to lead to some discovery.

1. Mr. Edward Bagley, citizen of London, was executor and residuary legatee of Shakspeare's granddaughter, Lady Barnard, who died in 1670. This Mr. Bagley, in all probability, would come into the possession of some of Shakspeare's MSS.; and if any families of the name of Bagley, or who are descended from Mr. Bagley, are now living, diligent search should be made amongst their family records.

2. It is possible some of the poet's MSS. may have fallen into the hands of Sir John Barnard's daughters, whose married names were Gilbert, Higgs, and Cotton.

3. Shakspeare must have been in frequent communication with some of the county families of Warwickshire, his property and influence being considerable. If the descendants of the old families in that county would be at the pains to make careful searches amongst their papers, something of importance might be discovered. His mere signature as a witness would be valuable.

4. The papers of John Heminges may possibly be in existence. He died in 1630, leaving one son, who died without issue, and four daughters, married to persons of the names of Atkins, Smith, Sheppard, and Merrifield.

The first volume of the new folio edition of Shakspeare will contain the Life and the Tempest; and any of your readers who could kindly furnish information likely to be useful on the above Queries, or on any other points discussed in those portions of the work, would confer a great favour. Any particulars, also, respecting early editions of Shakspeare would be most gratefully acknowledged.

J. O. Halliwell.

Brixton Hill.

HORNUNG, THE PAINTER OF GENEVA.

Joseph Hornung of Geneva, a young artist of great talent and perseverance, about the year 1826, took for his subject the Death-bed of Calvin. The principal characters—Calvin, Farel, Beza, and Viret—were painted from portraits; and the accessories of the composition, such as the Bible, the arm-chair, and the portrait of Knox, were copied from the originals at Geneva, which belonged to Calvin. This, in addition to the superiority of the painting, gave a

^{* &}quot;1661, April 18. After dinner we all went to the church-stile, and there eat and drank; and I was as merry as I could counterfeit myself to be." — Diary of Sumuel Pepys.

truthfulness to the whole composition that excited the universal attention and admiration of his fellow-citizens, who immediately purchased the picture, and placed it in their museum. Hornung was filled with an ardent admiration of the character of the reformer, and with a desire to perfect so admirable a memorial of one of the most striking and affecting events in his history. Twelve years afterwards, when his taste had been matured, and his hand had acquired additional firmness and facility by extended experience, he returned to the subject, and painted it afresh, bestowing on this new picture all the care and skill of his art. It is now in private hands in this country, and is one of the best and most effective pictures I ever saw. The composition seems perfect and the painting exquisite, with a finish almost marvellous.

Will any of your numerous correspondents inform me if Hornung be still living, and whether he has painted any work, since 1838, approaching in excellence the *Death-bed of Calvin?*

Throw, Cheltenham.

Minor Querics.

Epitaph.—In Paget's Tract upon Tombstones, the following is given among some specimens of epitaphs in bad taste:

"I've lost the comfort of my life,
Death came and took away my wife;
And now I don't know what to do,
Lest Death should come, and take me too."

It is in bad taste, that I do not question; what I want to know is, has it really a local habitation, and where?

A. A. D.

Anglican Baptism. — Does the Roman Catholic church a lmit the validity of baptism administered in the English church? I am aware that according to the canons of the Council of Trent, such baptism would be recognised; but my object is to ascertain the present practice, being under the impression that recent converts have been rebaptized.

W. M. N.

Captain Booth of Stockport. — Among other horaldic MSS, relating to Lancashire, I lately met with a copy of an ordinary of arms by a Captain Booth of Stockport, Cheshire (undated). Would any of your correspondents be kind enough to say who this Captain Booth was? what his authority as a heraldic writer? and whether his MSS, are yet preserved, and where?

JAYTEE.

Printed Sermon by Oliver Cromwell. — In Heraldic Anomalies, by the late Archdencon Nares, it is stated (vol. i. p. 59.) that there is extant a rinted sermon by Oliver Cromwell, on Romans ii. 1. To what sermon does he refer? Mr.

Carlyle was not aware of any when he published his Letters and Speeches of Oliver Cromwell, or he would have reprinted it in that work. From the extract given by Nares, it seems very unlike a composition of the great Protector's.

DRYASDUST.

Milton in Prose.—I have seen a book entitled The Fall of Man, or Milton's Paradise Lost; in Prose, with critical, philosophical, and explanatory Notes from several Authors, &c.: a new translation from the French, adorned with Copper-Plates. London, Printed for M. Cooper, in Paternoster Row. Can any of your learned readers give me any account of this book? Southey, I beliem, mentions a translation from the French, but I cannot refer to the passage, so that possibly this may be the book; it has no preface.

R. J. ALLER.

Passage in Sir W. Draper.—In the first of Sir W. Draper's letters (No. 2. in the Junius Collection) occurs this sentence:

"An eminent author affirms it to be almost as criminal to hear a worthy man traduced, without attempting his justification, as to be the author of the calumny against him."

Who is the author referred to? W. T. M. Hong Kong.

Saying of a great Judge. — The Marquis de Larochejaquelein, in a letter which he has lately addressed to the Assemblée Nationale, observes, "A great judge said, 'Give me two lines in the handwriting of an honest man, and I will undertake to hang him.'" Some saying of the kind floats in my mind, but I cannot catch and identify it. Will any correspondent tell me whether the quotation is correct, the name of the great judge, and the occasion, &c. upon which the words were spoken?

Henricus Gruingius, Decanus Embricansis.— Can you or any of your correspondents inform me of what place Gruingius was dean? and, also, what is the best work of reference for solving similar questions?

Dublin.

Scrpent's Tongue.—In an inventory of goods belonging to a worthy ancestor of mine, Robert Holgate, Archbishop of York, I find:

"Item, a serpent's tongue set in a standard of silver, gilt and graven."

Can any of your readers explain this for me?
C. K. P.

Newport, Essex.

Crawford of Kilburnie. — The marriage of Malcolm Crawford with Marjory Barclay, whereby be acquired the barony of Kilburnie (see Vol. v., p. 464.), took place in the reign of James III. (See British Compendium, or Rudiments of Honour, vol. ii. p. 282.) In the same volume the arms of their lineal descendant, Patrick Viscount Garnock, are given thus:

⁴⁴ Quart. 1st and 4th gu. a fess ermine for Crawford, 2nd and 3rd az. a chevron between three crosses patées or. Motto, 'Sine labe nota.'"

The same arms appear on the book-plates of the late Sir Robert Crawford of Jordan Hill, Bart.

In this coat, to whom do the quarterings 2nd and 3rd belong? Are they the arms of Barclay?

The same motto, and a similar coat, are borne by some of the Irish branches of the Crawford family, except that instead of crosses pattées appear three mullets.

Can this be a mistake for the crosses? or is this quartering a distinct one; and, if so, of what

family?

Can you also inform me how, if the rule of heraldry be strictly adhered to, that no man may quarter the coat of another family, unless introduced by the marriage of his lineal ancestor with an heiress, some families are said to be entitled to many, sometimes more than a hundred, quarterings, as the conditions of the rule are satisfied but seldom, even in the oldest families?

P. LE B.

Sandred Groat.—I should much like to know what is a "Sandred Groat," about the time of Cromwell?

John Nurse Chadwick.

Wife of Stanislaus Augustus II. of Poland.—What was the name of the wife of Stanislaus Poniatowski, crowned Stanislaus Augustus II., on the 25th November, 1764, the last King of Poland and Elector of Saxony; and where can any account of her be found?

W. E.

Legend of King Alfred.—Is there, among the English legends, one about King Alfred the Great, and the knight William of Albonack, with his daughters? And if so, where is it to be found? It is said to exist in some work printed in the beginning of the sixteenth century. Possibly some of the readers of "N. & Q." may be able to answer the question.

J. A.

Plunkett's "Light to the Blind."—In that very inaccurate work Whitelaw and Walsh's History of Dublin, vol. i. p. 222., the authors refer to "Plunkett's Light to the Blind, whereby he may see the Dethronement of James II., King of England, with a brief Nurrative of his War in Ireland, a manuscript, in 2 vols. 4to." Perhaps some of your readers can tell where this manuscript is preserved, as it is not known to any literary antiquary here.

J. J. G.

Dublin.

Portraits of Lady Jane Grey.—Can any reader of "N. & Q." state where a portrait of Lady Jane Grey, once in the possession of the late Mr. Harrington, of Breaston, Derbyshire, can now be found? It is supposed to have been identical with that in the Derby Exhibition of 1841. Neither (if they are indeed different portraits) has been engraved. Dibdin had the beautiful original by Lucas de Heere (now at Althorpe), engraved for his Decameron; and Nichols, in his Leicestershire, gives a copy from Vertue's very ugly portrait. Lodge engraved an original in the possession of Lord Stamford. But all these are so utterly inferior to the portrait exhibited at Derby, which was an undoubted original, that I am anxious, if possible, to obtain permission to engrave it for a New History of Leicestershire. The Harrington portrait came into the hands of Mr. Harrington from the Misses Grey of Risley. T. R. POTTER.

Wymeswold.

Junius: Letter LVI. (Vol. iii., p. 188.).—VARRO quotes from this letter:—"Is the union of Blifil and Black George no longer a romance?" and asks, "What part of that story is here referred to?"

As his question has not yet been answered in "N. & Q.," I presume that my attempt to find the incident in *Tom Jones* is not the only unsuccessful one that has been made, and I wish to suggest that it may possibly be found in a work alluded to by Dunlop in his *History of Fiction*, vol. iii. p. 378.: London, 1814.

He concludes the short account he gives of Fielding with these words:

"In fact, in a miscrable continuation which has been written of the *History of Tom Jones*, the wrong-headed author (of whom Blifil was the favourite) has made his hero bring an action against Tom after the death of Mr. Allworthy, and oust him from his uncle's property."

Can any of your readers supply the exact title of this "miserable continuation," and the name of its "wrong-headed author"? The very insignificance of the book may have prevented it from becoming common; and if some collector of catalogues could prove that it once formed part of the library of any one of the many reputed authors of The Letters, would not the fact add some slight weight to any evidence that may have been collected respecting that particular person?

Temple.

Hob, Meaning of. — I shall be obliged if any one will furnish the meaning of the word Hob, when used as the name, or part of the name, of a place. There is, or was, Hobmoor Lane, near York; Hobgreen, near Ripon; Hobendrid, Salop; Hoblench, Worcestershire; Hob-Cross Hill, Don-

caster; Hobkirk, or Hopekirk, in Roxburghshire, &c. The last-named place is stated, in Lewis's Topographical Dictionary, to be not distinguished by any events of historical importance, but "appears to have derived its name from the situation of its church." What that situation is, however, we are not informed.

Sussex Ghost-Story. — One of the works of Polhill, an eminent theological writer of the seventeenth century, is said to contain a marvellous tale of a ghost which visited the village of Brightling, co. Sussex; and which resisted, with ultimate success, the efforts of several neighbouring clergymen, who sought by prayer and fasting to lay it. I shall be glad to see this story transferred (with exact references) to the pages of "N. & Q."

MARK ANTONY LOWER.

Scotch East-India Company. - Where can any information be obtained respecting the Scotch East-India Company; it was in existence, and had

ships trading to India, in 1701?

Where may information be obtained with regard to the trial of a Captain Green and a Mr. Mather, the captain and chief officer of an East Indiaman (it is believed of one of the Scotch East-India Company's ships), who were executed in Scotland for the crime of piracy in the early part of the last century?

W. PINKERTON. century?

Ham.

Pepys's Morma.—The egotist Pepys committed himself once, and once only, in the course of his selfish and worldly-minded Diary, to a little, a very little outbreak of the pathetic, when (1662, Oct. 23rd) he says:

"This night was buried, as I hear by the bells, at Barking Church, my poor Morma, whose sickness being desperate, did kill her poor father; and he being dead for sorrow, she could not recover, nor desired to live, but from that time do languish more and more, and so is now dead and buried."

The editor, Lord Braybrooke, says, "There is no other allusion to this person in the Diary." Would any of your readers resident near Barking spend a shilling to ascertain from the register of burials of that place who "poor Morma" was, whose death so moved the cold nature of the diarist? Her father's death, we may presume, will probably be found near the same date, in the same register, and will serve to identify her. J. K.

Passage in Milton. — I have met with one difficulty in Milton, which I have not been able to overcome. It is book ii. 2., "Or where," &c. The description is true, for Warburton refers to Petit de la Croix's translation of Sherefeddin's Life Tumerlane; and I myself can give instances

from the Sháh-námeh: but where did Milton get his information, for La Croix's work was not published till 1722? I have searched Purchas, Hackluyt, Heylin, &c., but in vain. Perhaps some of your readers have been more fortunate.

Fairfax House, Chiswick.

The Venerable Bede.—I shall feel very grateful for any information in answer to the following Queries:

1. Is it more correct to write the name, is English, of this illustrious man, Bede or Beds!

And the reasons for the answer.

2. A list of the different editions of his work, distinguishing home and continental editions; also those of his complete works, and of portions of his works.

3. What were the remaining lines of the cpitaph over his tomb, commencing

" Hâc sunt in fossâ Bedæ venerabilis ossâ?" I have met with a translation of them, thus:

" Here the remains of Beda rest in peace: Grant him, good Lord, the joys that never cesse: Grant him to drink, from Wisdom's fountain clear, ' Those living streams for which he panted here.

4. What churches, chapels, chapels in churches, or altars in churches, were formerly dedicated under his invocation?

Consecration of Bishops in Ireland.—By the Irish Act of the 2nd of Elizabeth, c. 4., it is ordered that there shall be an investiture and consecration of the bishop, "with all speed and celerity," on the receipt of the collation.

Query, what is the legal interpretation of the words marked with inverted commas; or, in other words, within what period, after the receipt of the collation by the bishop or archbishop, must the investiture and consecration take place?

James Graves.

Kilkenny.

Gerit Comhaer. — As your valuable " N. & Q." may boast of readers in Denmark, and our "Navorscher" is not equally felicitous, we venture to apply to your learned correspondents in that part of Europe for the solution of the following question:

In an old MS. chronicle of the beginning of the sixteenth century, mention is made of a certain Gerit Comhaer, native of Bommel, who resided afterwards in Deventer, and departed from thence to Denmark, where the King appointed him master of his mint. This must have happened in the last part of the fourteenth century. Further particulars will be highly acceptable.

Y. A. N. (in the Navorscher).

Arnhem.

Minor Queries Answered.

"Epistles Philosophical and Moral."—Who is the writer of Epistles Philosophical and Moral: London, T. Wilcox, 1758, 8vo. They consist in versified letters, with very humorous satirical engravings. "Epistle the First" begins in the following manner:

While zeal, beyond the grave, pursues
Whom priest and patriot abuse,
With some the foster-sire of lies,
Extoll'd by others to the skies,
St. John's, thus sav'd and damn'd by fame,
An honour'd and a blasted name!
Lorenzo asks, ingenuous youth,
What is, and who believes, the truth."

L. Y. (in the Navorscher).

Wageningen.

[The author was William Kenrick, LL. D., the projector and editor of *The London Review*. These *Epistles*, which may be reckoned the best specimens of his poetry, were rather severely handled in *The Critical Review*, to which Kenrick wrote a reply, entitled *A Secretiny*; or, *The Critics Criticised*. See Watt's *Bibliothea Britan.*, and Chalmers's *Biog. Dict.*, art. "Kensick."]

Replies.

"PRETTY PEG OF DERBY, 0!"
(Vol. vi., p. 10.)

The following copy of this ballad was taken down from recitation, some years ago, by Mr. Thomas Lyle, and published by that gentleman in small collection of Ballads and Songs, 1827, p. 162. I believe that it was "never before in print," and on that account may be worth insertion in the "N. & Q."

"PRETTY PEG OF DERBY, 0!

44 A captain of Irish dragoons on parade,
While his regiment was stationed at Derby, O,
Fell in love, as it is said,

With a young blooming maid, Though he sued in vain to win pretty Peggy, O.

- To-morrow I must leave thee, pretty Peggy, O, Though my absence may not grieve thee, pretty Peggy, O.

Braid up thy yellow hair,
Ere thou tripp'st it down the stair,
And take farewell of me, thy soldier laddie, O.

Ere the dawn's reveillie sounds to march, I'm ready, O,
To make my pretty Peg a captain's lady, O,
Then, what would your mammy think.

Then, what would your mammy think, To hear the guineas clink, And the hautboys playing before thee, O.

And the hautboys playing before thee, O.

Must I tell you, says she, as I've told you before,

Must I tell you, says she, as I've told you before, With your proffers of love, not to tease me more, For I never do intend,

E'er to go to foreign land, Or follow to the wars a soldier laddie, O. "Out spake a brother officer, the gallant De Lorn,
As he eyed the haughty maiden, with pity and scorn,
Never mind, we'll have gallore
Of pretty girls more,

When we've come to the town of Kilkenny, O.

Where the damsels were lovely and many, O! Sighing deeply, he would say, Though we're many miles away,

Let us pledge a health to pretty Peg of Derby, O."

The author of this effusion is not known. The air to which it is sung has been very popular, and is adapted to a variety of songs, the most elegant of which is Moore's Eveeleen's Bower.

EDWARD F. RIMBAULT.

RUFUS' OAK.

(Vol. vi., p. 264.)

The inscription on the original stone, which differs in one or two important particulars from that on the present memorial, will supply Mr. Josiah Cato with at least a portion of the desired information. It was the following:

"Here stood the oak-tree on which an arrow, shot by Sir Walter Tyrrel, at a stag, glanced, and struck King William II., surnamed Rufus, on the breast: of which stroke he_instantly died, on the second of August, 1100.

"King William II., surnamed Rufus, being slain, as before related, was laid in a cart belonging to one Purkess, and drawn from hence to Winchester, and

buried in the cathedral church of that city.

"That the spot where an event so memorable had happened might not hereafter be unknown, this stone was set up by John Lord Delaware, who had seen the tree growing in this place, anno 1745."—Old England, vol. i. p. 95. col. 2.

It is a matter of some surprise to me that this inscription was not reproduced upon the modern cover,—the date of the erection of the stone, and the fact that Lord Delaware had seen the tree, being certainly worth preservation.

The account of the king's death given by Stow

The account of the king's death given by Stow is very quaint and graphic, and well worthy of a place in your columns. He relates several prodigies as occurring before the event, and in the

same year, 1100.

"This yeere many strange things came to passe, the diuell did visiblie appeare unto men, and sometime spake unto them. Moreouer, in the Towne of Finchamsted in Barkshire, neere unto Abindune, a spring did continuallie by the space of fifteene daies flowe plentifullie with blood (or the likenesse thereof), so that it did colour and infect the next water brooke unto it. . . . King William, on the morrowe after Lammas daie, hunting in the Newe Forrest of Hampshire, in a place called Chorengham, where since a chappell was builded, Sir Walter Tirell shooting at a deere, unawares hit the King in the breast, that he fell

downe stark dead, and neuer spake word. (especially that knight) got them away, but some came back again, and laid his body upon a collier's cart, which one seelie leane beast did drawe unto the Citie of Winchester, where he was buried on the morrow after his death, at whose buriall men could not weepe for ioye. He was buried at Winchester, in the cathedrall church or monasteric of Saint Swithen, under a plaine flatte marble stone, before the lectorne in the queere; but long since his bones were translated in a coffer, and laide with King Knute's bones."- Stow's Annales, edit. 4to. 1601, p. 189.

The name of Purkess was to be seen over the door of a little shop in the village of Minestead in 1843; and the stirrup of Rusus is preserved in the Court Hall at Lyndhurst. (Old England, vol. i. I remember a paragraph which went the round of the newspapers some years since, to the effect that the wheel of the cart on which the monarch's body was conveyed to Winchester had been preserved up to that time, at a cottage in the New Forest; but in the course of the then severe winter had been consigned to the flames, on account of a scarcity of fuel. A scarcity of fuel in the New Forest was, I should have thought, too great a flight of fancy, even in the direst dearth of news. The tomb of William Rufus (which is not "flatte," but of the dos d'ane form) was violated in the Parliamentary war, and there were found "a large gold ring, a small silver chalice, and some pieces of cloth embroidered with gold, mingled with the dust of the decayed body." Baker, in his Chronicle (edit. 1674, p. 37. col. 1.) notes that

"One Sugerus, a writer that lived at that time [i. e. circa 1100] and was a familiar acquaintance of the said Tyrel's, against the current of all writers, affirms that he had often heard the said Sir Walter swear that he was not in the Forrest with the king all that day.

The great interest of this subject will, I hope, serve to excuse the length of this communication.

W. SPARROW SIMPSON, B.A.

THE PASSAGE IN "LOVE'S LABOUR'S LOST." (Vol. vi., p. 296.)

In the wish to be as brief as possible in my reply (at p. 296.) to Mr. Singer's Query, I forebore to notice a circumstance which materially affects the right understanding of the passage in question.

In all editions hitherto, the second line of the Princess's speech is pointed off from what follows, by making it conclude with either a full-stop, a colon, or a semicolon; as though that line formed some complete sense in itself: e.g.

"That sport best pleases, that doth least know how:" hus making the not knowing how the means of

But if we place a comma at the end of this line, transfer the semicolon or a dash to the middle of the line next following, we shall then undoubt-edly obtain what must have been the author's true meaning: viz.

"That sport best pleases, that doth least know how. Where zeal strives to content."

It is the zeal, striving to give satisfaction, that makes the performance pleasing; EVEN when it doth least know how.

Thus the meaning of the whole sentence is this: "That sport best pleases, (even) that (which) doth least know how, where zeal strives to content; and (where) the contents dies in the (very) zeal of that which it presents."

I therefore advocate the following as the proper punctuation of the whole speech :

'Nay, my good lord, let me o'errule you now: That sport best pleases, that doth least know how, Where zeal strives to content - and the contents Dies in the zeal of that which it presents:

Their form, confounded, makes most form in mirth, When great things, labouring, perish in their birth." The last two lines being a sarcastic allusion to the abortive Russian masque of The King and his Company.

Leeds.

THE ROBIN.

(Vol. vi., p. 244.)

It was on the day when Lord Jesu felt His pain upon the bitter cross of wood, that a small and tender bird, which had hovered awhile around, drew nigh about the seventh hour, and nestled upon the wreath of Syrian thorns. And when the gentle creature of the air beheld those cruel spikes, the thirty and three, which pierced that bleeding brow, she was moved with compassion and the piety of birds; and she sought to turn aside, if but one of those thorns, with her fluttering wings and her lifted feet! It was in vain! She did but rend her own soft breast, until blood flowed over her feathers from the wound! Then said a voice from among the angels, "Thou hast done well, sweet daughter of the boughs! Yes, and I bring thee tidings of reward. Henceforth, from this very hour, and because of this deed of thine, it shall be that in many a land thy race and kind shall bear upon their bosoms the hue and banner of thy faithful blood; and the children of every house shall yearn with a natural love towards the birds of the ruddy breast, and shall greet their presence in its season with a voice of thanks-giving!"

HENNA.†.

Morwenstow.

Your correspondent will, I think, find a more satisfactory solution to the proposed question on the reputation of the Robin in the fact that this is

the only singing-bird which in a wild state ap-While the proaches near to the dwelling of man. sparrow is the only bird in constant attendance on the human biped, the Robin is the only one which in the closest districts cheers him with a song. In my garden here at Pentonville I have heard the Robin daily since the third week in August this year: and though the little wren, the greenfinch, the tomtit, and several other birds, visit us, the Robin is the only one which claims popular attention; and this he certainly deserves. I frequently hear him long before daylight; and I experience no greater pleasure at this season than enjoying the fresh air in my garden before daybreak, when several Robins in good song maintain a friendly converse, in their melodious way, from the tops of neighbouring trees. The peculiarly full and fluent melody, though consisting of only a few notes, has a great charm for townsmen, and at most houses it is customary to throw out crumbs for the Robin. The fearlessness, and (if it might be said) the love of man which the Robin evinces must, I am sure, be the chief element in our partiality for him.

SHIRLEY HIBBERD.

Surely our affection for the Robin redbreast arises from its familiar habits. It enters houses freely; it hops about our breakfast-table, picking up the crumbs; comes and goes as it pleases; pops upon our shoulders, and seems to feel itself perfectly at home; it places entire confidence in us, and we do not like to abuse it. This I take to be the cause, not the consequence, of the "babes in the wood."

Our dislike of the toad and the serpent is sufficiently accounted for by their personal appearance, and their poisonous reputation.

E. H.

TOMB OF JOHN BARET IN ST. MARY'S CHURCH, ST. EDMUNDS, BURY.

(Vol. v., pp. 247. 353.)

It is now some years since I saw this curious tomb, of date A.D. 1463; at that time the fine church of St. Marie's was restoring in the best possible taste, under the strenuous exertions of its valuable rector, Rev. Mr. Eyre.

The tomb in question had long stood in a recess, with one side against the wall, so as to render it impossible to read the legend which ran round it; when I saw it, during part of the alterations, it was required to be moved from its place, and I took the opportunity to copy the curious inscription as below. How it is now placed I know not, but at the time it struck me that it could not be standing in its intended or original position, but that in some changes in the internal arrangement of the church, it must have been, as it were,

shoved aside. The inscriptions, which are in black letter, were as follows:

JOHN "He that will sadly behold me with his ie, BARET.
Maye see his own Merowr and lerne to die.

Wrappid in a schete, as a ful rewli wretche,
No mor of al my minde to me ward wil streche.
From erthe I kam and on to erth I am brought,
This is my natur: for of erthe I was wrought.
Thus erthe on to erthe tendeth to knet.
So endeth ech creature: doeth John Baret.
Wherfore ye pepil in waye of charitie,
With your goode prayeres I praye ye helpe me.
For such as I am: right so shalle ye al bi,
Now God on my sowle: have merci and pitie.
Amen."

With respect to the "skeleton figure" in Exeter Cathedral (Vol. v., p. 301.), it is now many years since "I made a Note" respecting it. As I recollect, it represents a human figure in an extreme state of emaciation, with a dagger sticking in the breast, and the legend told me at the time was to the effect that it represented some one who had attempted to imitate, literally, our blessed Lord's fast of forty days, and that holding out to the thirty-ninth day, and unable to endure the agonies of hunger, he then stabbed himself, thus consumating an act of presumption by an act of desperation.

A. B. R.

Belmont.

EXTERIOR STOUPS.

(Vol. vi., p. 160.)

As one of the correspondents of "N. & Q." As one of the correspondents of N. a. Q. referred to an exterior stoup at Badgeworth Church in Gloucestershire, and suggested that a description be given of it by a local correspondent, by the kindness of Mr. D. J. Humphris of Cheltenham I am favoured with a drawing of it, and, at his request, forward the following description. The stoup in question is situate on the right as you enter the west doorway of the tower, and is a plain chamferred ogeeheaded recess in the fascize of the basement moulding, with a semi-hexagonal projecting basin, the top member of the mouldings of which is the boutell; this, together with the ogce head of the recess, would place the date within the Secondpointed or Decorated period, while the doorway itself is of the Third-pointed or Perpendicular period, having a four-centred pointed arch under a square-headed recess. Over the doorway is a western light with flowing tracery, which would lead us to imagine that the west doorway was a reparation at a subsequent period to the original building of the tower. The church itself is of the building of the tower. The church itself is of the Decorated period, and from the specimen of one window which Mr. II. has sent me, must be an exquisite example of the style, there being no less than four members of the jamb-mouldings, and one of the hood-mould, enriched with the ball-flower ornament.

THOS. L. WALKER.

Leicester

I am glad to inform Mr. Fraser that there is an exterior holy-water stoup in the west wall of the tower of the fine old village church at Badgeworth. It is about two feet south of the west door, entering the belfry, which is open to the nave. This door, in the west wall of the tower, seems to have been originally the chief entrance. The stoup is in fine preservation, and it was evidently formed when the walls of the tower were built. The hollow or basin of the stoup projects a little from the wall, and the opening above the basin is about sixteen inches. The bottom of the stoup is about thirty inches, and the top about forty-six inches from the ground. The top of the opening extends to a moulding, which serves as a canopy to the stoup.

Jos. Bosworth.

Cheltenham.

SOUTH'S SERMONS. (Vol. vi., p. 25.)

It is only occasionally that the Numbers of N. & Q." come into my hands; but I never read them without finding something in their pages that is instructive and useful, as well as curious and amusing; and I regret that such a publication should be allowed to become the vehicle of slander and abuse against men to whom England is indebted for some of her dearest rights and privileges. I allude here to an article I have just seen in your Number for July last, headed "Historical Value of South's Sermons," in which the writer appears to regard the vituperations of this Jacobite parson against the Puritans as a sufficient authority for holding them up to reproach and derision. "If," says he, "we want to know Puritanism in its rampant state, we must read South, as well as Cleveland's poems, and Hudibras." It would be quite as fair to say, "If we want to know tyranny and perfidy in their rampant state, we must read the character and acts of Charles I., as pourtrayed by Milton, or given in Stirling's poems." As you have admitted into your work South's scurrilous defamation of Cromwell and the Puritans, it will be but justice to admit also an extract from Stirling's lines on Carisbrook Castle:

"Would that till now the dungeon had remain'd."
To mark the fate for sceptred crime ordain'd!
When those strong spirits from whose loins we spring,
Gave guilt its meed, nor spared a felou King. . .
Who fed his pride on priesteraft's fawning breath,
Vhile glorious Eliot pined away to death. —
False friend; dishonest foe; the thorny rod
To bruise a sinful people sent by God."

Your correspondent asks, "Has any one described more vividly than South the apparent sanctity and real profligacy of the Puritanical leaders?" and has any one described more vividly than Tertullus the real delinquency of Paul, as "a pestilent fellow, a mover of sedition, and a profaner of the temple?" But the most vivid description cannot give substance to fiction, nor verity to falsehood. Even James II. objected to South as a controversialist, saying, that "he had not temper to go through a dispute, and that, instead of arguments, he would bring railing acceptable."

Your correspondent justifies this charge by a quotation from a sermon he preached before Charles II., in which he alluded to Cromwell's entering parliament as "a bankrupt beggarly fellow, with a threadbare, torn cloak, and a gressy hat, and, perhaps, neither of them paid for." At this the king is said to have laughed heartily; and turning to South's patron, Lawrence Hyde (Lord Rochester), said, "Odd's fish, Lory, your chaplain must be made a bishop."

It had long been South's practice to accommodate his principles to those of the times; and he knew that this aspersion of Cromwell, contemptible as it was, would tell well upon Charles—that its vulgarity would not offend his taste, nor its falsehood his feelings; indeed, that the grosser the calumny the more likely it would be to please him,

and to secure his favour.

When Cromwell was in power, South pursued the same policy. His previous attachment to royalty had then given way to zeal for the new authority; and on a particular public occasion he addressed some flattering congratulatory verses to Oliver, which, as they are rather an intractable fact for your correspondent's purpose, he intimates "were most probably (!) imposed upon him by the head of his college, the notorious John Owen." But if Owen had then any suspicion of South's allegiance to Cromwell, is it within the compass of probability that he would have exgaged him, or trusted him, to compose this address, even if he had the power to impose it upon him? Or is it to be believed that South himself would have undertaken, at the dictation of an opponent, to compliment a ruler whom he did not acknowledge.

The fact is, that Owen and South were both at that time the friends of Cromwell; or if South was not his friend, he was at least his open partizan, and had also professedly adopted the religious opinions of the Protector's party, having appeared at St. Mary's as the great champion for Calvinism against the Arminians; and his behaviour was such, and his talents esteemed so serviceable, that the leaders of that party were considering how to give proper encouragement, and proportional preferment, to so hopeful a convert. Before this was

complished, however, Oliver died, and it was t till after that event that South and Owen re at variance, when the Presbyterians preiling over the Independents, South sided with em, and became the antagonist of Owen, who is esteemed the head of the Independent party. the Assize-Sermon he preached at Oxford, in aly, 1659 (Interest deposed and Truth restored), greatly pleased the Presbyterians by his bitter vectives against the Independents. The same ar, when it was visible that the King would be called, he appeared irresolute, yet (as Wood exesses it) was still reckoned a member of "the natic ordinary;" but, as his Majesty's resto-tion approached, he began to preach as much ainst the Presbyterians as he had done before ainst the Independents. From these facts it is etty evident that there is too much truth in at has been said of this celebrated divine, that ie was one of those time-servers who use the eat abilities God has given them to obtain the rour of those who can reward them best." They Il also serve to show in a true light "the histoal value of South's sermons." Vindex.

PHOTOGRAPHY AND MANUSCRIPTS.

Will not some dilettante in the science of Photosphy direct his attention to its application to SS.? Should we ever succeed in discovering me simple and easy method, without injury to fabric of the MS., for transferring writing ect to a plate of glass or zinc, &c., a revolution Il have been effected. Thousands of valuable SS. may then be published at once in faultless simile, without trouble and expense, and literare will receive an incalculable impetus. Of arse this same method can be applied to scarce oks and engravings. Some few of these are leed reprinted (as it is now proposed to be done th regard to Shakspeare), but in a manner as to mber and price altogether barbarous, and are mockery to the common working student.

Copenhagen.

The Collodion Process, described by Da. Diamonn, lirectly applicable to the copying of MSS., which, it y be remarked, can be so copied with the greatest uracy, inasmuch as all contractions, &c. will be most hfully reproduced. And if a negative is taken, re is of course at once the means of multiplying ies by printing to any extent that may be desired. I may mention two facts upon this subject, which is come under our observation. 1. We have seen pages of a fine old folio edition of Aldrovandus, in a woodcut on one of them, exquisitely and distily copied, though the copy was only about an inch is quarter by two inches. 2. That an accomplished teographic amateur, having had occasion to make official return of which he wished to retain a copy,

saved bimself the trouble of rewriting it, by taking a photographic copy.—En.]

The editor of "N. & Q." has done such good service to the cause of archæology by the insertion Mr. Thoms's suggestion of the advantages of Photography to the great body of antiquarian students, and by following it up by Dr. DIAMOND's valuable instructions to antiquaries as to the best means of applying this interesting art, that I venture to make another proposal. It is that he should make "N. & Q." a medium for photographers. By this I mean not only that he should afford them an opportunity of pointing out difficulties they may have encountered in the practice, and asking for advice and instruction upon them, calling attention to unrecorded phenomena, or of announcing any new discoveries, but also that he should give those resident in one part of the kingdom, and who may have taken and printed views of objects of interest in their immediate neighbourhood, an opportunity of exchanging copies of them for views taken by brother antiquaries in other parts. How this may best be done I do not venture to point out; that I must leave to his better judgment: but as it is clear from his Notices to Correspondents that he is frequently an intermediate agent between gentlemen engaged in literary and antiquarian inquiries, I would suggest that he should extend his good offices to those who are adopting the views to which he has given publicity, and so complete the good work which has been commenced in his pages. PHILOPHOTOGRAPHY.

[We shall be happy to carry out as far as practicable the suggestion of our correspondent. The shadow of a doubt which we once felt as to the propriety of introducing the subject of Photography into our columns, has been entirely removed by the many expressions of satisfaction at our having done so which have reached us; and we shall therefore be glad to give our assistance in any way towards bringing to perfection an art capable of furnishing so perfect a record of the present state of our national monuments, and towards promoting a friendly intercourse among those who practise it. We hope all who take it up will enable us to keep a record, at least in our own private portfolio, of their progress. — Ep.]

Your Notes upon Photography are invaluable; but when alluding to a good lens, pray, Mr. Editor, state the probable cost. I know an artist who had one for an apparatus worth three shillings, and was told the cost should be twenty pounds; but since I have heard that the cost should be at least twenty pounds, but one more costly would be much better.

G. R. L.

[This is one of several inquiries on the same subject we have received since the publication of the first portion of Da. Diamono's papers. It is a point on which we find some difficulty in offering advice; for although

there is no doubt that a good lens, like a good watch, may occasionally be purchased at a low rate, the only certain way of securing one is to go to a respectable dealer, and pay a good price for a good article. After taking much pains, and witnessing the comparative powers of different lenses, we recommend all who can afford it, and especially those who wish to take portraits, to secure one made by Voightlander. These may always be procured in their genuine state of his sole agents in this country, Messrs. Knight and Co. Cheaper lenses are however to be met with, such as the fluid lens made by Mr. Archer; and we have lately seen some views in Wales, taken by that gentleman with one of his own lenses, which are as beautiful as can be desired.-ED.]

Photography in the open Air (Vol. vi., p. 251.).—
Is it too much to ask of C. P. S. to kindly give us some account of his apparatus, modus operandi, and formulæ; as I think by so doing he will be conferring a great favour on many of us amateur photographers?

Is his camera a modification of Archer's?

A month or two ago I went on a photographic tour in Cheshire; and my plan was to prepare several papers by Talbot's process in the morning, fill my slides, and take the rest in a book; obtain permission somewhere to change the papers, and then develop all on my return home.

THOMAS LAWRENCE.

Ashby-de-la-Zouch.

Replies to Minor Queries.

Glossary of old Scientific and Medical Terms. P. C. S. S. begs leave to acquaint Bovéas, who (at p. 290. of the present Volume of "N. & Q.") requests information on this subject, that he will find an explanation of most of the terms which he cites, by referring to Lexicon Chymicum, &c., per Gulielmum Johnson: Lond. 8vo. 1652. As the work is not common, P. C. S. S. subjoins the interpretation therein given to some of the barbarous words quoted by Bookas, viz.:

> " Abesasum, Lutum Rotæ. Abesum, Calx viva. Abric, Est sulphur. Achamech, Est superfluitas argenti. Acartum, Est Minium. Acadzir, Est Stannum. Acchatum, Est Rurichalcum. Adibat, Est Mercurius."

P. C. S. S.

Tonson and the Westminsters (Vol. v., p. 585.). This print, alluded to by your correspondent, is the frontispiece to a small poetical tract, called Neck or Nothing; a consolutory Letter from Mr.)-nt-n (Dunton) to Mr. C. C-rll (Curll), upon being Tost in a Blanket, &c. Sold by Charles g in Westminster Hall, 1716.

The following extract may be a satisfactory answer to your querist:

"' Come, hold him fair; we'll make him know What 'tis to deal with scholars.' 'Oh!'
Quoth Edmund. 'Now, without disguise, Confess,' quo' they, 'thy rogueries, What makes you keep in garret high Poor bards ty'd up to poetry?'
'I'm forced to load them with a clog,
To make them study.' Here's a rogue Affronts the school; we'll make thee rue it. 'Indeed I never meant to do it!' ' No? Didst thou not th' oration print Imperfect, with false Latin in 't? 'O, pardon!' 'No, Sir : have a care; False Latin's never pardon'd here!' Indeed I'll ne'er do so again; Pray handle me like gentlemen.'

Oh! how th' unlucky urchins laugh'd, To think they'd maul'd thee fore and aft : Tis such a sensible affront! Why, Pope will write an Epick on 't! Bernard will chuckle at thy moan, And all the booksellers in town, From Tonson down to Boddington, Fleet Street and Temple Bar around, The Strand and Holborn, this shall sound: For ever this shall grate thine ear, Which is the way to Westminster?"

For further information regarding Dunton and Curll, see Pope's Dunciad, and notes to same.

S. WMSON.

The Crystal Palace. - Who designed it ? (Vol. vi., pp. 196. 279.).—Having observed the above Query in your paper of the 28th August (Vol. vi., p. 196.). I am induced to inform you that I have seen sketches of Mr. Loudon's (executed in the early part of 1818), of conservatories and other large iron buildings, with roofs on the ridge and furn and various other forms; and Messrs. W. & D. Bailey, of Holborn, under his superintendence, erected for Colonel Beaumont, Bretton Hall, Yorkshire, a curvilinear conservatory of a domical shape, sixty-five feet diameter, forty feet high the water being conveyed from the upper dome by the sixteen cast-iron ornamental columns that supported it. The conservatory was designed in the year 1820 and executed in 1825, and was taken down by his successor in 1832, being in the same state of perfection as when first erected, thus verifying the opinion given, at the time of its crection, by the celebrated engineer (Mr. Alexander Galloway), "that the whole is, in point of execution and material, a masterpiece of utility and elegance." Messrs. Bailey also erected for Mr. Loudon, at his residence at Bayswater, in the year 1818, a small example of the ridge and furrow roof.

of the asserted principles of the Exhibition, the ridge and furrow roof, may thus be the year 1818; and that of the cast-iron being used as rain-water pipes, to the to.

C. E. B.

hristopher (Vol. vi., p. 62.). — There is tie figure of St. Christopher in painted a window in the east wall of the south t of Strasburg Cathedral. The window is nesque lancet, but has subsequently been th Flamboyant tracery.

ray (Vol. i., pp. 75. 146.). — There was a f the name of Cowdrey or Cowdry living a circa 1648. One of them, John Cows admitted about that time into Magdalen of which he afterwards became Fellow; ntually Rector of Bramber, Sussex. He July, 1697. Another John Cowdrey was at St. Peters-in-the-East, Oxford, Nov. 19, MAGDALENSIS.

pton, Bishop of Gloucester (Vol. vi., — Robert Frampton was baptized at ie, a village near Blandford, Dorsetshire, 1622. His parents, Robert Frampton sabeth Selby, were married Jan. 18, 1601. the youngest of a family of four sons and ughters. The name of Frampton occurs arish register from 1561 to 1744.

A. will find many particulars of him in Athenæ, vol. iv. p. 889. His death is meny Calamy, Life and Times, vol. ii. p. 269. nentioned also in Sewell's History of the, folio edit., p. 590.

The Robert Frampton was baptized at the property of the point of the property o

(Vol. vi., pp. 60. 201.).—Cowgill will find iology of *lötun*, to which I alluded, in the annexed to Weber's *Illustrations of n Antiquities*. The one which he adduced ll as I remember, Grimm's.

RICHARD F. LITTLEDALB.

rering the Head and uncovering the Feet, p. 195.).—Your correspondent A. C. M. that the Siamese uncover the feet, or their shoes on approaching the presence it man." planation of this conventional usage may be found in the fact that when a king the throne of Siam, the ceremony of coverfeet, or putting on the royal shoes, is the of investiture with the sovereign dignity. gland the ceremony of covering the head al act of investiture with a dignity, rank, or Thus our sovereign is crowned: a coronet the rank of the noble, and a cap is placed

upon the head of the recipient of the degree of doctor in our universities.

I conceive, therefore, that the ceremony of uncovering the head, which prevails in this country, signifies a temporary divesting, putting off, or setting aside of the dignity, rank, or honour, which is represented by the covered head: and that hence the act of uncovering the head is with us, as the act of uncovering the feet is with the Siamese, a conventional mark of respect, an act of self-abasement equivalent to the use of the phrase—"I am, Sir, your very humble servant."

J. LEWELYN CURTIS.

Savez (Vol. ii., p. 516.).—This Query still remains unanswered. The word is found in most colonies; and is not derived, here at least, from the French, but from the Portuguese. The former were not great colonists; the latter were. Here and at Canton we owe it to the neighbouring Portuguese settlement of Macao. The Portuguese verb is "saber."

Hong Kong.

Names of Places (Vol. v., pp. 250. 365. 452.). — E. N. mentions Burdiehouse. I know the place well, and have always understood the contraction to be of Bourdeaux House, not of Bourdeaux simply. When Queen Mary was confined in the neighbouring Castle of Craigmillar, her suite, composed of French, lived here, and also in an adjoining village, still called "Petty France."

Perhaps the most curious corruption I know is

Perhaps the most curious corruption I know is that of Lixmalecrie in Scotland, having originally been "L'Eglise de Marie." Costorphine, near Edinburgh, has also a French root, "Croix d'or fin." W. T. M.

Hong Kong.

"Not serve two Masters" (Vol. vi., p. 223.).—
These lines, which are doubtless the composition of Sir Walter Scott, form the motto prefixed to the fourth chapter of Kenilworth. Appended to them are the words "Old Play," so common with Scott when giving lines of his own at the commencement of a chapter.

J. K. R. W.

John de Huddersfield (Vol. vi., pp. 54. 280.). — John de Huddersfield was the engineer who proposed to execute (and obtained a grant from the King) a great work at Bridport Harbour, nothing less than an efficient harbour (which had ceased to exist), in the reign of Richard II., provided cortain tolls were allowed to be taken by him and those who acted with him.

Perhaps, if the Dom-Book of Bridport were accessible, something might be learnt. The day may not be far distant, when no body of men will be allowed to keep secret any important document of their archives.

G. R. L.

The Larch (Vol. vi., p. 276.).—It is lamentable to reflect, that the millions of larches upon the Black Down Range from Taunton to Lyme Regis, and the south coast and elsewhere, are perhaps to prove worthless, and disappoint the great expectation formed of that tree. Is the dictum confirmed which Lord Portman, I believe, set forth in the Quarterly Journal of Agriculture, that the larch fails except on the primitive rock formations?

Lyme Regis.

Rhymes upon Places (Vol. vi., p. 281.). — I subjoin (from memory) another and, I submit, a superior version of the lines cited from Noble:

" Ramsey, the rich of gold and of fee; Thorney, the flower of the fen country. Crowland, so courteous of meat and of drink; Peterborough the proud, as all men do think. And Sawtrey, by the way, that old abbaye Gave more arms in one day than all they."

I find the following in the Introduction to the Minute Books of the Spalding Society, p. 73.:

"Skirbeck is a rectory, the parish church dedicated to St. Nicholas. Its parish surrounds the borough of Boston, whence that vulgar distich -

'Though Boston be a proud town, Skirbeck compasseth it round.'"

C. H. COOPER.

Cambridge.

I remember hearing in Norfolk that

" Gimmingham and Tremmingham, Knapton and Trunch, North'repps and South'repps, Lie all in a bunch."

HANS.

Scriveners' Company of London (Vol. vi., p. 273.). When did this company become extinct? By 41 George III. c. 79. s. 13., all notaries public in London, or within three miles thereof, are required to take up their freedom in this company.

C. H. COOPER.

Cambridge.

"The bright Lamp that shone in Kildare's holy Fane" (Vol. v., pp. 87. 211.; Vol. vi., p. 86.).—
Some time ago there was sold, in Dublin, a figure of St. Bridget, clasping in her arms the Round Tower of Kildare! This is very remarkable, and seems to show some connexion between the Round Tower and the saint. It was in a Dublin newspaper that I read the account, but unfortunately made no "note of it" at the time; or, if I did, I cannot now find it.

Lady Day and Feasts of Blessed Virgin Mary (Vol. vi., p. 195.). — In answer to your correspondent Mr. H. Edwards, who inquires how sany festivals are yearly celebrated by the church

in honour of the Blessed Virgin Mary, and on what day Lady Day in Harvest falls? I beg to add a list of her festivals : -

In the [Roman] Catholic Church.

January 23. — The Espousals of the Blessed Virgin Mary.

February 2. — The Purification of the Blessed Virgin Mary.

March 25. — The Annunciation of the Blessed

Virgin Mary.
On the Friday before Palm Sunday, The Scrows of the Blessed Virgin Mary. May 24. — Our Blessed Lady, the Help of

Christians. July 2. - The Visitation of the Blessed Vinin

Mary. July 16. — Our Lady of Mount Carmel.

August 5. — Our Blessed Lady, Ad Nives. August 15. - The Assumption of the Blessel

Virgin Mary. September 8. — The Nativity of the Blessel Virgin Mary. This is Lady Day in Hercest.

On the Sunday following the 8th of September, the Name of the Blessed Virgin Mary.

On the following Sunday, the Seven Dolours

of the Blessed Virgin Mary.

September 24. — Our Lady of Mcrcy.

October 1. Sunday.—The Rosary of the Blessed Virgin Mary.
October 2. — The Maternity of the Blessel

Virgin Mary.

October 3. - The Purity of the Blessed Virgin Mary.

On the second Sunday of November, the Patronage of the Blessed Virgin Mary.

November 21.—The Presentation of the Blessed Virgin Mary.

December 8. - The Conception of the Blessel Virgin Mary.

December 18 .- The Expectation of the Blessel Virgin Mary.

II. In the Protestant [English] Church.

The Purification - Feb. 2. The Annunciation - March 25. The Visitation -- July 2. The Nativity - Sept. 8. The Conception - Decemb. 8.

P. A.F. Perhaps your correspondent will kindly let you readers know where this expression occurs ; per haps it is to be classed with "The Greek Kalends,"

There are two fer

[* The fulfilment of a charitable bequest is directed to take place on Lady Day in Harrest; and doubts have arisen whether, looking at the Old Style, when the charity was founded, the Visitation or Nativity the day meant.]

and others of the same class.

tivals yearly celebrated by the Church in honour of the Virgin Mary, as Mr. Edwards will see by reference to a Prayer Book: The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin; and The Annunciation of the Blessed Virgin Mary.

R. J. A.

Passage in Jeremy Taylor (Vol. vi., p. 263.). — Jeremy Taylor's "fair young German gentleman," who desired his friends, when they wished for his picture, to visit his dead body in the tomb, is found in Camerarius, cent. i. cap. ii. p. 73.

Lancashire Sayings (Vol. vi., p. 174.).—K. may be glad to learn that the answer "a layer-over for young meddlers" is a common reply in Norfolk as well as Lancashire, when children impertinently put the question, "What have you got there?"

In Forby's Vocabulary of East Anglia, a "layerover" is explained "A gentle term for some instrument of chastisement."

To lay-over or lay-on, is in Norfolk to beat. So Shakspeare, "Lay on, Macduff."— Macbeth.

E. G. R.

Hammer (Vol. vi., p. 29.). — What is the meaning of "Hammer" in names of places in Norway? In Icelandic (the old Scandinavian) this word, besides the name of the tool, so called also in English, means also a rock or cliff, and probably is applicable to the particular localities in the names of which it occurs.

W. C. TREVELYAN.
Wallington.

Edith of Finedon (Vol. vi., p. 185.).—A question is asked respecting the figure on the sign at Finedon. It is that of Edith, once lady of the manor, and which with the lines were put up by the late Sir English Dolben, Bart., a gentleman of unsound mind.

A. B.

Harvesting on Sundays (Vol. vi., pp. 199. 278.).

—A person may consult Bishop Jeremy Taylor's Ductor Dubitantium, who, if I recollect right, is in favour of attending to corn-harvest in precarious weather.

A. B.

United Church of England and Ireland (Vol. vi., p. 246.). — The authority for this phrase is the lifth article of the Union —

"That the churches of England and Ireland be snited into one Protestant episcopal church, to be salled The United Church of England and Ireland."

Old Montague House (Vol. vi., p. 241.).—X. is insurrect about old Montague House. Not a stone of t remains inside or out. The print from the Ladies' Pocket-Book, 1781, I have never seen. There are, sowever, two others in my possession; one by Paul Sandly, published May, 1783, aquatinta; the

other, taken with some variations from the same drawing, engraved by James Fittler, and published by G. Kearsley, October 1, 1780. This last was, I think, published in the Copper-Plate Magazine.

E. H.

Revolutionary Calendar (Vol. vi., p. 199.).— Perhaps your correspondent C. will accept the following as stop-gaps, until George Ellis's complete version is recovered:

Squeezy, Wheezy, Freezy; Snowy, Flowy, Blowy; Seedy, Weedy, Meady; Wheaty, Heaty, Sweety.

JAYDER.

P. C. S. S. has a dim recollection of having heard the rhyme "Grow-y" used to express "Germinal." In the version of Mr. Ellis's drollery, which was repeated to him many years ago, the months were arranged in quaternions. P. C. S. S.

"Patience, and shuffle the Cards" (Vol. vi., p. 290.).—We owe this saying to Cervantes. See Don Quixote, part ii. chap. xxiii., which relates the adventure of the cave of Montesinos, "justly esteemed one of the most exquisite of all the inventions of Cervantes." My quotation is from the interesting note in the edition entitled The History of the Ingenious Gentleman Don Quixote of La Mancha; translated from the Spanish, by Motteux. A new Edition, with copious Notes, &c. 5 vols. 8vo.: Edinburgh, 1822.

King Louis XI. uses the same metaphor in a confidential whisper to Dunois, one of the Paladins of his court. See Quentin Durward, chap. viii., and note by the author.

C. FORBES.

Temple.

Maiden-hair Fern (Vol. vi., pp. 30. 108. 180. 280.).—On the 25th October, 1848, I found that most beautiful of the British ferns, the Adiantum (Capillus Veneris) growing in the greatest luxuriance on some wet limestone rocks near the little village of Aberthaw, on the coast of Glamorganshire, about a quarter of a mile to the eastward of the Coast Guard watch-house. As it was growing under the almost inaccessible ledges of the rock, and in great abundance, probably it may still continue to grace the British Flora for many years, and escape the fate of the beautiful Asplenium Marinum, which was wantonly destroyed on the Red Rose Rocks, near Liverpool, in the summer of 1849.

I would add that I collected some fronds nearly eight inches in length, being the longest I have seen, except from the Isle of Arran, co. Galway.

Sandgate.

Misprints in Prayer Books (Vol. vi., p. 170.). — Although there is no rubric in the Litany for the insertion of special petitions for any who desire

"It is often asked, may there not be occasions in which additional petitions are needful [in the public service] according to the varying circumstances of society? To this we answer, that our Liturgy makes provision for this. In the Litany there is one of the petitions in which the minister is at perfect liberty to insert any supplications he deems expedient for those of his congregation who need it: and again, in the Thanksgiving, there is a similar opportunity afforded for returning thanks for mercies received. Before and after the sermon also, he is at liberty to use extempore prayer." - P. 45. ed. 3.

What is the ground for the last assertion? The pulpit seems little adapted as a place for prayer. Λ. A. D.

The Royal "We" (Vol. v., p. 489.). - The Query of your correspondent Francis J. GRUBB, when royalty in their grants first substituted the plural for the singular number, appears to have been satisfactorily answered by Cowgill (Vol. vi., p. 232.). But under what circumstances the change took place remains yet a moot point. Archdeacon Nicolson, in his Eng. Hist. Library, page 3., states that-

" None of 'em (our Kings) seal'd with any seal of arms before Richard the First; the seals of his Predecessors bearing only the Pourtraicture of the King, sitting in a chair on one side, and on Horseback on the other. This Richard seal'd with a seal of two Lyons; because the Conqueror (for England) bore two Lyons; But King John (in the right of Aquitaine, the Duke whereof bore one Lyon) was the first that seal'd with three; and all our succeeding Kings have follow'd his Example."

May not the lions be typical of the royal We, and have occasioned the use of Nos, instead of Ego, in grants and charters? FRANCISCUS.

General Wolfe's Family (Vol. vi., p. 245.). General Wolfe was never married. E. H.

"Roma tibi subito" (Vol. vi., p. 209.).—Bœoticus inquires whence comes the palindrome:

" Roma tibi subito motibus ibit amor."

I send in reply a short extract from D'Israeli's Curiosities of Literature, p. 108., edit. 1840:

"The following lines, by Sidonius Apollinaris, were once infinitely admired:

'Signa te signa temere me tangis et angis.'

'Roma tibi subito motibus ibit amor.'

I have read, I know not where, a legend, in which the above two lines are said, if I remember rightly, to have been a dialogue between the fiend under the form of a mule, and a monk, who was Perhaps some one of your corresponhis rider. dents can say where the tale is to be met with

W. W. T.

Frebord; Deer Leap (Vol. v., pp. 595. 620. &c.).—At an inclosure of a parish in Lincolnshire, under act of parliament, about forty years since, the proprietor of an adjoining lordship claimed an allotment in lieu of a deer's leap.

"Nobilis antiquo veniens" (Vol. vi., p. 127.). Perhaps the reference given in Compitum, Li ch. ix. p. 284.: London, Dolman, 1848, to the epitaph "Nobilis antiquo veniens," &c. on Chrospius, Bishop of Perigueux, may, if consulted, help K. P. D. E. to an answer. It is as follows: "Per Dupuy, l'Estat de l'Eglise du Perigord, tom. i.

"Sun" of the Feminine Gender (Vol. vi., p. 232). - The following passage seems to show that the peculiarity adverted to by Cowgill had not ceased at the middle of the sixteenth century:

"I have learned, and thereafter speake, that a sinner cannot turne without the grace of God, which God distributeth by degrees, as the sonne sheweth herselfe in the morning, in whom there is encrease by successe tyl the sonne come to the highest at noon."—Bishop Gardiner, Declaration (against George Joye), fol. elvi. Lond. 1546.

C. H.

St. Catharine's Hall, Cambridge.

Cross-legged Effigies (Vol. v., pp. 136. 227.).-At Thurlaston, in this county, in the parish church, under the second arch from the east, which divides the chancel from the chantry at the east end of the north aisle, is a cross-legged effigy, not in armour, but having a tunic only, which is gathered up over the knee; the feet rest upon a lion. This effer laid originally under a canopied arched recess in the north wall of the chantry, and in Nichols's time had a fragment of the inscription visible, which cannot now be discerned. The legs are broken off at the ankles, but enough remains to show the cross-legged position, which has been overlooked by the historian. THOS. L. WALKER.

Leicester.

Collars of SS (Vol. v., pp. 227. &c.). - At Thurlaston, in this county, in the chancel of the parish church is a large and handsome altar tomb of alabaster, with recumbent effigies of a knight and his lady, each of whom wears a collar of SS. This tomb originally stood in the north-east corner of the sacrarium, but has been removed further westward under an arch which divides the chancel from the chantry chapel at the east end of the north aisle. It is figured in Nichols's History

of Leicestershire, vol. iv. part 2. in loco, but he does not mention the collars of SS.

THOS. L. WALKER.

Leicester.

Etymology of "Lyn" or "Lin" (Vol. vi., p. 293.).

—In answer to A. W.'s inquiry on this point,
P. C. S. S. would wish to refer him (and indeed
the writer of the Note appended to A. W.'s Query) to Spelman's Glossary, who derives it from the Anglo-Saxon "Blinnan, Ablinnan, Linnan, i. s. cessare." Spelman adds, "Verum autem etymon verbi A.-S. est ab A.-S. Blynan." There is a strong confirmation of this last-mentioned opinion of Spelman in a ballad preserved in Percy's Reignes of Ancient Poetry:

" Strike on, strike on, Glasgèrion, Of thy striking doe not blinne; There's never a stroke comes o'er thy harpe, But it glads my heart withinne."

P. C. S. S. quotes from memory, but he has a perfect recollection of the impression which these verses made on him, when a boy of fourteen.

Burial of Suicides in Scotland (Vol. v., p. 405.). — I recollect many years ago being taken by my nurse to an extremity of my father's property in Fifeshire, where she showed me the grave of a man and his wife who had committed suicide together some years before; she said they were buried there, because at that spot "three lairds' lands met." As I have not seen this custom noticed in "N. & Q.," I should like to know if it was a general one. M. M.

Canterbury.

Miscellaneous.

NOTES ON BOOKS, ETC.

In the year 1823 the Clarendon Press gave to the world an edition of Burnet's Own Times, with notes by William Legge, first Earl of Dartmouth, Philip Yorke, second Earl of Hardwicke, Arthur Onslow, Speaker of the House of Commons, Dean Swift, Henry Legge, Mr. Godwin, and a large proportion, and those too among the most important, by the editor, the Rev. Dr. Routh, the learned editor of the Reliquiæ Sacræ. That became, as it deserved, the standard edition. have now to thank the same press and the same editor for Bishop Burnet's History of the Reign of King James the Second; Notes by the Earl of Dartmouth, Speaker Onslow, and Dean Swift: Additional Observations now enlarged. The text has been in some instances restored by means of the autograph now in the possession of the University; the motives to this republication being, as we learn from the preface, the praiseworthy desire " to communicate to the public some interesting documents illustrative of the events of this period." As the reign of James the Second, and the events which flowed from the Revolution, are among the most interesting and important for their effects upon the great cause of civil and religious liberty, every new contribution towards a better knowledge of them is sure to command attention; and as it would be difficult to find a man better qualified to furnish information upon these points than the venerable President of Magdalen, so it would be difficult to find such information in a more inviting form than in Bishop Burnet's Narrative, illus-

trated by Dr. Routh's Notes.

There are doubtless many of our readers who, while gratefully recognising the brilliant military services of the Duke of Wellington, and the genius which enabled him, under Providence, to bring to a successful issue the mighty struggle in which this country was so long engaged, still share his horror of war, and therefore prefer to dwell on the beneficial influence which he exercised for so many years on the councils of this To all such we recommend as an admirable memorial of him whose loss we are all deploring, the very characteristic statuette of The Duke of Wellington in the House of Lords, admirably modelled by Mr. George Abbott, from a sketch by Alfred Crowquill, and executed in Parian by Messrs. Alcock of Burslem.
A pretty frequent opportunity of seeing the Greatest Man of his Age in that House of which he was the ornament, enables us to speak with confidence of the admirable manner in which the artist has caught the Duke's usual quiet unaffected attitude, as he sat with his legs crossed, and his hands on his knees, the observed of all observers. All who have ever had the opportunity, from the bar or the gallery, of seeing the Hero of a Hundred Fights in that senate where his voice, but rarely heard, was yet all-powerful, will at once recognise the truthfulness of this excellent likeness

When all the world is busily devouring Uncle Tom's Cabin, and publishers are selling off editions by thousands and tens of thousands, it was not to be expected that Mr. Bohn, ever ready to supply the wants of the reading public at a moderate price, would neglect an opportunity of putting forth a cheap and well-printed edition of so popular a book. He has done so, and we may safely pronounce his half-crown edition of Uncle Tom's Cabin, or Life among the Lowly, by Harriet Beecher Stowe, to be the most readable edition we have yet seen of a work which, in the course of a few months, has made its writer famous.

Mr. C. H. J. Smith, the author of Parks and Plea-

sure Grounds, or Practical Notes on Country Residences, Villas, Public Parks and Gardens, must be a worthy disciple of Capability Brown. At all events his book is a practical illustration that any subject may be made interesting in the hands of a man of taste: here is Mr. Smith treating of building country mansions, laying out parks and pleasure grounds, the arboretum and the pinetum, and yet so doing it that his book may be read with interest and amusement by those who have not the slightest prospect of ever being in a position to avail themselves of his excellent advice. This will avail themselves of his excellent advice. show its great value to those whose good fortune enables them to turn Mr. Smith's excellent suggestions to good account.

The second series of Welsh Shetches, by the author of Proposals for Christian Union, will probably exceed in popularity its predecessor. The writer may well say that, though confined within narrow limits, it embraces the most eventful period of Welsh history, since it treats, and very ably, of The Lords Marchers, Llewelyn ap Gryffyd, Edward I., and Edward of Caernarvon.

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MONDY ON DRATH OF SIR JOHN MOORE. As we have alresh pointed out (Vol. 1., p. 446.) that the pretended monody on "Laby Tollendal" was a clever hoas from the polygiotic part of Patter Prout, which first appeared in Bentley's Magazine, our Carrespondent J. C. will see the propriety of our not inserting the my of it which he has so kindly forwarded.

PHILIP S. KING. The Epitaph from Folkstone Churchguib printed in our Second Volume, p. 379., where also over Correspondent will find an answer to his Query respecting Chimney Monriedmunds is the name of the gentleman whose duty it is to sign the document in question, and it is so signed in conformity with encist avactive. practice.

P. P. P., who writes respecting Fronte Capillata, is referred to our Third Volume, pp. 8. 43. 92. 124. 140. 286.

W. FRASER. For an explanation of A Scarborough Warning see " N. & Q.," Vol. i., p. 138.

PROTOGRAPHY. We are unavoidably compelled to passess until nest week the continuation of Dr. Diamond's communication. This describes his mode of multiplying copies of pictures taken at the glass, &c. by printing.

1.W. The Queries of our Correspondent on Dr. Diamond's Process have been forwarded to that gentleman, whose Replies shall appear in our next Number.

A. A. D. The instance of Thomas Cam of Shoreditch, reputed to have died at the age of 2011, has already been recorded in our Fifth Volume, p. 276., where it is shown that the Shoreditch Begister has been mischtevously altered from 107 to 207.

Errata. — Vol. vi., p. 326. col. 1. lines 47 & 52., for Redondillas read Redondillas; p. 314. for Anti-Jacobin read Anti-Jacobin; p. 302. col 2. l. 41., for Munster read Monster; p. 329. l. 39., for Manoverian read Harrovian.

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PHONETIC SPELLING.

In Howell's Familiar Letters, on what would be, if it were paged, p. 256. (edit. 8vo. London, 1650), is an address "To the Intelligent Reader," from which we learn that an attempt to introduce a phonetic spelling of the English language was then made by the author. He did not, however, project so great a change as the more recent professors of the phonetic art, the editor of The Phonetic News for example, the first number of which paper, published 6th January, 1849, is now before me. In this paper the phonetic alphabet is made to consist "of forty letters and two auxiliary signs," with several additional letters to express "foreign sounds which do not occur in English." Howell, however, is content to remove such letters as appear to him redundant. A portion of his "address" is worth transferring to your columns, as it may, perhaps, be followed by a few notes from other correspondents, which may ultimately furnish materials for a brief sketch of the history of phonetics. Till I met with this passage, I was not aware that the phonetic reformers could claim as their supporter an author of such antiquity as Howell. He speaks on this wise:

"Amongst other reasons which make the English Language of so small extent, and put strangers out of conceit to learn it, one is, that we do not pronounce as we write, which proceeds from divers superfluous letters, that occur in many of our words, which adds to the difficulty of the language: Therefore the Author hath taken pains to retrench such redundant, unnecessary letters in this work (though the Printer hath not bin so carefull as he should have bin) as amongst multitudes of other words may appear in these few, done, some, come; which though wee, to whom the speech is connaturall, pronounce as monosyllables, yet when strangers com to read them, they are apt to make them dissillabls, as do-ne, so-me, co-me, therefore such an e is superfluous."

Amongst the changes which the author advocates, many agree with our present orthography, as physic, favor, war, pity, not physique, favour, warrs, pitie; but in others he differs greatly from the received mode, as he proposes people, tressee, toung, parlement, &c., for people, treasure, tongue, parliament, &c. Ile adds:

"The new Academy of Wits call'd L'Académie de beaux esprits, which the late Cardinal de Richelieu founded in Paris, is now in hand to reform the French language in this particular, and to weed it of all superfluous Letters, which makes the Toung differ so much from the Pen that they have expos'd themselves to this contumelious Proverb, The Frenchman doth neither pronounce as he writes, nor speak as he thinks, nor sing as he pricks."

And he quotes a "topic axiom" of Aristotle as applicable to phonetics, "Frustra fit per plura, quod fieri potest per pauciora."

Can your many and learned correspondents refer me to any advocate of phonetic spelling of an earlier period than Howell?

W. SPARROW SIMPSON, B.A.

EPITAPH ON THE REV. JOHN MORTON, M.A.

In my possession is a copy of Morton's Natural History of Northamptonshire, containing the following MS. notes by the Rev. Thomas Baker:

"John Morton, Coll. Eman. Art. Bac. an. 1691 (Regr. Acad.).

John Morton, Coll. Eman. Art. Mr. an. 1695. Ibid. Joh. Morton, Coll. Eman. Quadr. admissus in Matric. Acad. Cant. Dec. 17. 1688.

"Epitaphium.
Juxta depositum jacet
Quicquid mortale fuit
Johannis Morton, A.M. et B. S.S.
Mariti, Patris, Amici, Proximique
Indulgentissimi et perquam humani
Ob exquisitam Plantarum, Fossiliumque peritiam,
Naturalem hujusce comitatus Historiam,
Limato ipsius calamo conscriptam,
In morbis explorandis Sagacitatem,
Nec minus in eorundem Remediis
Fausto omine adhibendis Judicium,
In munere denique Pastorali
Obeundo Studium indefessum

Rei publicæ non parum benefici:
Post quam huic Ecclesiæ per annos novendecim curatus,
Per sedecim Rector operam impenderat.
Animam exhalavit Julii die [18. 1726] anno Ætat.
sure [55]

Quem prope sita, vel in Tumulo comitatur uxor Susanna, Amans, parique cum ardore redamata Hanc insignivit Pietas, et prisca Fides,

Insolita rerum utilissimarum Scientia Officiosa Sedulitas, mira Suavitas, comitasque, Virtutum omnium, quotquot pulcherrimo exemplo Indigitavit Maritus, feliciter æmulam.

En Par cœlesti choro dignissimum, In vità amabile! solà morte divulsum."

" From Dr. Rawlinson, with the following account: I send you an Epitaph on Mr. Morton, Author of wural History of Northamptonsh. It was wrote

by the Rev⁴ Mr. Tho. Tooly, M.A., and sometime Fellow of St. Joh. Coll. Oxon., and is on a Monument in Oxendon Church Com. Northton., erected at the expence of 20 lib. given by Dr. Sloan, for his collection of naturall Curiosities. The Date is wanting."

H. T. WAKE.

Stepney.

LINES ON THE MIRACLE OF TURNING THE WATER INTO WINE.

Some schoolboy and collegiate myths respecting a line or two on the first miracles in Cana of Galilee have gained considerable celebrity. Campbell, however (Essay on English Poetry, &c., p. 224., London, 1848), traces the matter to its source by producing the following from an epigram by Richard Crashaw, the friend and intimate of Cowley:

"Lympha pudica Deum vidit et erubuit."

"The modest water saw its God, and blush'd.";
So Aaron Hill:

"When Christ, at Cana's feast, by pow'r divine, Inspir'd cold water with the warmth of wine, See! cry'd they, while in red'ning tide it gush'd, The bashful stream hath seen its God, and blush'd." Works, vol. iii. p. 241.: London, 1754.

In Vida's Christiad, which no less competent a judge than Milton himself pronounced the best poem extant upon a sacred subject, these lines occur:

"Sex, ut erant ibi tot numero, carchesia lymphis Impleri jubet actutum, mensisque reponi, Quæ simul äspexit propius Deus, omnibus ecce! Mutatus subito nigrescere cernitur humor, Vinaque pro pura mirantes hausimus unda."

Lib. iii. 9934.

Vida had before written:

". . . Canam hi liquere modo atra Miratam puras in vina rubescere lymphas." Lib. ii. 431.

The beautiful hymn of St. Ambrose is commonly known:

"Vel Hydriis plenis aquæ

Vini saporem infuderis:
Hausit minister conscius,
Quod ipse non impleverat,
Aquas colorari videns,
Inebriare flumina;
Mutata elementa stupent
Transire in usus alteros.

After all, may not Crashaw have been indebted to Psalm laxvii. 16.:

"The waters saw Thee, O God! the waters saw Thee; they were afraid; the depths also were troubled."

This last quotation has carried me insensibly away to a very forcible version of Psalm cxiv. by Cowley, whom I am old-fashioned enough to

admire vastly, notwithstanding his many fanciful vagaries, and very many aberrations from the canon laws of poetical accuracy.

I transcribe only a portion:

"When Israel was from bondage led, Led by th' Almighty's hand From out a foreign land, The great sea beheld, and fled.

** What ail'd the mighty sea to flee?
Or why did Jordan's tyde
Back to his fountain glide?
Jordan's tyde, what ailed thee?
Why leapt the hills? why did the mountains shake?

What ail'd them their fixt natures to forsake?

Fly where thou wilt, O Sea!

And Jordan's current cease;

Jordan there is no need of thee,

For at God's word, whene'er He please,

The rocks shall weep new waters forth instead of these."

Davideis, book i. p. 14.: London, 1668. Fol.

Warmington.

INSCRIPTION ON THE CHURCH AT BAYENNO.

Some months since, returning from an Italian tour, and staying for an evening at the beautifully situated inn of Bavenno, on the shore of the Lago Magore, I sauntered into the little church adjacent, and there read a modern copy of an ancient inscription as follows:

"Trophimus
Ti. Claudii Cæs.
Augusti
Germanici Ser.
Dariæ et Dianæ
Memoriæ
Et Tarpeiæ sacrum."

The church was obviously of great antiquity; but the introduction into this inscription of the names Dariæ et Dianæ, would have led to the notion that it had been erected originally on the site of a temple dedicated to some heathen deities: though, how a Daria became connected with a Diana, I could not possibly conjecture. On entering the church, however, I found that the inscription, as given above, was but a blundering miscopy of a much older inscription; and that the fifth line should, instead of Dariæ et Dianæ, be Daridinianus, being evidently a patronymic or surname of the Trophimus in the first line: thus, the inscription, correctly, would run thus:

"Trophimus
Ti. Claudii Ces.
Augusti
Germanici Ser.
Daridinianus
Memorie
Et Tarpeie sacrum."

From this reading of the inscription, it would appear that the church in question had been dedicated by Trophimus, the servant or freeman of Claudius Cæsar. I do not think that chronology will allow us to identify him with the Trophimus mentioned in the Acts of the Apostles and the Epistle to Timothy. I have looked in vain in several Latin and classical dictionaries for the word Daridinianus. Perhaps some of your correspondents would have the kindness to give me some clue to, or explanation of, the word; as also any note of the erection of a church, which would certainly seem to date from the first century.

A. B. R.

Belmont.

A MARRIAGE IN HIGH LIFE.

More than fifty years have passed since the following narrative was related by an old gentleman, above seventy years of age, as having occurred in his youth. Its date may therefore be about 1740.

A nobleman having broken his constitution and injured his estate by a career of dissipation, determined to marry and reform; and having paid his addresses to an heiress, and been duly accepted, the wedding-day was fixed, and great preparations made for its celebration. In those times news travelled slowly, and the intelligence of the courtship only reached the lady's aunt (from whom she had large expectations), in a distant county, three or four days before the bridal day. She was, however, an energetic woman of the old school: she posted to London, and made such good use of her time, that she succeeded in setting the match aside. But the letter announcing this was only written by her niece late on the preceding night, and was dispatched very early on the purposed wedding-day, and being taken to the bridegroom's bedside, was read by him there. A short time after he told his valet to go into the servants' hall, and inquire if any of the women would be married that morning. The servants, knowing their lord's generosity and fondness for joking, thought that he wished to signalise his own marriage by portioning another couple, and laughingly declined. The valet returned, and said, "There is nobody that can be married to-day, my Lord, but the country wench that came up last week, and she says that she has no sweetheart." "Oh!" he replied, "tell her to put on her Sunday dress, and come to me in the blue breakfast-room." dressed in the suit prepared: they met; and the result of that interview must be known by its consequences. A mantle and veil of lace was thrown over the country dress of a modest, handsome, and lively village girl, and she became that morning a peeress of England! Much sensation was caused; but in the world of fashion it was only a nine days' wonder; for the married pair went immediately from London. She possessed an excellent disposition and strong good sense. With renewed health and spirits his lordship's enjoyment of country life increased, his property improved by care, and, above all, a beautiful progeny surrounded him and their devoted domestic mother, who affectionately closed his eyes in peace, receiving his parting blessing many years after his happy choice! E.D.

Minar Dates.

Unwritten Historical Minutiæ. — Events of a common order, handed down from sire to son, may be unworthy of the "dignity of history," but they are sometimes interesting. Two or three of this kind have come to my knowledge, and I forward one of them to the "N. & Q.," with a view to their publicity, if they are deemed of sufficient importance.

An elderly acquaintance of mine had a greatuncle, who died in the year 1818, aged ninetythree. This person remembered hearing his grandfather speak of Charles I. passing through the
village of Hugglescote, Leicestershire, with a party
of cavalry. They halted at the village inn, then
kept by a person named Robert Hall, the soldiers
being drawn up in line in front of the inn, while a
servant carried a milkpail full of ale from trooper
to trooper, in which was a jug, with which each
man supplied himself with a draught of the beverage. The party did not dismount, but the
officers did, one of the party taking his horse to
the village blacksmith to be shod. When the
farrier turned up the horse's foot to examine the
shoe, he observed the initials C.R., mounted by a
crown, and he immediately suspected it was the
king's horse. He asked the principal person of
the party if he had the honour of shoeing the
king's horse. The person spoken to replied he
had, and that he was the king. The blacksmith
immediately fell on his knees in reverence to the
king, who bade him rise and shoe the horse well,
and entered into conversation with him in an
affable and pleasant manner. The horse being
shod, the party rode off rapidly, as they had arrived, apparently as if closely pursued by an
enemy.

enemy.

The incident was also told to my friend's greatuncle by the grandson of the blacksmith, who
heard it related by the eye-witness himself.

JAYTEE

Family Likenesses and Wicliffe Family.— There have been Queries in N. & Q." both as to family likeness in descendants, and as to Wicliffe's origin. The following note from Surtees' Durham, vol. iv. p. 132., refers to both:

"Katherine, wife of Rev. Peter Fisher, Rector of eld, was daughter of Francis Wycliffe of Whorlbe bore a striking resemblance to a portrait of ormer Wycliffe which hung in Mr. Fisher's

parlour, and which was given him by Marmaduke Tunstall, Esq. She died in 1788, aged seventy-six." J. R. M., M.A.

Queries.

POLISH CUSTOM AT THE REPETITION OF THE CREED.

Wheatly, in his Rational Illustration of the Book of Common Prayer, tells us that the Creed

"Is to be repeated standing, to signify our resolution to stand up stoutly in the defence of it. And in Polast and Lithuania the nobles used formerly to draw the swords, in token that, if need were, they would defeat and seal the truth of it with their blood."—Page 14... Oxford, 1839.

In his note I find this reference, "See Durell's View, §c., sect. i. 24. p. 37." Wheatly speaks as if this interesting custom had become a matter of history, but when Dr. South wrote his most instructive letter to Dr. Edward Pococke, which is dated Dantzic, December 16, 1677, the Poles seem as a body to have unsheathed their swords in part at the reading of any portion of the Gospel. He says:

"Amongst other things worthy of remark, I observed here, for I never thought it a damnable sin (like our sectarists in England, who call themselves by the soft names of Protestant Dissenters) to be acquainted with their ceremonies at saying mass, that whilst any part of the Gospel was reading, every man drew his sword half way out of its scabbard, to testifie his forwardness to defend the Christian Faith, which has been a custom put in practice throughout all Poland, ever since the reign of King Micislaus, who was the first of that character in this kingdom who embraced Christianity, in the year of our Lord 964, and was the first sovereign prince of it that renounced Paganism."—South's Posthumous Works, p. 41.: Lond. 1717, 8vo.

Wheatly and South are, I suppose, alluding to different parts of the same custom, and perhaps some of your correspondents may know whether any traces of it remain at the present, or did remain to a period later than Wheatly.

Warmington.

SIR ABRAHAM SHIPMAN, KNIGHT; WILLIAM COCKAYNE, ETC.

Who was Sir Abraham Shipman; to what family did he belong; and where did he reside? I find him mentioned as a legatee in two wills about the middle of the seventeenth century: William Methold, Esq., of Hall House, Kensington, and South Pickenham, co. Norfolk, by his will, dated Feb. 28, 1652-3, and proved April 16, 1653, bequeaths 50l. to his friend Sir Abraham Shipman, Kt., and a like sum to Mrs. Margaret Shipman, his daughter; Aaron Mico, Esq., merchant

of London, who married Joanna, one of the daughters of the above-named William Methold, by his will dated Jan. 3, 1658-9, and proved April 20, 1659, bequeaths 10t. to his dear friend Sir A. S., and Mrs. Margaret S., his daughter.

And whilst speaking of these wills, who was Mr. William Cockayne, who is mentioned in both of them as having married another of William Methold's daughters? What relation was he to

Sir William Cockayne, living about this time, and Lord Mayor of London?

Likewise, who were Arthur and Joanna Barnardiston, whom Wm. Methold calls his "brother and sister?" Who were John and Katherine Goodwyn, and their son Mr. Deane Goodwyn, whom he also speaks of as "brother and sister?"

I may mention this William Methold was representative of the Metholds of South Pickenham, co. Norfolk, who were a younger branch of the Metholds of Langford, co. Norfolk, of which place they had been lords since Henry III.'s reign. The name is variously spelled: Methwolde, Methoulde, and Methelwold. He was a merchant in London; was seised of very large estates in Middlesex, Norfolk, Yorkshire, Somersetshire, and Wiltshire; and was founder of the Methold almshouses at Kensington.

NOTES FROM FLY-LEAVES: RIKON BASILIKE.

The pages of "N. & Q." have already exhibited some interesting MS. memoranda from the fly-leaves of books. The following are from a copy of the original edition of the Eikon Basilike, which has lately come into my possession. The copy in question is a very fine one in old morocco, date 1648, with the royal arms on the sides, the same as borne by the Stuarts before the union with Scotland, encircled with the garter, and surmounted by a crown.

On the first fly-leaf is the following memorandum twice written, in an apparently cotemporary

hand:—

" Chronostichon anni 1648.

" Rex pivs et grex Vervs ConDemnantVr InIqVe."

A little further on, in another and somewhat later handwriting, on a blank half-page, —

- "Upon the Death of King Charles the First; Montrosse; written with the point of his sword:
- "Great, Good, and Just! could I but rate
 My griefs, and thy too rigid fate,
 I'de weep the World to such a strain,
 As it should deluge once againe:
 But since thy loud-tongued blood demands supply
 More from Briareus hands than Argus eie,
 I'll sing thy Obsequies with Trumpet's sounds,
 And write thy Epitaph with Blood and Wounds."

- At the back of "An Epitaph upon King Charles" is another memorandum, apparently in the same antique hand as the first:
- "Chronostichon decollationis Caroli Regis, etc. tricesimo die Jan. anno a Creatione mundi ut inter nonnullos computatur 5684.
- "Tristia perchari Deploro f Vnera Regis
 Inferna Ingratæ Detestor MVnera pilebis
 Rex Decoliativ servis; qvis talia Verbis
 Emplicet avt possit LaChrymis æqvare Labores

HIC pletails honos, all Regeld in sCeptra reponVnt."

The name of a former possessor appears on the title-page—"Judith Echard, her booke;" but she is clearly not the writer of the memoranda. May I submit the following Queries to your correspondents?

1. Is mine (which appears to me identical with that mentioned by Sir Henry Ellis, Vol. i., p. 137.) the editio princeps, of which 30,000 are said to have been sold around the scaffold on which the royal martyr suffered? and is there any truth in this latter report?

2. How many editions of the work are there? and which has the disputed motto on the title-

page, -

- " ΤΟ ΧΙ ΟΤΔΕΝ ΗΔΙΚΉΣΕ ΤΗΝ ΠΟΛΙΝ ΟΤΔΕ ΤΟ ΚΑΠΠΑ?"
- 3. Is anything known for certain respecting the royal arms being so frequently found on the covers of Eikon Basilike? Mr. E. B. Price (Vol. ii., p. 255.) says vaguely, "It may have been, perhaps, not unusual to occasionally so distinguish works of this description, published in or about that year (1660)." What more probable than that they were presented by Charles II. to the old adherents of his father, the gallant cavaliers? I have several copies of, and memoranda respecting, this work; and, as I take a great interest in it, any additional gleanings would be most thankfully received by

 E. S. TAYLOR.

Minor Queries.

Formyl. —Will some of your chemical readers tell me: 1. When formyl was discovered; 2. By whom; and 3. Whence that term is derived? I can gain no information from Christieson and Pereira.

ANATOL.

Charlatans of the last Century. — Reading the other day a work entitled Practical Philosophy of Social Life, after the German of Baron Knigge, 1799, I met the following passage:

"Although I cannot convince myself that all the adventurers of that class (ghost-seers, alchymists, and mystic impostors), that the Cagliastros, Saint Germaina, Mesmers, and Consorts, are actuated by the same mo-

tive, and that all the wonder-working heroes of that class have the intention of leading us to the same mark: yet I should think that we ought to be thankful to those that caution us against such adventurers, and show us at least whither they can lead us."

Mesmer, of course, is well known; but who were the others of whom the Baron writes in such "incredulus odi" style?

H. W. G. H. W. G.

Trafalgar. — Should the accent be on the ultimate or the penultimate? The old song makes it the latter. By the way, did Dibdin write this song? if not, who?

> "'Twas in Trafalgar's bay, That night the Frenchmen lay."

But then Scott has -

" And launch'd the thunderbolt of war O'er Egypt, Hafnia, Trafalgar."

W. T. M.

Hong Kong.

Jewish Lineaments. — Observation has led me to fancy that the Jewish lineaments wear out in the face after conversion to Christianity. Is there any foundation for this idea? Alfred Gatty.

Meaning of Pewterspear.—In my neighbour-hood there is a by-way known as Pewterspear Lane. Query, its meaning? Had it been Pewterspoon, I would not trouble you.

Jennings Family.—Can any of your readers give an account of the several descendants of the Thomas Jennings, of Wallybourne in Shropshire, who married Eleonora, the daughter of Sir Rowland Jay; and also an account of the Somerset and Cornish branches of that family beyond that given in the Heralds' Visitations? The first name of the Somerset branch of the family that occurs in the Heralds' Visitations is John, the grandson of Thomas Jennings, of Wallybourne; and the first of the Cornish branch is a Rowland Jennings. S. Jennings-G.

Conditor Precum. - What does Donne mean by saying, that there was an officer called "Conditor Precum" among the Romans? IGNORAMUS.

Roofs of Anglo-Saxon Church Towers. - Probably some of your readers have noticed the marked resemblance of many towers of early churches on the Rhine to the well-known tower of Sompting Church. Having been much struck by this, among other points of similarity, my dismay was great on reading in a note to Bloxam's Gothic Architecture (p. 51.), that "in 1762 the or spire which surmounts this tower was twenty-five feet." Mr. BLOXAM cites as

ority Dallaway and Cartwright's Sussex.

If this be true, the process of reduction has resulted in the precise similitude of the four-gabled steep tower-roofs of Andernach and Niederlahnstein, and many other picturesque old churches on the Rhine.

I am very desirous of knowing whether steep roofs with eaves, pyramidal or two-gabled, or fourgabled, were the coverings of the presumed Saxon towers in England, a notion which perhaps the MSS. sanction (at least those illuminations which have been engraved); or, if not, what was the usual mode of surmounting such towers; and especially what authority there is for assigning to such towers as that of Earl's Barton Church, &c., s battlemented parapet, or any construction a terminating in eaves.

Weston-super-Mare.

Nero's Baths.—In a very interesting book, An Essay on the Roman Villas of the Augustan Age: by Thomas Moule, after noticing the exorbitant luxury in the building of villas, in which the Romans indulged themselves in the time of Augustus, the author proceeds to show the extent to which this taste was carried by Nero in his "Golden House." In describing the baths of this extraordinary building, Mr. Moule writes as follows:

"The baths, equally magnificent in their plan, were supplied with salt water from the Mediterranean, and with warm water, conducted by rivulets from the hot springs of Baiæ."-P. 5.

Warm water conducted by rivulets from Baiæ to Rome! How many miles are there between Baiæ and Rome ?

For a description of the Aurea Domus Mr. Moule refers generally to Suetonius, in his Life of the Emperor Nero Claudius Casar. I find there (c. 31.) the following passage: "Balineæ marinis et Albulis fluentes aquis," &c. How is the text to be supported? or is it a slip in the author's description?

Late Brasses. - In the Gwydir Chapel, erected by Inigo Jones in 1633, attached to the old church at Llanrwst, N. W., are some curious brasses of late date, now glazed over, and affixed to the walls, which I saw this summer; but unfortunately not making a Note, am compelled to Query, of some of your more exact correspondents, what are the dates upon them? One I recollect had the name of the engraver upon it, "William Vaughan." JOHN MILAND.

Father Petre. - As a collateral descendant of the celebrated Father Petre, I should be glad of any legendary rhymes concerning him, even when what I should consider libellous. I can with truth subscribe myself M.D.

Family of Thoresby the Antiquary. — Can any of your correspondents inform me whether there are any direct descendants, now living, of Ralph Thoresby, author of the *Topography of Leeds?* The Rev. Joseph Hunter, editor of Thoresby's

Diary, says:

"Thoresby (who died in 1725) left his wife surviving, and two sons and a daughter. Both the sons were elergymen. Ralph, the elder, died Rector of Stoke Newington in 1763; Richard, the younger son, had the church of St. Catherine, Coleman Street, and died in 1774. The daughter, Grace, married a Mr. John Wood of Leeds, and had a son named Ralph, who [was a hosier at Nottingham in 1746, and] died in 1781, and is supposed to have been the last surviving descendant of Thoresby."

A correspondent of the Gentleman's Magazine (vol. liii. p. 322.) says the Rector of Newington certainly died without issue, but that he had been informed that Richard, the younger son, had two sons and a daughter; that the two sons were in the Black Hole at Calcutta, where one of them T. M. died.

Leeds

Story of a French Bishop. — It is stated in the Retrospective Review, vol. xii. p. 91., that

"There is a story of a French bishop, who declared on his death-bed that he had never administered the sacrament in earnest, for the purpose of invalidating the ordination of all who had received orders at his

Is this statement correct? and, if so, who is the bishop alluded to?

Royal Scandals. - Miss Strickland, in her Lives of the Queens of England, vol. viii. pp. 234-5., says of Henrietta Maria, Queen of Charles I.:

" The gossips of the Court now resumed the story [1660-1], that she was secretly married to [Henry Lord Jermyn, lately created Earl of St. Albans]: of this we cannot gather a particle of evidence.

Again, vol. viii. pp. 457-8., she says of Catharine of Braganza, Queen of Charles II.:

"The favour with which she was suspected of regarding him, obtained for him [Lord Feversham] the nickname of King Dowager."

She goes on to quote the testimony of Mary Beatrice, Queen of James II., in her favour, and then observes:

" The testimony of so virtuous a queen is certainly quite sufficient to acquit her royal sister-in-law of one of those unsupported scandals."

May I ask your readers, well versed in the co-temporary literature of these reigns, whether the reputed marriage of Henrietta Maria is really without "a particle of evidence;" and whether Catharine's partiality for Feversham is quite "un-supported" by evidence. TEWARS.

Notices to Correspondents. - Can any of your contributors tell me when the London morning papers first began to give up the practice of inserting Notices to Correspondents, and giving a reason for the rejection of communications? the earlier years of most members of the press, they had them, and found them useful too. Woodfall corresponded with Junius almost solely in this way. Query, Would it not have been impossible for Junius to write under the present laws of the press? A Subscriber.

Highlands and Lowlands. - Between what two points on the western and eastern coasts of Scotland is the line drawn which separa es the Highlands from the Lowlands? Is it mathematically straight, and purely arbitrary, or heraldically wavy or indented, and marked out by any boundaries, natural, artificial, or conventional? Is it accurately laid down by statute and map, or vaguely by tradition?

C. FORBES.

Temple.

Minor Querics Answered.

Diaries of the Time of James I.—Can any of your correspondents tell me if there are any published Diaries of the period between 1610—1624, or personal narratives of those who hung about the court during that period,—the more extensive the list the better. IGNORAMUS.

[Consult The Court of King James I, by Dr. Godfrey Goodman, Bishop of Gloucester, edited by John S. Brewer, M.A., 2 vols., 1839. Secret History of the Court of James I.: containing, 1. Osborne's Traditional Memoirs; 2. Sir Ant. Weldon's Court and Character of King James; S. Aulicus Coquinariæ; 4. Sir Edw. Peyton's Divine Catastrophe of the House of Stuarts, reyton's Divine Catastropne of the House of Stuarts, with Notes by Sir Walter Scott, 2 vols., 1811. Sir Dudley Carleton's Letters during his Embassy in Holland, 4to., 1775. Arthur Cayley's Life of Sir Walter Raleigh, 4to., 2 vols., 1805. Lucy Aikin's Memoirs of the Court of James I., 2 vols., 1822. Catherine Macauley's History of England, from the Accession of James I. to the Restoration of Charles II., 4to., 6 vols., Nichols's Progresses and Public Processions of James I., 4to., 4 vols., 1828. Birch's Life of Henry Prince of Wales, Son of Jimes I., 1760. Coke's Detec-tion of the Court and State of England, from James I. to the Interregnum, 3 vols., 1719. Noble's Historical Genealogy of the Royal House of Stwirts, 4to., 1795. Dalrymple's Memorials and Letters relating to the History of Britain in the Reign of James I., 2 vols., 1766, and Hume's History of the Reigns of James I., Charles I., the Commonwealth, Charles II., and James II., 2 vols., 1754-7.]

Sich House .- What is the meaning of the word sich? In Bollington, near Mucclesfield, there is a farm called the "Sich House Farm," and, in an old deed of property two miles distant in the same township, the words sich houses occur as the descriptive name. In Wood's History and Antiquities of Eyam, p. 114., the same word occurs with the addition of a t in the spelling:

"There was a gravestone, if not some part of a human skeleton, once found in a field which is now called Philip's sitch."

I have made repeated inquiries in Bollington from, among others, very old people, but have never had any explanation of the word given me.

St. John's.

[In Phillips's New World of Words occurs the following: "Sichetum, or Sikettus, in old Latin records, is a sich or small current of water that used to be dry in the summer; also, a water furrow or gutter."]

Scheltrum. — Can any of your correspondents explain what was the nature of the order of battle anciently used by the Scotch, termed the schel-trum? In the reign of Edward II. I find it stated, that on a certain occasion pikemen were placed "in scheltrum, secundum modum Scottorum," but cannot meet with any explanation of the term.

[Under the word Schilthrum, Jamieson has given a long explanation of this word. (See 4to edit. 1808.) It means "an host ranged in a round form."]

Kendall. - Is there such a place as Kendall in Yorkshire, and, if so, whereabouts?

[Langdale, in his Dictionary of Yorkshire, notices two places of this name: - " Kendall (E. R.), in the parish of Great Driffield, Bainton-Beacon division of the wapentake of Harthill; 2 miles from Driffield, 9 from Sledmere, 13 from Bridlington, 15 from Beverley." The other is in the West Riding: — "Kendall Green, in the parish of Silkston, wapentake of Staincross, liberty of the Honour of Pontefract; 2 miles from Barnsley, 7 from Penistone, 9\frac{1}{2} from Rotherham."]

Replies.

WEST INDIA ISLANDS HELD BY THE KNIGHTS OF MALTA.

(Vol. vi., p. 87.)

The information sought for by W. W. respecting the West India Islands held by the Order of St. John, will be found in Père Labat's Nouveau Voyage, vol. v. p. 162. et seq.; but as that work is now very scarce, and is, perhaps, inaccessible to your correspondent, the following brief statement of the principal facts may be acceptable to him. 1642. The first French West India Company is

formed, and put in possession of the islands, comprising nearly the whole of the Lesser Antilles.

1648. Becoming dissatisfied with the state of their affairs, the company agree to dispose of the islands by sale.

· De Poincy, the French governor of St.

island and of St. Martin, together with St. Croix and St. Bartholomew; but the French government, whose authority he had slighted, refuse to listen to his proposals. He then suggests to the Bailly de Souvré, ambassador at Paris of the Knights of St. John, to purchase those islands for his order, De Poincy undertaking to pay the price of sale on condition of his being continued in the

post of governor.
1651, May 24. The deed of sale is executed, the amount paid for the four islands being 120,000

livres tournois, or 4800%. sterling.

The Knights of St. John confer on De Poincy the title of "Bailly," and send the Chevalier De Montmagny to St. Christopher, to be ready to succeed him in the event of his death.

1652. Death of the Chevalier De Montmagny, and arrival of the Chevaliers De Sales and De Saint Jure as his successors. The latter returns

to France.

1653, March —. The sale of the islands is confirmed, by letters patent, to the Order of St. John, on condition that they should hold them from the King of France, and, in acknowledgment of his sovereignty, should present his majesty, and each of his successors, with a crown of gold, of the value of 240l. sterling.

1660, April 11. Death of the Bailly de Poincy. He is succeeded by the Chevalier De Sales.

1664. Establishment of a new West India Com-The former grants are cancelled, with the pany. exception of that made to the Order of St. John.

1665. The new company, wishing to have the undivided control of the islands, enter into negociations with the Order of St. John for the purchase of St. Croix and St. Bartholomew, and their share of St. Christopher and St. Martin. The deed of sale is executed at Paris on the 10th of August, and the islands made over to the company for the sum of 500,000 livres tournois, or 20,000k sterling. In December of this year the agents of the company take possession of the islands.

HENRY H. BREEN.

St. Lucia.

P.S. — The circumstance of the letter, quoted by URSULA (Vol. vi., p. 131.), having been addressed to a Dutch governor of St. Martin, is explained by the fact that, in 1662, that island belonged partly to the Dutch and partly to the Knights of Malta.

GOVERNMENT OF ST. CHRISTOPHER'S.

(Vol. vi., p. 131.)

I am much indebted to URSULA for having again called my attention to the government of this island in 1662, and for the extract furnished from an old English letter in his possession, the topher, offers to purchase their share of that | whole of which I should much like to read. It is to be regretted that the writer of this letter is not known. URSULA appears satisfied that it was written by the governor of St. Christopher's, or his secretary. From the extract which he has kindly given me, I have not as yet come to the same conclusion. There is no doubt that the letter was written by a person in authority; but might he not have been a diplomatist, who had been sent on a mission? or an officer in command of an English ship of war or squadron, cruising among the West India Islands for the protection of commerce? I merely make this suggestion for URSULA'S consideration.

Ten years ago, when engaged in writing some historical sketches of the Knights of Malta, I came, in the course of my reading, to the reign of the Grand Master Lascaris, who purchased St. Christopher's, and some other islands which I named in my first notice, Vol vi., p. 87. of "N. & Q." Lascaris reigned from 1636 to 1657, and his successor was Martin de Redin, who died in 1660. Annet de Clermont, de Chattes Gassan, then came to the throne; but he lived only three months after his election, and was succeeded by Raphael Cotoner, whose reign terminated by his death in 1663. Nicholas Cotoner, a younger brother, was the next grand master, and he died in 1680. Several historians of the Order of St. John have stated, that it was during his reign St. Christopher's and the other islands were disposed of to Monsieur Colbert, prime minister of France. For this supposition I trust I may be excused, when stating the authorities from which it is drawn.

Sutherland, in his second volume of The Achievements of the Knights of Malta, thus remarks:

"In 1652, Lascaris made a still more novel addition to the possessions of the Order. The attention of the civilised world was at that time intensely directed towards the western hemisphere; and, through the agency of the Chevalier de Poincy, commandant of St. Christopher's in the West Indies, who acted as representative of a company of French merchants, who held large grants there under the French Crown, Lascaris was induced to make a purchase, not only of that island, but of the neighbouring islands of Saint Bartholomew, Saint Martin, and Saint Croix, to which he would have added Guadaloupe and Martinico, had it been practicable. The fee-simple of these possessions, with all the plantations, slaves, and stores upon them, was purchased for about five thousand pounds sterling; but the Grand Master had also to liquidate the debts due by the former proprietors to the inhabitants. The transaction, however, completely disap-pointed his expectations; and, on the death of De Poincy, it was discovered that he had from selfish motives betrayed the Order into a most unprofitable speculation. Twelve years afterwards (1664), in the Grand Mastership of Nicholas Cotoner, these trans-Atlantic dependencies were resold to other French merchants; and such is the marvellous change which industry and commercial enterprise can produce, that a little more than a century subsequent to the date of these transferences, English proprietors were to be found in the same islands who, from one year's revenue of a single plantation, would have paid the whole purchase-money which the Maltese knights had given for them."

Mr. Frederick Lacroix, in his History of Malla and Gozo, has written as follows:

" Un fait singulier eut lieu durant les dernières années du magistère de Lascaris. L'Ordre fit l'acquisition de l'isle Saint Christophe, voisine de l'Amérique. Ce fut le Chevalier de Poincy, gouverneur de cette colonie pour le compte d'une compagnie de marchands, qui proposa au grand maître de l'acheter. Nous ne savons quel avantage le conseil trouva à la possession d'un point maritime aussi lointain; quoiqu'il en soit, la proposition fut acceptée avec empressement, et M. de Vouvré, ambassadeur de la Religion à Paris, fut chargé de négocier la cession avec le roi de France, patron et protecteur de la colonie. Saint-Christophe fut vendue à l'Ordre, pour la somme de cent-vingt mille livres tournois, et avec la condition que les acquéreurs se chargeraient des dettes des négociants, propriétaires de l'île, envers les habitants. On comprit dans le marché l'île, envers les namemes. les petites îles voisines, telles que Saint-Barthélemi, Saint-Martin, et Saint-Croix. Îl fut même question d'un contrat semblable pour la Martinique et la Guadaloupe. En inspirant au grand maître l'idée de cette étrange acquisition, le Chevalier de Poincy avait fait acte de roué; on ne tarda pas, en effet, à s'apercevoir que ce gouverneur avait contracté d'énormes obligations pécuniaires envers les colons; aussi s'empresse-t-on, à sa mort, d'abandonner une possession aussi onéreuse (1653). L'Ordre la vendit à une nouvelle compagnie de marchands français, qui s'y établit en 1665."

Dr. Vassallo, has just now favoured me with another authority, which appears to bear directly on the point in question. It is as follows:

"Nell' anno 1652 La Religione Gerosolimitano fece acquista dell isola San Cristoforo con altre vicine, e l'atto di vendita porta la data del 21 Maggio, 1652." (Dal Pozzo, lib. iv. pp. 194, 195, 196.) "Furono di nuovo alienati nell 1665, dopo che l'ordine le ebbe godute per soli anni 13." (Pozzo, lib. vi. p. 322.) "Nell 1697, fu conseguito dall ordine il resto del prezzo della isola di San Cristoforo." (Bid. lib. xii. p. 674.)

These authorities would thus far appear to have sustained my statement; but I shall have great pleasure in referring to this subject again, after a further research in the annals of the Maltese knights.

Unsula asks for the chronology of St. Christopher's, which as yet I am unable to find. I shall, however, have a look among the books of the Garrison library, and hope to give Unsula the reference he wishes in my next note. It is an extract which I took from some work in 1842.

La Valetta, Malta,

"ABER" AND "INVER." (Vol. vi., p. 290.)

Your correspondent Toros will find full information on this point in Johnes's Philological Proofs of the Original Unity and Recent Origin of the Human Race, pp. 70-72., London, 1843:

"In the first syllable 'Inver' and Ab-ber differ, but they agree in the last, Both 'In' and 'Ab,' the first syllables of these terms, occur so often in Celtic regions, that there can be no doubt they were both in use among the ancient Celts as words for a river or water. The last syllable of these words, Ber or Ver, I shall show to mean an 'Estuary.' 'In' occurs in the name of 'the Inn,' in the Tyrol, the 'An-us' of the Romans, and in other instances previously noticed. 'An' is a Gaelic or Irish term for 'water,' which is identical in sound and sense with terms of frequent occurrence among the tribes of the American continent, as in Aouin (Hurons, N. America); Jin Jin (Kolushians, extreme N. West of N. America); Ueni (Maipuriuns, S. America.) 'Ab' occurs in 'The Aube,' in France, &c., a name of which the pronunciation may be considered identical with Ab, 'water,' (Persian). Ap in Sanscrit, and Ubu Obe in Affghau, mean 'water.' 'Obe' occurs in Siberia as the name of a well-known river. In India also the term has been applied to 'rivers;' thus we have in that country the Pung-ab' (the province of 'The Five Rivers'), an appellation of which the corresponding Celtic terms 'Pump-ab' would be almost an echo! Berw' is the South Welsh name for the effervescence in the deep receptacle in which a cataract foams after its fall; it is applied also to the cataract itself, as Berw Rhondda,' the fall of the River Rhondda. Aber, in Cornish, means 'a confluence of rivers,' also, 'a gulf, 'a whirlpool.'* In Breton or Armorican, Aber means 'a confluence of rivers.' 'Dans le diocèse de Vannes,' says Bullet, 'le mot a encore une autre signification, c'est celle de torrent' . . . (Compare Torr-ens (Latin), 'Torrent' (English), from Torreo (Latin) 'to · Aber, in a deflected sense, he says, has been applied to a harbour; hence, Havre de Grace!' 'It is a curious fact,' says Chalmers, 'which we learn from the charters of the twelfth century, that the Scoto-Irish people substituted Inver for the previous Aber of the people substituted Inver for the previous Britons. David I, granted to the monastery of May Britons. David I, granted to the monastery of May

markable place is at the 'Influx of a small stream, called the In, on the coast of Fife. Both appellations are now lost.'" R. J. A.

> CHANTRY CHAPELS. (Vol. vi., pp. 223. 305.)

Inver-In qui fuit Aber-In in Chart May.'+

I am obliged to MR. NOAKE for his reply to my Query on this subject, but he has misunderstood its nature.

I did not "inquire (as he imagines) whether the small chantry chapels, situate in hamlets at some distance from the parish church, were used for public worship as chapels of ease?" On the contrary, I stated that they were so used; and inquired whether such chapels so situated were ever used exclusively as sepulchral chantries? adding, that "I had not met with an instance of the kind." In my investigation of this subject, which has been somewhat extensive, I have invariably found that such chapels, when remote from the parish church, were used for public worship by the neighbouring population. fact is important. For not only were these chartry chapels always used for sepulchral purpose, but the only ground for suppressing them, and alienating their endowment, was, that they were devoted to the superstitious ceremony of offering masses for the dead. On searching early records I find many of them had originally been used simply as chapels of ease; but subsequently being adopted for sepulture, and endowed with a chantry by the lord of the manor or other important person, they received the name of chantry chapels, and consequently were suppressed, and their endowments alienated, even in hamlets lying three or four miles from a church, and containing some hundreds of inhabitants. As I am preparing a small work on the destroyed churches of the county in which I live, I shall be obliged to any of your readers who will instance some so-called "chantry chapels," remote from other church which were used only as chantries. I am aware that an account of these chantries may be seen in the Augmentation Office; but how are these do-cuments arranged? and may they be examined without fee, or for a small one?

Is there an account of the suppression of these chantries in the British Museum? MR. NOAKE conjecture about "early English" roads is amusing; but Macadamised roads do not enable old and infirm persons to walk two and three miles to church, nor shelter the poor from the inclemencies of the weather. An oratory was not a chantry chapel, but, occasionally, merely a room in a dwelling-house. Chantry chapels, I believe, were

always consecrated.

Mr. NOAKE may see a description of them in Bloxam's Monumental Architecture, pp. 86. 178. and in the Glossary of Architecture, under the word "Chantry." W. IL K.

THE HABIT OF PROFANE SWEARING BY THE ENGLISH.

(Vol. vi., p. 299.)

I cannot but think that, in the observations there made, both the army and navy are very unwarrantably maligned. I believe that pro-

^{*} This word is marked thus + in the Cornish Vocabularies as being extinct.

[†] Chalmers's Caledonia.

fane swearing is now generally reprobated and repressed in both services; and I know that in many ships in the royal navy profane swearing is never heard, and that it would be immediately punished. And I hope the repression is now general, and am tolerably certain that orders are now very seldom "endorsed with a curse;" though, perhaps, in the case of some old officer, with whom the practice may have been common in his youth, he may occasionally, in his anxiety for the instant execution of his order, add a profane expletive per iacuriam,

With regard to the army, I was just now reading the paragraph in No. 152. to a very near connexion of mine, now sitting beside me, who was formerly in the Grenadier Guards, who tells me he remembers well hearing the late Duke of Wellington (of happy memory) say, one day, on parade to his uncle, who was in command of the battalion, "Colonel —, tell Captain — not to awear at his men as I hear him doing. I very much disapprove it, and I beg that you will prevent its happening again." To which the Colonel answered, "Yes, but that officer came from the line." The Duke replied, "Oh! ah!"

I have no doubt that the practice is now discontinued in the line, though I have of late had no opportunity of judging except from individual officers in private company; and there are none of my acquaintance who would not think it totally "unworthy of their dignity" to use a profane oath in common conversation.

J. S. s.

Was this custom really so bad in England, that it required an act an parliament to put it down? I have a small volume, called A short and modest Vindication of the common Practice of Cursing and Swearing; occasioned by a new Act of Parliament against the said Practice. By a Gentleman. London, printed for J. Robinson, at the Golden Lion, in Ludgate-street. No date.

Query, Who wrote this, and when was it printed? S. WMSON.
Glasgow.

ON THE WORLD LASTING 6000 TEARS. (Vol. v., p. 441.; Vol. vi., pp. 37. 131. 255.)

The original passage, quoted from the Rabbinical writer Elias, may be found in the *Heptaplus* of Pico della Mirandola (lib. vii. chap. vi.), who renders the Hebrew — "Verbum verbo reddens"—thus:

"Sex mille annorum mundus. Duo mille inane. Duo mille lex. Duo mille dies Messiæ, et propter peccata nostra quæ sunt multa præterierunt de eis quæ preterierunt."

Swan, in his Speculum Mundi, Camb. 1635, takes considerable pains to prove the chronological errors involved in this theory, and shrewdly intimates, that the Jews could not have put much faith in it, or they would not have disputed the advent of the Messiah.

The reason assigned for the duration of the world being limited to 6000 years was, that the period of its existence should correspond with the time passed in its creation; and as the seventh day from the commencement of creation was the secular day of rest, so the seventh day, or thousand year, from the creation would be the eternal heavenly rest,—a day and a thousand years being considered coequal, according to the words of the inspired Psalmist: "For a thousand years are in thy sight as yesterday when it is past." Ps. xc. 4.

Nearly all the Patristic writers were of this opinion, which, to them, was strengthened by the Apostle Peter, who, in his Second Epistle, ii. 8., when speaking of the end of the world, says: "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Jerome thus alludes to these passages in his commentary on the 90th Psalm:

"Ego arbitror ex hoc loco, et ex epistola que nomine Petri inscribitur, mille annos pro una die solitos appellari: ut scilicet, quia mundus in sex diebus fabricatus est, sex millibus tantum annorum credatur subsistere; et postea venire septenarium numerum et octonarium, in quo verus exercetur Sabbatismus, et circumcisionis puritas redditur."

Irenæus, Contra Hæreses, lib. v., writes:

"Quotquot enim diebus his factus est mundus, tot et millenis annis consummatur. Et propter hoc ait Scriptura Geneseos. [Here he quotes Genesis ii. 1, 2.] Hoc autem est et antefactorum narratio, quemadmodum facta sunt, et futurorum prophetia. Si etenim dies Domini quasi mille anni, in sex autem diebus consummata sunt que facta sunt: manifestum est quoniam consummatio ipsorum sextus millesimus annous est."

^{[*} An act against swearing and cursing was passed in 21 James I. c. 20.; and another, for the more effectually suppressing cursing and swearing, 6 & 7 Will. & Mary, c. 11. Both these, however, were repealed by 19 Geo. II. c. 21. s. 15., and another passed "more effectually to prevent profane swearing," which was ordered to be read quarterly in all parish churches and public chapels. A curious case of the non-observance of this clause is noticed in the Gent. Mag., vol. xlii. p. 339.:—"On July 6, 1772, a rich vicar and a poor curate paid into the hands of the proper officer 151.; the first 101, the latter 51, for neglecting to read in church the act against cursing and swearing. The vicar, it seems, had, without assigning any reason, dismissed the curate from his church, and the sons of the latter informed against the former, without knowing that their father lay under the same predicament." This clause, however, was repealed by 4 Geo. IV. q. 31.—Eb.]

Another curious illustration of this idea may be found in the *Commentarius in Matthæum*, cap. xvii., of St. Hilary. Alluding to the first verse of the seventeenth chapter he writes:

"Et in hoc quidem facti genero, servatur et ratio et numerus et exemplum. Nam post dies sex, gloriæ dominicæ habitus ostenditur: sex millium scilicit annorum temporibus evolutis, regni cœlestis honor præfigurantur."

In the Cabbala, the number six was considered to be one of potent mystical properties. The rabbinical writers assert that the manna, when it was found, was marked with the letter \(\gamma\) (vau), the equivalent of the number six; and as the world was created in six days; as a servant had to serve six years (Ex. xxi. 2.); as the soil was tilled for six years (Ex. xxiii. 10.); as Job endured six tribulations; so this number was typical of labour and suffering. Consequently it was impressed on the manna not only to show the Israelites that it fell but on six days, but also to warn them of the miseries they would undergo, if they dared to desecrate the Sabbath day.

The primitive Christians, also, attached considerable importance to the same number. For the sixth chapter of John proves that the manna was a type of the Saviour, the Man of Sorrows, who was born in the sixth age of the world ; was announced on the sixth month (Luke i. 26.); went to Bethany six days before the Passover (John xii. 1.). Moreover, it was about the sixth hour of the sixth day of the week, when the grand sacrifice was consummated, when, in the simple yet sublime words of the apostle, "there was darkness over all the earth." It was also "about the sixth hour" that Jesus "being wearied" (John iv. 6.) sat on the well of Jacob. St. Augustine, De Trinitate, in reference to this verse, writes:

"Jam incipiunt mysteria: non enim frustra: hora sexta sedet: quare hora sexta? quia ætate secula sexta."

This, however, has not been the only theory respecting the duration of the earth. The almost numberless speculations that have been broached on the subject would fill volumes. Some curious matter referring thereto may be found in Secreti Astrologice Celeste et Terrestri: Veneti, 1681, written by Maccarius: he modestly declines to fix the precise year, but as confidently states that the great event will occur on a Sunday morning on the 25th day of March!

In the sixteenth and seventeenth centuries this question gave rise to much discussion, and numerous predictions. As the mode of reasoning adopted by those prophets, and believed in by

their dupes, may amuse the reader, I cull the following sample out of many similar ones. The year 1645 was predicted to be the last, because the words Adventus Domini chronogrammatically expressed the number 2012; from which if 517, the similar equivalent of Dies abbreviantur, were subtracted, the remainder would be 1495; to which if 150, represented by Propter electos, were added, the number of the fatal year would be completed, according to the following formula:

AD VentVs Do M In I	
500+5+5+500+1000+1+1=	2012
D Ies abbreV I VntVr	
500+1 + 5+1+5+5 =	517
-	
_	1495
Propter eLe Ctos	
50 + 100 =	150
	1645

Speculations on this subject are hazarded, even at the present day, though we are told by Him "who spake as never man spake," that "of that day and hour knoweth no man, no, not the angels of heaven."

W. PINKERTOS.

Ham.

Perhaps Napier, the inventor of logarithms, was the first to promulgate this doctrine in Britain. He introduces it with "it is thought by the most learned." See his revised and enlarged edition of A Plaine Discovery of the whole Revelation of St. John: London, 1611, 4to., p. 23.

SIMILE OF THE SOUL AND THE MAGNETIC NEEDLE. (Vol. vi., pp. 127. 207.)

That most sweet writer and Christian platonist, Norris of Bemerton, employs this simile in "The Aspiration:"

"How cold this clime! and yet my sense
Perceives even here Thy influence.
Even here Thy strong magnetic charms I feel.
And pant and tremble like the amorous steel.
To lower good, and beauties less divine,
Sometimes my erroneous needle does decline;
But yet (so strong the sympathy)
It turns, and points again to Thee."—P. 91.

Again, in his "Contemplation and Love:"

"The most ponderous body that is has its centre, towards which it always presses, and in which it settles with full acquiescence. Now since there is something in spiritual beings which corresponds to weight in bodies (according to St. Austin, 'Amor tuus est pondus tuum'), the analogy of the thing persuades me to think that there is also something which shall be to them in the nature of a centre . . . Man is not as a body, for ever rolling on in an infinite vacuity: or so a needle continually trembling for an embrace: but he has his proper end and centre, to which 'tis possible for him.

See St. Augustine, De Trinitate, lib. iv. chap. vii. amount of curious reading on this subject.

to arrive; and in which, as impossible for him when once arrived, not fully to acquiesce."—Pp. 208, 209.

See also "The Prayer" which follows the last extract (Collection of Miscellanies, 6th edit., London, 1717).

One of your correspondents, I think, has already

quoted the stanza commencing -

"Our life's a flying shadow, God is the pole, The needle pointing to Him is our soul."

which I have seen on a loose slab in Bp. Joceline's crypt in Glasgow Cathedral.

To the above passage from Norris, I may add the beautiful lines of Quarles:

"Even as the needle that directs the hour,
(Touch'd with the loadstone) by the secret power
Of hidden Nature, points upon the pole;
Even so the wavering powers of my soul,
Touch'd by the virtue of Thy Spirit, flee
From what is earth, and point alone to Thee."

Job Mil., Med. iv.

Mr. Headley, from whom I derived this extract, adds:

- "In the beautiful song of 'Sweet William's Farewell,' the sailor, with great propriety, adopts a nautical term from his own art:
 - Change as ye list, ye winds: my heart shall be The faithful compass that still points to Thee.'"

Commenting on Heb. iii. 12., Gregorie says:

* That hard heart of unbelief which we are bid here to take heed of, looseth all our hold, and utterly estrangeth us from the life of God, and leaveth us altoether without Him in the world. Our other backgether without trim in the works. soever, yet may be thought to be but like those of the compass, more or less, according to a less or greater interposition of earthly-mindedness: but this is like to that of the magnet itself, which, while it lieth couched in the mineral, and united to the rock, it conformeth to the nature and verticity of the earth; but separate it from thence, and give it free scope to move in the air, and it will desperately forsake its former and more publick instinct, and turn to a quite contrary point. So long as a man is fastened to the rock Christ, and keepeth but any hold there, he will still be looking less or more towards the Author and Finisher of his faith; but broken off once from thence, and beginning to be in the open air, and under the Prince of that, he apparently turneth aside from the living God, and pointeth to a pole of his own."—Gregorie's Works, Lond. 1684, chap. xxxvii.; see also chap. xii.

JARLTZBERG.

The examples already given of "Similes founded on the Magnetic Needle" recalled to my recollection one which I have always thought very beautifully elaborated. It is in Quarles' Emblems,—a writer of whom Mr. Wilmott says (Lives of Sacred Posts) that "he will live in spite of the Dunciad." Of the Emblems he also says that it "contains

several poems of uncommon excellence and originality." The poem of which I subjoin a part is justly entitled to this commendation, provided Quarles did not steal the idea from Jeremy Taylor. They were cotemporaries,—at least the former died in 1644, the latter in 1667; and it is not unlikely that they were acquainted with each other's writings. I am not aware when the sermon from which the quotation is made was first printed: my edition of Quarles is, I believe, the original edition; but it is without date, though some commendatory verses prefixed are dated 1634.

"Like to the Arctick needle that doth guide
The wand'ring shade by his magnetick power,
And leaves his silken gnomon to decide
The question of the controverted hour,
First franticks up and down, from side to side,
And restless beats his crystal'd iv'ry case
With vain impatience; jets from place to place,
And seeks the bosoms of his frozen bride:
At length he slacks his motion, and doth rest
His trembling point at his bright Pole's beloved
breast,

"E'en so my soul, being hurried here and there,
By ev'ry object that presents delight,
Fain would be settled, but she knows not where;
She likes at morning what she loaths at night:
She bows to honour; then she lends an ear
To that sweet swan-like voice of dying pleasure,
Then tumbles in the scatter'd heaps of treasure;
Now flatter'd with false hope; now foyl'd with fear:
Thus finding all the world's delight to be
But empty toys, good God, she points alone to thee.

"But hath the virtued steel a power to move?

Or can the untouch'd needle point aright?

Or can my wand'ring thoughts forbear to rove,

Unquided by the virtue of the sn'rit?

Unguided by the virtue of thy sp'rit?

O hath my leaden soul the art t' improve
Her wasted talent, and, unrais'd, aspire
In this sad moulting time of her desire?

Not first belov'd, have I the power to love;
I cannot but stir, but as thou please to move me,
Nor can my heart return thee love, until thou love

Anon.

The same metaphor also occurs in the 13th Emblem of Quarles' 1st Book:

"Like as the am'rous needle joys to bend
To her magnetic friend;
Or as the greedy lover's eye-balls fly
At his fair mistress' eye;
So, so we cling to earth; we fly and puff,
Yet fly not fast enough."

Sigma.

Sunderland.

me."

[Our correspondent Anon had anticipated the fir portion of Sigma's communication.]

SALMON PISHERIES.

(Vol. v., p. 343.)

I do not know whether H. T. H. may regard the following short Note as either "information or curious details on the subject" of his Query; but perhaps he may remember that Taliesin, the most celebrated of the Welsh bards, and who flourished in the middle of the sixth century, was found by Elphin, the son of Gwyddno Garanhir, in his salmon weir, where the young chief expected to find fish to feed his family, and not an additional mouth to eat his fish; for, in consequence of an inundation of the sea, the fishery was his only inheritance, all his other estates, constituting the Cantref Gwaelod, being usurped by that portion of Cardigan Bay which was afterwards known by the same designation. Whatever the first resolve of the poor Elphin may have been, the generosity of his princely heart quickly induced him to take charge of the foundling, whom at a proper age he sent to Llancarvan, to receive the instructions of the Abbot Cattwg the Wise, under whose charge at the same time was another "prince of song Aneurin, the brother of the historian Gildas. His education finished, Elphin obtained for his protégé the notice of the Urien Rheged, then settled in Wales, whom by the power of his muse he on one occasion redeemed from captivity, at the same time securing the patronage of Maelgwn Gwynedd, who for fifty years reigned over North Wales, and at the end of that long period was (in A.D. 560) chosen King of Britain. In one of his poems Talicsin, who elsewhere styles himself "primary chief bard to Elphin," refers to the incident of his discovery in the salmon weir. The following lines occur in the translation of the poem in question in Stephens's Literature of the Cymry:

- "In Gwyddno's weir was never seen
 As good as there to-night hath been.
 Fair Elphin, dry thy tearful face,
 No evil hence can sorrow chase:
 Though deeming thou hast had no gain,
 Griefs cannot case the bosom's pain.
 Doubt not the great Jehovah's power,
 Though frail, I own a gifted dower;
 From rivers, seas, and mountains high,
 Good to the good will God supply.
- "Though weak and fragile, now I'm found With foaming ocean's waves around, In retribution's hour I'll be Three hundred salmons' worth to thee.

 O Elphin! prince of talents rare,
 My capture without anger bear:
 Though low within my net I rest,
 My tongue with gifted power is blest," &c.

Fair Elphin's inheritance was not, perhaps, so insignificant as we should now consider it, if we sake into account the ancient abundance of fish

compared with these degenerate modern days of night-lines and poachers; and it is probable this Welsh "kinge of fishe" made his salmon useful for the support of his followers in those days of bloodshed, when every chieftain had to provision his own standing army.

L. J. H. H.

St. Asaph.

"SAW YOU MY PATHER."

(Vol. vi., p. 227.)

The following is a copy of the old song about which C. inquires. It is taken from a MS. cop, with the music, in my possession, and is entitled "An Old Song harmonized.—M. Cooke":

"Saw you my father,
Saw you my mother,
Saw you my true love John?
He told his only dear
That he soon would be here;
But he to another is gone,

"I saw not your father,
I saw not your mother,
But I saw your true love John:
He has met with some delay,
Which has caused him to stay;
But he will be here anon.

"Then John he up rose,
And to the door he goes,
And he twirled at the pin;
The lass she took the hint,
And to the door she went,
And she let her true love in.

"Fly up, fly up,
My bonny grey cock,
And crow when it is day;
Your breast shall be
Of the flaming gold,
And your wings of silver grey.

"The cock he proved false;
And untrue he was,
For he crow'd an hour too soon:
The lass she thought it day,
And sent her love away;
But it proved but the blink of the moon."

In The Song of Solomon v. 4, 5, 6. an almost similar transaction is related, which in Knight's Pictorial Bible is explained in a note to verse 4. It is probable that C.'s version, "bonny, bonny cock," is the right reading, rather than "grey;" because the cock is afterwards promised that he shall have "wings of silver grey:" but I cannot see, as C. does, any allusion here to the does in Ps. lxviii. 13.

Verse 5.—The second line in the above version is probably the right one, as it expresses the fact of his mistaking the hour. P. H. N.

Stroud.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(Continued from page 320.)

My reply to your Querist A. H. R. would, I fear, be unsatisfactory to him, did I not communicate with how much ease the pictures which he has obtained may be multiplied upon paper, and show him not only how, by mutual exchange with his friends, he may add to their collections and gratification, but how useful Photography, when combined with painting, is for illustrating any work, and, in fact, how it may be applied to every purpose for which an engraving may be used. And it possesses, beyond any engraving, an indisputable accuracy and truthfulness which can be obtained in no other way, - a property which greatly enhances its value to the antiquary, and to all who desire correctness. Almost all collodion pictures will, with care, print as negatives; of course, those taken expressly as negatives are best adapted for printing: but should a picture be very faint, we now know, thanks to the researches of Professor Hunt and Mr. Archer, the means by which it may with much facility be converted into a strong negative, namely, by the application of the bichloride of mercury and reapplication of hyposulphite of soda.

Take half an ounce of bichloride of mercury (corrosive sublimate) and dissolve it in one ounce of muriatic acid, and dilute it afterwards with one ounce of water. A small portion, just sufficient to flow over the picture, being poured over it, in the same way as the collodion was originally applied, the picture will immediately blacken, then gradually become white, and frequently a very agreeable positive is produced,—much more so

indeed than the primary production.

If, after this picture has been carefully washed, a solution of hyposulphite of soda—(made of one ounce of hyposulphite of sods to eight ounces of water) — be again poured over its surface, it blackens, and an effective negative is produced. Before the application of the bichloride of mer-

cury, the surface of the collodion should be well washed with water, otherwise the mercurial solution is apt to stain the pictures in unequal patches.

The whole of this whitening, and subsequent blackening process, must be conducted with some care, as the application of the bichloride, &c. will sometimes disturb the film, and always render it very tender. A picture which has been so treated may be varnished with the amber varnish, for the sake of preserving; but a white positive is much damaged, and in some instances entirely destroyed, by the application of the black lacquer.

Nearly all who practise the art have their own favourite way of printing, and naturally advocate that mode which they have either most successfully practised, or which they have gone on using from having originally adopted it; and then, as frequently happens, they become so accustomed to one mode that they will employ no other; although in the first instance they had no better reason for adopting it, than because Mr. A. had been doing so, or Mr. B. had done so before them. I believe we have all much to learn before we arrive at such accurate results as will always Following enable us to produce the desired tints. closely many printed and written directions, I have often been much disappointed at not meeting with the expected products.

From my own actual experience in printing, I am inclined to think that a modification of the process originally described by Mr. Fox Talbot for taking negatives is the one possessing the greatest advantages, as being available not only in dull weather when all other processes are useless, but also because it is easily applicable in the evening, by lamp or gas light, when many who are otherwise occupied during the day would have the opportunity of practising it. This is indeed a strong recommendation, to say nothing of the certainty of its action, which is indisputable.

For this process use the paper known as Tur-ner's Photographic Paper, "Chafford Mills;" and holding half a sheet of it, supported on a piece of board of the same size, in the left hand, apply either with a brush or a glass rod, equally, and without any inequalities in the application, a solution of nitrate of silver, of twenty grains to the

^{*} The mode of application much varies: the object being to obtain a perfectly even surface, it matters little how this object be accomplished. A came 's hair pencil, of the size known as "small swan," is very convenient. They may be purchased at about eight shillings per gross, and at this reasonable rate the operator should never risk the spoiling a picture for the sake of a clean one. A piece of cotton drawn through a glass tube by means of a silver or platina wire terminating in a hook, the cotton being pulled so as to form a brush-like appearance, has been used by Mr. Buckle with much success, and some prefer a "Buckle's brush" to any other mode. The glass rod is always clean, and with those who have accustomed themselves to its use, is much approved of; but, as in all other departments, these minutiæ must depend upon the taste and peculiar manipulation of different individuals. I would merely observe that the surface of the paper should be as little disturbed as possible, and that there should be no retouching required by any part being carelessly omitted. I believe, forming what water-colour artists term a "sky wash," and always keeping a flowing edge, is the best explanation to be given.

ounce of distilled water. This, with a little practice, will be readily effected. As soon as the surface has become dry, immerse the paper in a solution of iodide of potassium — twenty grains to the ounce of water, when it will soon assume a pale straw colour, in consequence of the deposit of the iodide of silver on its surface. After two or three minutes' soaking, remove it, and float it carefully into another vessel of clean water, where it should remain an hour or more. By some it is recommended to change the water, and repeat the soaking, so as to remove all salts except the in-soluble iodide of silver. When this is done, pin the paper up by one corner to a tape suspended across the room, or to any other convenient place, until it is perfectly dry, when it is ready for the next operation. As this iodized paper is not deteriorated by time, it may be made in any quantity and kept for use.

The next process is to excite the paper; and this, which must be done in a dark room, by the light of a candle, is as follows. Apply evenly and smoothly, and without hesitation, as much of the following preparation as is required to cover perfectly the whole of the iodized surface, which is to be then immediately dried off by means of

blotting-paper:

Aceto-nitrate of silver - - 20 drops. Saturated solution of gallic acid - 20 ,, Water - - - 120 ,,

The aceto-nitrate of silver consists of

Nitrate of silver - - 20 grains.

Water - - - 1 ounce.

Acetic acid - - - 1 drachm.

The negatives which it is intended to print being placed in the pressure-frame, with the varnished collodion side upwards, the paper which has been excited (as just described) is laid upon the picture, and brought into close contact with it by pressure. The frame is then removed into the light, and an ordinary glass negative will in general be sufficiently printed off after an exposure to daylight, not sun-light, in four seconds. From two to three minutes will be required from the light of a small gas burner, and the object should be placed within a foot of the light.

After this exposure, the paper being removed from the pressure-frame, again in a darkened chamber, and held as before in the left hand on a piece of board, the picture is developed by the application of a mixture of equal parts of a saturated solution of gallic acid, and the undiluted

aceto-nitrate of silver.

If the picture has been exposed a sufficient time, a very faint image should be perceptible; if it has been too strongly exposed, the image will immentely appear, and the after-picture will, it is bable, have an unpleasant red colour; which

may in some degree be diminished by using an excess of gallic acid, or even developing by gallic acid alone. Should the picture be tardy in its development, it may be much accelerated by gently

breathing upon.

The picture is then to be washed by pouring water on its surface, and allowing it to remain in clear water for an hour or so: and to be fixed by soaking it in a solution of hyposulphite of sods, half an ounce to eight ounces of water. The entire removal of the yellow iodide will indicate the sufficient application of the hyposulphite. It is then to be again immersed in clean water for an her or so, to wash out the hyposulphite of soda; sal the tone of the picture is often greatly improved by passing a warm iron over it.

The following is another mode of printing, and

The following is another mode of printing, and one which, when a good light can be obtained, I have found succeed very perfectly; while it has to some this strong recommendation, that it is more easily managed than the former process. For this, the French paper of Canson's make is the best. The paper is first salted by immersing it in a solution of muriate of ammonia, one grain to the ounce of water, for twenty minutes, and then hung to dry. When dried, it may be kept ready

for use.

To excite this paper, apply in the same way as in the former a solution of ammonio-nitrate of silver, which is formed by dropping into a solution of nitrate of silver of thirty grains to the ounce of distilled water, very carefully, strong liquor ammoniæ. At first the solution becomes very turbid, and has a dusky brown appearance; but upon more of the liquor ammoniæ being dropped in it, is again rendered transparent. There should be no excess of ammonia, and the fluid should have a slight smell similar to tar. This solution is to be applied to the paper either by a brush, or a glass rod; and to be dried off by blotting-paper, as in the former process.

The time of exposure to obtain a picture by this mode must be much longer than in the former—a quarter of an hour will in general not be found too long; and it is well to overprint, and produce a much darker picture than is desired, because the hyposulphite of soda into which it is now to be immersed, as in the former process, generally reduces the intensity of the shadows very con-

siderably.

The tints of pictures taken by this process may be varied, and a very agreeable sepia colour produced by using muriate of barytes in the first instance, in the same manner and in the same proportion as the muriate of ammonia.

Beginners often find themselves in a difficulty, from not knowing which is the proper side of the paper to receive the picture. This may always be avoided by selecting the upper side, when the water-mark reads from left to right; but when

the sheet is divided, every piece should be distinctly marked on its proper side with a lead pencil; for otherwise, when operating in a faint

light, errors are apt to take place.

Where so many tastes are to be consulted, it is difficult not to exceed the limits which can be devoted to the subject of Photography in "N. & Q.;" and yet at the same time to be sufficiently explicit to enable the operator to work with success from the instructions given. But the many Queries from your numerous correspondents convince me of the happy medium afforded in your publication, because by a mutual interchange of our experience we may render assistance to each other by asking and receiving advice in the many nice points connected with the practice of this interesting art.

Having thus replied to your correspondent A. H. R., and given him directions for practising the collodion process, together with an easy mode of reproducing his pictures by printing them on paper, I will endeavour in a future Number to give him satisfactory directions for the production of Talbotypes on paper, as well as their modification on wax paper.

HUGH W. DIAMOND.

wax paper.

(To be continued.)

Replies to Minor Queries.

Paley's MS. Lectures (Vol. vi., pp. 243. 304.).—In answer to the questions of Ms. Forbes, I beg to inform him that Paley's Lectures on Locke, &c., were copied by me in 1828, from MSS. which had been taken by one of his college pupils with whom I had the privilege of being acquainted in the latter part of his life. Upon his death in 1847, at the advanced age of ninety-two, his books and papers were dispersed, and I doubt whether the original MSS. be now extant; I can, however, wouch for my copy being, verbatim et literatim, correct.

Mr. Forbes next inquires why the MSS. have not been printed and presented to the world? To this I answer, simply because, since they have been in my possession, a competent editor has not been found; and it was with the hope that some one might be induced, from the interest of the subject, to present himself, that I employed the medium of the "N. & Q." to make the circumstance known to its readers. George Munpord.

East Winch.

Where was the first Prince of Wales born? (Vol. vi., p. 270.).—The interest attached to this subject is much enhanced by the probability of Her Majesty's visit to Caernarvon.

In the Journal of the Archaeological Institute for September, 1850 (No. 27.), is a paper by the Rev. C. H. Hartshorne upon Caernarvon Castle. In it

ME. CUTHEERT BEDE will find a solution of his Query, and a very interesting account of the noble building to which it refers, founded upon data which have been too long neglected in the consideration of such matters, and in opposition to which "romantic tradition" should be allowed to have no weight whatever,—the public records of the kingdom. Painful as it may be to some to contemplate the downfall of such traditions as that of Edward II.'s birth in the Eagle Tower, historic truth is of greater consequence to all. It will be seen by Mr. Hartshorne's paper, that the tower was not built till Edward of Caernarvon was thirty-three years of age. But the cognomen is nevertheless correct. The first Prince of Wales was certainly born in the town of Caernarvon; and most probably in some building temporarily erected for the accommodation of the royal household.

J. Br.

Arabic Inscription (Vol. vi., p. 289.).— Mr. BOLTON CORNEY has probably been already informed that the Eastern characters on his printed slip signify, "The Arab Master (or Master of the Arabic), George, son of Mirza, of the cities of

Aleppo.

If medinát for medineh be not a mistranscription, Jerjís el Arabí was probably no great scribe. In the year 1727, the Arab version of the New Testament was published in London at the expense of the Society for Promoting Christian Knowledge, under the superintendence of Salomon Negri of Damascus. (See De Schnurrer's Bibliotheca Arabica, p. 376.) Mrs. Swinton was widow of the celebrated orientalist.

Pepys's Morma (Vol. vi., p. 342.).—Since the publication of the third edition of the Diary, the register of All-Hallows, Barking, has been consulted, and the only burial therein recorded as having taken place on the 22nd of October, 1662, is that of Elizabeth, daughter of John Dickens, whose interment on the 14th of the same month had been previously entered.

The young lady's real name is thus clearly identified; but we are still uninformed why Pepys called her "Morma."

BRAYBROOKE.

Was Morell's Book-plate by Hogarth? (Vol. vi., p. 322.).—Collectors (and I speak from experience, but yet with deference) are not aware of any Morell book-plate by Hogarth. At the sale at Christie's (April, 1845) of Mr. Standly's Hogarths (the finest collection of Hogarths ever formed), there was a drawing of Morell, and undoubtedly by Hogarth. Mr. Standly had a choice collection of book-plates by Hogarth, now in my possession, without the names of the persons for whom they were executed. Will Mr. Hooper kindly call at No. 6. Pall Mall, and show me the Morell book-plate?

can pronounce, I think, with confidence Hogarth's share in such a work; for Hogarth's book-plates FRANCIS GRAVES. have many peculiarities.

6. Pall Mall.

Autograph of Edmund Waller (Vol. vi., p. 292.). - I have a copy of the Commentaires de messire Bluise de Montlec, mareschal de France, Paris, 1594, 8vo., with the autograph Edm. Waller. It is very neatly written. The d and U have open tops, and those of U are interlaced. The device of the printer separates the baptismal and surnames. The same volume bears on the title-page Douonshire—perhaps William Cavendish, first earl of Devonshire of that name; and on a fly-leaf BOLTON CORNEY. David Constable 1833.

"The Shift Shifted" (Vol. vi., p. 315.).—In answer to your correspondent who inquires as to the nature of this publication, I may inform him that the Shift Shifted was a continuation of a Jacobite newspaper or periodical, entitled Robin's Last Shift, or Weekly Remarks and Political Reflections upon the most Material News, Foreign and Domestic, by George Flint, Gent., Part I.: London, pointed for Jeograph 1871. printed for Isaac Dalton in the year 1717, 12mo. It commences Saturday, February 18, 1715-16, and was continued every Saturday up to April 26, 1716, comprising eleven numbers, in 288 pages. Robin's Last Shift was immediately succeeded by The Shift Shifted, or Weekly Remarks and Political Reflections upon the most Material News, Foreign and Domestic, No. I., Part I., Saturday, May 5, 1716. It is printed in folio instead of the small size first adopted, but is continued on the same plan, and evidently by the same writer. The last number in my copy is No. XX. (for Saturday, Sept. 15, 1716). I do not think it was prosecuted further. Robin's Last Shift and The Shift Shifted contain many interesting particulars not to be found elsewhere of the Jacobite prisoners and the rebellion of 1715, and attack with unsparing severity the conduct adopted by the zealots for the existing government. They do not appear to have come under the notice of my late friend Dr. S. Hilbert Ware, who would have found them useful in his Lancashire Memorials of 1715, published for the Chetham Society in 1845, 4to.

JAS. CROSSLEY.

Ancedote of Milton (Vol. vi., p. 294.) .- P. C. S. S. ventures to submit to Dr. E. F. RIMBAULT that the pretty verses referred to do not relate to the romantic incident recorded of Milton, but to the well-known story of the French poet, Alain Chartier and the Princess Margaret of Scotland, first wife of Lewis XI. of France. The "Kiss," unhappily for Milton, does not figure in the anecdote reported of him. In that of the more fortunate Frenchman, the whole story turns upon it. P. C. S. S.

Muffs worn by Gentlemen (Vol. v., p. 56a; Vol. vi., passim.).— In Hogarth's picture of "The Woman Swearing the Child," the husband wears muss, which appears to be fastened by a hook is his girdle; and in "Taste in High Life," the best has a large muss. "This gentleman is said to be intended for Lord Portmore, in the habit he for appeared in at court on his return from France Robert J. Aug.

In the Biographia Dramatica, vol. ii. p. 161, edit. 1812, under the article "The Devil upon Two Sticks," acted at the Haymarket, 1768, mass are thus mentioned:

"The active part taken by Sir William Bresident of the College of Physicians, in the cost with the Licentiates, occasioned his being introduct by Foote into this comedy. Upon Foote's exact re-presentation of him, with his identical wig and cost, tall figure, and glass stiffly applied to his eye, Sir William sent him a card, complimenting the actor of having so happily represented him, but as he had forgotten his muff he sent him his own."

Had the muff been so unusual as to attract notice, Foote would not have forgotten it.

H.B.C.

U. U. Club.

In Letter X. of Anstey's New Bath Guide are the following lines:

"Thank Heaven! of late, my dear mother, my face's Not a little regarded at all public places:

For I ride in a chair, with my hand in a muff. And have bought a silk coat and embroider'd the

The New Bath Guide was, I believe, first published in 1765; but I am uncertain if this letter, which is in the second part, appeared at the same

Mr. G. P. Harding copied, for General Dowder well, a most curious drawing of Beau Fielding (or Feilding) with a muff; and there is a very rare print (a private plate) by Cardon, after Edridge of Alderman Harley with a muff. Was not Harley father of the City? and was he not the last Earlies of the City? glishman who wore a muff? FRANCIS GRAVES.

6. Pall Mall.

In an annual entitled The Bijou, published by Pickering some years since, I recollect seeing an engraving from one of Holbein's paintings, of the family of Sir Thomas More, where the father of the great Chancellor is represented as sitting with his hands before him, in what appeared to be a small muff, I think of fur. JOHN MILAND.

Count Königsmark (Vol. v., passim.).—There is an interesting account of the character and execution of the principal murderer hired by him to assassinate Mr. Thynne, in Capt. Alex. Smith's

Compleat History of the Lives and Robberics of the most Notorious Highwaymen, &c., vol. ii.: London, 1719, pp. 109—119.: "Captain Uratz, Highwayman and Murderer." George Stephens. Copenhagen.

Motto (Vol. vi., p. 291.).—In answer to F. M. M., I beg to state that O Hen Fonedd signifies "of ancient family" or "lineage." Why the Dyers of Ovington made use of the Welsh tongue, would doubtless appear from their pedigree.

Egyptian Beer (Vol. vi., p. 72.).—I extract the following, bearing upon this subject, from the letter of the special foreign correspondent on the agriculture of Egypt in the Morning Chronicle of August 27th:

" I should mention also an abominable mixture which my crew had with them on the river: it was a liquor called Boozer, and said to be intoxicating. It is uch in vogue among the lower orders in Egypt, and I find that it is made from a fermentation of bread in water. I thought it peculiarly filthy, but it is said to have been used in ancient Egypt, and to be the liquor mantioned by Herodotus."

BEROSUS.

· Title of James I. (Vol. vi., p. 270.). — Allow me to suggest that K. and his friends are mistaken about "Kinge James on England;" and that the word which they have rendered on is "ou" with an inflexion above it thus: "ou," signifying over, the "u" being, as it were, synonymous with v. This mode of abbreviation (which may be imperfect in the MS. alluded to) is very common in MSS. prior to and about that period. ANOTHER K.

" Courtier and Learned Writer" (Vol. vi., p. 56.). -I have long ago seen the fine passage commencing with "All things are serious round about us," &c., in print, and Sir Francis Walsingham named as the author. This sample of his style and sentiments made me anxious to see more of his works, but I have never been able to find any edition of them; though I have consulted various catalogues, and searched public libraries. I once bought a little book-catalogue under the name of Walsingham's Manual, of which the proper title is Arcana Aulica, published 1655, under the impression that it might be a work of Sir Francis Wal-singham's: but though a rare and very curious little volume, it is not his. Perhaps some contributor would be directed by this notice, and return the kindness by advising where any published work of Sir Francis Walsingham's may be met with.

Belmont.

Plague Stones (Vol. vi., p. 58.). — I am your correspondent K., whose account of a "Plague Stone" in his possession you were pleased to insert

at p. 58. of your current volume. As an interesting confirmation of the tradition thereto attached. and likewise as an instance of "burial in unconsecrated ground," I forward the result of an investigation which I made on the 10th of July last, in company with one or two friends, on the precise spot assigned by local tradition as the grave of those who died of the plague in the Wash Lane, Latchford, near Warrington. Here we ascertained by an iron probe the existence of a large stone at a depth of two feet below the surface. On laying it bare, it proved to be a thick slab of red sandstone, rough from the quarry, five feet one inch in length, and two feet three inches broad, with one extremity rounded, and broken across the middle. Beneath it, we found the bones of the pelvis and lower extremities of a male human being; and, near the pelvis, the skull and lower jaw. It was clear that in the investigation made by the farm labourers in 1843, the slab had been broken; and the bones beneath this portion, with the exception of the head, which had probably been thrown in again, removed and lost. The field is known as the Broom Field, and is glebe land, though distant half a mile from the parish church and rectory

I may add, that in the parish registers of Budworth, Cheshire, under the date of April, 1647, the names of several are recorded as having died in this part of the county from the plague, but who were buried at the village or hamlet of Barnton, two miles distant from Budworth, although no consecrated ground existed there.

Bassano's Church Notes (Vol. vi., p. 318.).—The two volumes folio of Church Notes referred to one for Cheshire, and the other for Derbyshireare in the library of the College of Arms, having been presented by the Messrs. Lysons. G.

"Balnea, Vina, Venus" (Vol. vi., p. 74.).-What your correspondent asks after, as an "Epigram," he will find as a portion of an Epitaph! Last year in Italy, when I was studying the expressions of peace and hope in the Christian inscriptions taken from the catacombs, and now lining the walls of the "Galleria Lapidaria" at the Vatican, I selected as an heathen contrast to their prevailing sentiment the following from Gruter's Monumenta:

> " V. AN. LVIL D. M. TI CLAVDI SECVNDI HIC SECVM HABET OMNIA. BALNEA VINVM VENVS CORRYMPTNT CORPORA NOSTRA. SED VITAM PACIVET B. V. V. KARO. CONTYBERNALI PEC. MEROPE CAES ET SIBI ET SVIS. P. E."

It may be superfluous to observe, that in the studied brevity of ancient inscriptions, the letters B. v. v. are the initials of the line but one preceding, and, with what goes before, make out the lines quoted by R. F. L. A. B. R.

Belmont.

Sir W. Gell (Pompeiana, vol. i. p. 83.) tells us that this epigram is a translation of an inscription, referred to by Atheneus as having been carved on a stone or marble at the entrance of a bath. He, however, gives it as follows:

"Balnea, vina, Venus corrumpunt corpora sana, Corpora sana dabunt balnea, vina, Venus."

Can any one furnish us with the original, and its authorship? Meanwhile -

"Nil agit exemplum quod litem lite resolvit."

BŒOTICUS.

Edgmond, Salop.

Civilation (Vol. vi., p. 199.).—Civilation is used in the sense ascribed to it by J. D. W. in Dr. Magin's poem of "Daniel O'Rourke" iv. 35., Blackwood's Magazine, April, 1821, p. 84. Dan is in difficulties, and on the moon:

" Said he 'Tis certain that I was not right To get into this state of civilation.

The word is italicised, and explained in a note:

" A cant phrase in Cork for a state of intoxication. A worthy orator of ours, who had taken a glass or two too much, was haranguing at a debating society on the state of Ireland before the English invasion, and the whole harangue was this: 'Sir, the Irish had no civilation, civization, civilation I mean.' Finding, however, his efforts to get civilization out impracticable, he sat down with the satisfaction of having added a new word to our language. Every drunken man ever since is here said to be in a state of civilation.

H. B. C.

U. U. Club.

Dutensiana (Vol. vi., p. 292.). — Lewis Dutens, A.M. and F.R.S., died in London, 23rd May, 1812, aged eighty-three. He was rector of the parish of the Elsdon, Northumberland, from 1765 to his death; he was also a canon of Windsor, historiographer to the king, and a member of the French Academy of Belles Lettres. In 1768 he published at Geneva, in six volumes 4to., with prefaces, the entire works of Leibnitz; and in the following year, in English, his Discoveries of the Ancients attributed to the Moderns, which was originally written in French, and published at Paris in 1766: this is a very curious and elaborate performance. His last work, Memoirs of a Traveller now in Retirement, to which your correspondent alludes, was written at an advanced period of life. He was probably the last spiritual person employed in a lay office. He resided little at Elsdon, where he was esteemed a good, kindhearted man, although somewhat eccentric in his anner and habits; when there, he occupied the second floor of the little border tower of whith the parsonage bouse consists. Was he not do the author of Correspondence interceptée ? *

"Bis dat qui cito dat" (Vol. i., p. 330.). — This Italian proverb will be found in Ray's Collection, edit. 1768:

> " He giveth twice that gives in a trice." Qui cito dat, bis dat."

"Dono molto aspettato, è venduto, non donato."

"A gift long waited for, is sold, not given."

It is also thus recorded in Ward's Collection, p. 43, London edition of 1842:

- "He gives twice that gives in a trice."
- " Qui donne tôt, donne deux fois."
- "Chi dà presto, dà il doppio."
 "Quien dá luego, dá dos veces." "Doppelt giebt, wer bald giebt."

The Italians have other proverbs of a totally different sense. From those we have met with

we quote the following: "Who gives away his goods before he is dead,

Take a beetle, and knock him on the head. "Chi da il suo inanzi morire, il s'apparecchia assi patire."

The Spaniards have a proverb of similar import which we have seen in a collection of Spanish proverbs, published in London in 1658:

- " Quien da la suyo [antes de morir aparejese a bies sufrir."
- "Who parts with his own before his death, let him prepare for patience." W. W.

La Valetta, Malta.

Adrian Scrope the Regicide (Vol. vi., p. 290.)—Very full pedigrees of the family of Scrope of Bolton Castle, Yorkshire, from whom the regicide was descended, appear in Blore's History of Reland, pp. 7—10. Adrian Scrope and his children may be found in Pedigree IV., and short biographical notices of him and his son in the posts. phical notices of him and his son in the notes, p. 9.

Was Penn ever a Slaveholder? (Vol. vi., p. 150).

— Mr. Crosfield asks, "Did William Penn ever make use of Negro slaves?" As this question is put, I should think he did; and for my authority in thus believing would refer Mr. CROSFIELD to Hepworth Dixon's recent Life of Penn, published in London in 1851, p. 389.:

" Many years after this he (Penn) spoke of slavery as a matter of course, and though he refrained from the actual purchase of negroes, so as in strict fact never to

^{[*} This work is placed under Dutens' name in the Grenville Catalogue; and is attributed to him on the fly-leaf of William Seward's copy in the British Museum. — ED.]

become a slave owner, yet he constantly hired them from their masters, and they formed a regular part of the establishment at Pennsbury."

William Penn was therefore a slave holder, if not a slave owner. Many planters in America are similarly situated at the present day; they hire slaves to cultivate their land, but do not own them. Mr. Banckoff would appear to be correct.

W. W.

La Valetta, Malta.

Does the Furze Bush grow in Scandinavia? (Vol. vi., p. 127.). — Professor Fries of Upsala, who is the most recent and best authority concerning the plants of Scandinavia, states that the Ulex Europæus grows plentifully in South Denmark, rarely in the northern part of that country. He also finds it in part of Scania plentifully, but states that it is only found as an introduced plant in the districts to the north of these. The story concerning Linnæus, mentioned by D., is, to say the best of it, apocryphal.

St. John's College, Cambridge.

Use of Slings by the Early Britons. — Having waited and inquired in vain on this topic, will you allow me to answer, as far as I can, my own Query? Within a few days past, in reading Mr. Wright's work on The Cell, the Roman, and the Saxon, I have been much pleased to find in a note on p. 104. that "The younger British slingers (exculcutores) are found among the Palatine auxiliaries." This seems to raise to a high point the probability that the sea-pebbles found so abundantly in the pits on Weston Hill were destined for the sling.

H. G. T.

Weston-super-Mare.

Blessing by the Hand.—It has been shown (Vol. iv., p. 74.) that the ancient form as preserved in the Greek Church is symbolical of the name of Jesus Christ; whilst the Latin Church, having lost the significant symbol, sometimes use three fingers (including the thumb), which are popularly, but ignorantly, supposed to represent the three persons in the Trinity; and sometimes, as is done by the present Pope, and as Cardinal Wolsey used to form it, with two fingers only, which form it is clear does not represent the Holy Trinity. The origin of the thumb and two fingers is not of Christian, but of heathen derivation; for Apuleius mentions this practice as the usual one with orators soliciting the attention of an audience:

⁴⁶ Porrigit dexteram, et ad instar oratorum conformat articulum; duobusque infimis conclusis digitis, ceteros eminentes porrigit."—Metamorph. ii. 34.

The uproar by which applause is indicated in modern times would have little suited the refined delicacy of the Athenian or Roman ear in their enormous amphitheatres; hence, for applause,

these ancients elevated their thumbs, and to convey dissatisfaction inverted them; a noiseless, but still a very significant, mode of conveying the popular feeling. Here again the fingers, as in the case of the orator, spoke to the eye when the voice, the clapping of hands, stamping of feet, groaning, &c.—to say nothing of cock-crowing—would be either inaudible from one person, or most distracting from ten or twenty thousand.

T. J. Buckton.

Bristol Road, Birmingham.

"La Garde meurt," &c. (Vol. vi., p. 11.).—As at Pavia Francis the First found consolation for the loss of the battle in the remark, "Tout est perdu hormis l'honneur," so at Waterloo, when "sauve qui peut" became the order of the day, the vanquished are said to have solaced themselves with the thought that their famous "Garde" preferred death to dishonour. That sentiment has since been embodied in the words "La Garde meurt et ne se rend pas," upon which the French plume themselves, not only as an indignant protest against the loss of the battle, but as containing a happy transposition, which invests the thought with seculiar significance and force, by placing death as the foremost object in the contemplation of the soldier.

This saying has been ascribed to almost every man that played a conspicuous part on the side of the French at Waterloo, but more commonly to General Cambronne than to any one else. I apprehend, however, that it may be traced to a more ancient source than either Murat or Cambronne, and that it is, at best, but a feeble version of the memorable words uttered by one of Virgil's heroes:

"Moriamur, et in media arma ruamus!"

The "emphatic" expression said to have been used by Murat, has been inaccurately described by your Querist as a monosyllable. According to French prosody, it is a dissyllable, and the more clearly so, the more emphatically it is pronounced.

HENRY H. BREEN.

St. Lucia.

Brasses in Dublin (Vol. vi., pp. 167. 254. 278. 281.).—Permit me to thank your correspondents William W. K., E. N., and A. A. D. for their communications. The date of the brass to Dean Fyche should be 1527, as rightly stated in the first of these notes, not 1537. Impressions of the brasses at Dublin are in the Print Room of the British Museum. I have for some time been familiar with the copies, but did not know where the originals were to be found, the inscriptions simply stating that Robert Sutton and Galfrid Ffyche were "of this cathedral." Both memorials are on rectangular plates: that to Dean Sutton measures 1'10"×1'5"; that to Dean Geoffrey Ffyche 2'0"×1'9".

The Maiden Hildegare (Vol. vi., p. 256.).—This personage is S. Hildegardis, a learned abbess of S. Rupert in Bingen, on the Rhine. She was born 1099, and died 1178; but other dates are given. She belonged to the class of visionaries, or mystical extasists, so abundantly produced by the iron conventual system of the Romish Church acting on an irritable brain, a sensitive nervous system, and a magnetic constitution. Her book of prophecy was first published by Henry Stephens in Paris, anno 1513, folio. The passages referred to by Mr. Warde occur in the eleventh vision of the third "Scivias," folio 112., and are as follows:

" Sex dies, sex numeri sæculi sunt; sed in sexto noua miracula mundo ædita sunt, ut etiam in sexto die deus opera sua complevit Quinque dies, quinque numeri sæculi sunt, in sexto nova miracula in terris propalata sunt velut in sexta die primus homo formatus est: Sed nunc sextus numerus finitus est et deuentum est in septimum numerum: in quo nunc cursus mundi velut in septima die requiei positus est, quia labor ille quem prius fortissimi doctores in profunditate clausorum sigillorum sanctarum scripturarum habuerunt: modo apertus existens aperte proferendus est; in lenitate verborum velut verba huius libri sunt, quasi in septima quietis die. sunt: septima requiei est," &c. Sex enim dies operis

GEORGE STEPHENS.

Copenhagen.

Church-stile (Vol. vi., p. 339.). - There seems every reason to believe that this reading is correct; but, not being able to read short-hand, I could only be guided by the decypherer's version Braybrooke.

Scriveners' Company of London (Vol. vi., p. 273.). "The Society of Scriveners of the City of London" is in the full exercise of all its functions, and not extinct, as J. K. supposes.

The charters, records, and muniments are in the custody of the clerk, and cannot be seen without the consent of the master and wardens.

The Progressive Development and Transmutation of Species in the Vegetable Kingdom (Vol. vi., p. 7.). — With respect to Mr. C. M. Ingleny's fetter, perhaps the following account may be interesting to some of the readers of " N. & Q.

About fifteen years ago, I planted a purple laburnum tree on my lawn, which for two or three years produced nothing but the flowers of the purple laburnum: the purple Cytisus, exactly as Mr. INGLERY describes it, then made its appearance, certainly without any grafting or budding, or anything of that kind; and three or four years after that, the yellow laburnum. The three different flowers have since appeared every year,

were this spring, if anything, more beautiful bundant than ever. Some of the first shoots,

indeed I may say all the first shoots of the purple Cytisus have apparently died away, but have been succeeded by others in other parts of the tree The yellow laburnum has always remained in the same place, but a fresh shoot generally appears C.—S. T.P. every year.

W-- Rectory.

Lobos Islands (Vol. vi., p. 336.).

"On the 10th November (1741) we were three leagues south of the southernmost island of Lobos, lying in the latitude of 6° 27' South. There are two islands of this name; this called Lobos de la Mar, and another which is situated to the northward of it, very much resembling it in shape and appearance, and often intaken for it, called Lobos de Tierra. R. Waket (chaplain to the Centurion) Account of Lord American Voyage round the World, 10th edit. : London, 1778, p. 253.

There must be some mistake here surely, Brother Jonathan says he discovered these island about 1823!

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CYWIR. The Repertorium was one of the very last of the productions of the well known Sir Thomas Browne. It is reprinted in the 3rd vol. (p 279, et seq.) of the edition of his works lately published by Bohn in his Antiquarian Library.

PHOTOGRAPHY. The length of Dn. DIAND'S communication in the present Number compels us to postpone until next week J. W.'s. Queries am: Dn. D.'s Replies to them; and also several other com-munications which have reached us on the same subject.

We are this week compelled to omit our Notes on Books many answers to Correspondents.

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Dates.

VOLUME NINTH OF THE "SPECTATOR."

Of this continuation, which is left out of all the later editions, Budgell, whose information was pretty certain to be correct, tells a story in his Bee, vol. i. p. 27. (Lond. 1733, 8vo.):

"When the old Spectator was laid down by those hands which at first composed it, the paper was immediately set on foot again by some of the greatest wits in England, several of whose writings of different kinds had been received with the utmost applause by the public; yet even these gentlemen, to their great surprise, found the thing would not do, and had the good sense not only to drop their design, but to conceal their names. The late Mr. Addison said, upon this occasion, that he looked upon the undertaking to write Spectators to be like the attempt of Penelope's lovers to shoot in the bow of Ulysses; who soon found that nobody could shoot well in that bow but the hand which used to draw it."

Now, who were these contributors, whom Budgell styles "some of the greatest wits in England?" Mr. William Bond, who it appears was the editor, speaks of "two excellent essays being presented to him by a friend celebrated for his vast genius, and who furnished, I won't say the former Spectator, but the Tatler, with a better fame than they would perhaps have obtained if he had not lent his hand." This seems to point at Swift; and if so, which are the two papers he contributed? Dr. Drake "cannot discover a single paper in the smallest degree entitled to the appellation of witty" (Essays on the Rambler, &c., vol. i. p. 30.); and Alexander Chalmers observes (British Essayists, vol. vi. Pref., p. 73., edit. 1802) of this continuation, that it is far "inferior to the spurious Tatler, and indeed to any imitation whatever of the works of Steele and Addison." In these opinions I do not altogether concur, and, without denying its general inferiority to the preceding eight volumes, yet still think it deserving of being included in any edition of the Spectator. The eighth volume, in which the genius of Addison had blazed almost more brightly as it approximated to the close of his work, and in which he had no regular assistance except that of Budgell (Bee,

vol. ii. p. 854.), terminated Dec. 20, 1714. On Monday, January 3, 1715, the first number of the ninth volume appeared, in a folio size, similar to that of the preceding volumes, printed for Edward Powell, instead of S. Buckley and J. Tonson, who had printed the eighth volume. At the end of the 54th No. of the ninth volume is a note:

"N.B.— My readers having been several times disappointed of the Spectator, which they have given me so good reason to believe they are pleased with, I have in gratitude taken care to remedy that neglect by chusing diligent Mrs. Burleigh for my publisher."

It is thenceforward printed and sold by R. Burleigh in Amen Corner. It closed on Wednesday, August 24, 1715, and contains in all, as originally published in folio, sixty-two numbers, not fiftynine as Chalmers, or sixty-one as Dr. Drake has mentioned. The last number seems singularly enough to have escaped the attention of the publisher who collected the whole into a volume. the seventh edition of the ninth volume (Dubl. 1735, 12mo.), the last number is 695, answering to 61 of the folio edition. In the original folio, of which I possess a copy, there are no letters or signatures at the end of the different papers to designate the several writers. These, it appears, were afterwards added when the numbers were collected into a volume. The letter B is subjoined to twenty-six numbers, W to six, O to four, L to three, M to two, and I B, T W, G, N T, W B, S, and H, to one number each. If B be intended for the editor, William Bond, he was by no means so inferior a writer as he has been represented. He afterwards joined Aaron Hill in the Plain Dealer, and incurring the ire of Pope was pilloried in the Duncial. There is a most touching letter from him in the Prompter (6th June, 1735), a periodical of unfrequent occur-rence, of which I have a copy, predicting his own death whilst acting Lusignan in the tragedy of Zara, and which, when the play came to be per-formed, really occurred. This letter has not been noticed in the Biographia Dramatica, or Chalmers's Biographical Dictionary, article "Bond," but ought certainly to be given at length in any future life of him. The ninth volume of the Spectator, which he edited, deserves, perhaps, more attention than it has hitherto received; and it would be desirable to ascertain the contributors as far as it can be done, amongst whom Aaron Hill, I have no doubt, will be found to be one. Dr. George Sewell, we are told, in Cibber's Lives of the Poets (vol. iv. p. 188.), "was concerned in writing the ninth volume of the Spectator," but there is no orticular reference to the papers which he fur-ed. I cannot but think that I trace Swift in

ed. I cannot but think that I trace Swift in paper No. 4. in the folio, and No. 639. in the sted edition, in which a poor man gives a rous account of the metamorphosis of his

clothes into articles of food and other necessaries. The letter W is, however, subjoined to this paper.

JAS. CROSSLEI.

READINGS IN SHAKSPEARE, NO. VI.

"Or to take arms against a sea of troubles, And, by opposing, end them."

Hamlet's Solilogue.

A sea of troubles is, in this passage, one of those doubtful expressions of which the genuineness is necessarily suspected, because of incongruity with the context; while in itself it is sufficiently poetical and harmonious to satisfy the ear more than it offends the sense.

Hence, to have a chance of success, any proposal for its alteration must present a more than ordinary combination of appositeness and probability; and hence the several alterations hitherto proposed have all failed, because none of them presented a sufficiently close resemblance to the existing word to justify the supposition of a misprint.

Pope proposed the substitution of a siege:

"To take arms against a siege of troubles."

Warburton proposed assail:

"To take arms against assail of troubles."

And, in an old copy of the 4th folio, now before me, the line is thus corrected (in MS. writing of the true time-browned, rusty-iron, hue):

"To take arms against assailing troubles,"

accompanied by this unassuming marginal note.

"So changed by some to preserve y' metaphor."

Theobald, Johnson, Steevens, Malone, and others, who support the present reading, have thrown away great pains and learning to prove, what no person denies, that "a sea of troubles is in itself a perfectly correct and intelligible metaphor; but they have not attempted to explain the real difficulty, that to take arms against an either presents an intelligible idea in itself, has assists in carrying on the general allusion to offensive and defensive warfare. They do not even explain in what sense arms should be understood, whether as artificial weapons, like Dane Partington's broom, or as the natural appendages of the human frame, as interpreted by the Spanish translator of Hamlet —

"Aponer los brazos á este torrente de calamidades." Slings and arrows are figurative of armed aggression, against which to have recourse to arms in opposition is a natural sequence of idea; but if these arms are to be directed against a sea of troubles, the sequence is broken, and the whole allusion becomes obscure and uncertain. Here it is that sound steps in in default of sense, and the superficial examiner is satisfied.

the whole image is that of a possé of evils ng to assail us in this life — a mortal coil, afterwards called, in opposition to the imcoil after death of ills we know not of — ack we may put an end to, or "shuffle off," ag arms against it, scilicet, "a bare bod. Thus the very necessity of the context exacts some word expressive of tumultuous and such a word we obtain, bearing prehat meaning, by the slight alteration of a cassay.

singular that this word assay, which fulfils markable a degree all the prescribed conshould have been overlooked by Pope and rton; but it is still more singular that raphers, amongst the several definitions

which renders it so appropriate.
use that meaning is supported by numerous
es in the old writers, nay, it is even defrom some of the passages cited by these

we ascribed to it, should have failed to in-

that one peculiar meaning - charge, or

raphers themselves.

or or distress, difficulty, hardship," to illushich these lines are cited from Spenser: She heard with patience all unto the end, and strove to master sorrouful assay."

e, not one of the definitions suit the pasin the contrary, the plain meaning of assay s (in the medical sense), which again is syus with attack.

alliwell's Archaic Dictionary, the fifth deof assay is, "the attempt, the moment of "I do not profess to understand the last of this definition, but the lines illustrative

e these:

"And right as he was at assaye,
Hys lyking vanysht all awaye."
h, also, the plain meaning of assaye would
to be onslaught or attack.
her examples the same meaning might be
ontended for in preference to those usually
ted to them, viz. in Milton:

"Many a hard assay
Of dangers, and adversities, and pains."
this very play of *Hamlet*, where Fortin-

tes vow before his uncle never more give th' assay of arms against your majesty." is by Spenser we find the word most freused, and its meaning most plainly indi-

ney 'gan with all their weapons him assay, nd rudely stroke at him on every side,"

Facric Queene, v. ii.

nd now they doe so sharply him assay, hat they his shield in peeces battred have." Facric Queene, v. xi. As to probability of substitution, an equally close approximation exists between assay and a sea, as in the similar case of asters and as stars; nor is it at all certain that even in sound the vowels a and e were so distinctive in those days as they are in our own. If, therefore, asay were spelt, as was often the case, with a single s, a simple misconception on the printer's part would sufficiently account for the substitution.

But the most corent presumption that assay is the right word, arises from its true Shakspearian fitness. "A siege," "assail," "assailing," would, it is true, satisfy the bare exigency of the context; but none of them would assist and further it as assay does. That word has all the meaning of the others, with the additional sense, peculiar to itself, of thronging, or simultaneous, onset: and as the illustration of one passage in Shakspeare generally leads to the better understanding of another, so this peculiar sense of assay assists in the interpretation of another expression in the same play (King's soliloquy, Act III. Sc. 3.), where "make assay" receives great force and beauty if interpreted "throng to the rescue:"

"O limed soul; that struggling to be free,
Art more engaged! Help, angels, make assay!"
Therefore I think a sufficient case is made out
to justify the reading I now propose, viz.:

"Whether 'tis nobler in the mind, to suffer
The slings and arrows of outrageous fortune;
Or to take arms against assaye of troubles,
And, by opposing, end them."

A. E. B.

THE FIRST GENUINE EDITION OF JUNIUS'S LETTERS.

I have received the letter of Franciscus. As space is precious, it is not necessary to publish it; the greater part being merely a minute description of an edition of Junius's Letters, which he erroneously assumes that I have not seen; which he describes, according to the title-page, as published by "H. S. Woodfall," without date, and as containing a Table of Contents and an elaborate Index (extending, he says, over nineteen pages; meaning, I presume, nineteen leaves — thirty-eight pages) — which edition he has ever considered the first, and which, "speaking like Junius," he does not "scruple to affirm" is "the first and only authentic edition."

Now, I must observe that my former correspondence arose out of the piratical copies in the London Library, to which you directed my attention, and that I confined myself exclusively to the piratical editions which preceded the publication of "the author's edition," and made no further reference to any edition published by H. S. Woodfall than was required for the illustration of my subject. I, however, an quite willing to give my reasons for the incidental assertion to

which he refers; only reminding him and you (I return his letter) that his proofs to the contrary amount to this, and no more, —"I ever thought so, and think so still:" according to which form of logic I might, with equal propriety and more truth, affirm that the edition to which he refers was the last published with the name of H. S. Woodfall in

the title-page.

The first genuine edition — "the author's," as Junius calls it — was published on the 3rd March, 1772. Of that there can be no doubt. (See ante, p. 224.) Junius, we know, was very angry at the delay which had taken place in the publication of "the author's edition." In Private Letter No. 51. (Jan. 10th) he says: "I am truly concerned to see the publication of the book so long delayed." In No. 55. (17th February) he reiterates his sur-prise and regret: "I could not have conceived it possible that you could protract the publication so long. At this time, particularly before Mr. Sawbridge's motion, it would have been of singular use. You have trifled too long with public expectation." Thus stimulated, Woodfall appears to have roused himself. If he could publish "before Sawbridge's motion," it might be of "singular use," and would certainly gratify Junius; and it appears from P. L. No. 57. (29th February), that Junius was gratified at the possibility that it would, could, or might be done. It was, however, in sporting phrase, a neck-and-neck affair. Thus in the Public Advertiser of the 3rd of March, it is announced by advertisement, Junius's Letters are "this day published;" and in same paper the following figures as first paragraph of news: — "We have authority to assure the public that Mr. Sawbridge's motion for shortening the duration of Parliaments will be made to-morrow.

Had the edition published on this 3rd of March a Table of Contents and an Index? If it had not, the question is decided against the "affirm" of Franciscus. I think it had not, and for these

It was just before the 3rd of February that such Table and Index were first mentioned; and Junius, no doubt frightened by any possible apology for further delay, immediately protested against them. Junius was for publication — immediate publication; and he knew, what we all know, that an "elaborate index" of thirty-eight pages, such as was evidently contemplated, and did eventually appear, was not to be hurried out in a moment, or completed as soon as it was thought of and decided on. Further, though the advertisements of the edition published on the 3rd of March are more than usually minute in their description, they make no mention whatever of Table of Contents or Index; and I have three copies of the edition of "1772," one in the original marble overs "sewed," without either: and, conclusive I believe, Junius says in the very letter, No. 59. (5th March), wherein he acknowledges the record of the "sewed" copies: "If the vellum books and not yet bound, I would wait for the Index. If they are, let me know by a line in P. A." That I think, is proof that the first edition, or first issue of first edition, had no Index; and that disposed Franciscus and his "affirm.

As I am on this subject, I may as well help to solve the question, when the Table of Contents and Index were published? although a few inci-

dental notices are all I have to offer.

The following is the "line in P. A." of the 6th March, in answer to Junius's letter and instruc-tions of the 5th :- "They are not in hand, therefore directions shall be punctually complied with." After this there appears to have been some private communication from Woodfall, to the effect, I suppose, that the Index would take time in preparite, as Junius replies, No. 61. (3rd May): "I am in no manner of hurry about the books."

I indeed believe that the first intimation we have of a perfect copy of any edition (I mean with Table of Contents and Index) is in Woodfall's letter, No. 64. (7th March, 1773), and the probbilities are that the delay had been consequent on the time required to prepare the Index, which was to be inserted therein according to the instruction of Junius, No. 59. From the expressions in letter, it might not unreasonably be inferred at Junius had not, and could not, have seen a copy of either Contents or Index; for Woodfall says: "If the manner of the Contents and Index are not agreeable to you, they shall be done over again, according to any directions you shall please to favour me with."

Whether the Table of Contents and Index were first issued with a new edition, or added to copie which remained on hand of the first edition, I cannot say. I believe that H. S. Woodfall issued more than one literal reprint, observing the sections, and using the same type; so that it is decult to distinguish the one from the other. know that I have two copies with Table of Ca tents and Index, and with the engraved title-page

of "1772."

I come now to the edition respecting which Franciscus does not "scruple to affirm." First let me ask you, who are experienced in such mutters, whether an edition takes rank according to priority of printing or of publication? for on this I suspect, turns the question whether the edition to which he refers is to be considered as the fourth, fifth, fortieth or fiftieth. The facts I take to be these. Some few years since, on clearing out the accumulations from the warehouses of Mr. Goog Woodfall, there was found an edition of Jenio Letters, which apparently had been printed at some dull season for a future demand, then stowed and and forgotten. These piles of paper were immediately despatched to one of the trade auctions. with the old copperplates of the title-pages, and sold. The purchaser, as I believe, had the old date erased from the copper, and reissued copies to the trade without a date: and there is an end of a mystery, and, as I believe, of the "first edition" of Franciscus.

L. J.

NOTES ON NEWSPAPERS.

I occasionally see literary and other paragraphs in the newspapers which, though of more than passing interest, are soon utterly lost and forgotten in those trackless seas of print. One such I send herewith as a specimen, and would suggest whether it might not be made compatible whether it might not be made compatible to these interesting "waifs and strays." Your readers might also be requested to assist, especially from the provincial papers.

J. MD.

"The following passage from the memoirs of the late General v. Müffling, written by himself, under the title of Aus meinem Leben, will perhaps at this moment be read with some interest. Müffling was the agent of all communications between the head-questers of Blucher and the Duke of Wellington daring the march of the allies on Paris, after the return of Napoleon from Elba:

** During the march (after the battle of Waterloo)
Blueher had once a chance of taking Napoleon prisoner, which he was very anxious to do; from the French Commissioners who were sent to him to propose an armistice, he demanded the delivery of Napoleon to him as the first condition of the negociations. I was charged by Marshal Blucher to represent to the Duke of Wellington that the Congress of Vienna had declared Napoleon outlawed, and that he was determined to have him shot the moment he fell into his hands. Yet he wished to know from the Duke what he thought of the matter; for if he (the Duke) had the same intentions, the Marshal was willing to act with him in carrying them into effect.

" The Duke looked at me rather astonished, and began to dispute the correctness of the Marshal's interpretation of the proclamation of Vienna, which was not at all intended to authorise or incite to the murder of Napoleon; he believed, therefore, that no right to shoot him in case he should be made prisoner of war could be founded on this document, and he thought the position both of himself and the Marshal towards Napoleon, since the victory had been won, was too high to permit such an act to be committed. I had felt all the force of the Duke's arguments before I delivered the message I had very unwillingly undertaken, and was therefore not inclined to oppose them. therefore," continued the Duke, "wish my friend and colleague to see this matter in the light I do; such an act would give our names to history stained by a crime, and posterity would say of us, they were not worthy to be his conquerors; the more so, as such a deed is useless, and can have no object." Of these expressions, I only used enough to dissuade Blucher hom his intention. "There are three despatches given by Müffling in the appendix to his memoirs, in which the execution of Napoleon is urged on the Duke of Wellington by Blucher; they are signed by Gneisenau, and leave no doubt of the determination to revenge the bloodshed of the war on the cause of it, had he fallen into the hands of the Prussian commander. Blucher's fixed idea was that the Emperor should be executed on the very spot where the Due d'Enghien was put to death. The last despatch yields an unwilling assent to the Duke of Wellington's remonstrances, and calls his interference 'dramatic magnanimity,' which the Prussian headquarters did not at all comprehend. Probably but few Frenchmen are aware of the existence of this correspondence, or that it is an historical fact Napoleon's life was saved by his rival, whom it cost no small exertion to save it." — From The Times of Oct. 4, 1852, under the general heading of "Paussia. From our own Correspondent, Berlin, Sept. 29."

Minor Bates.

Christmas-day on a Thursday.—In an old poem preserved among the Harleian MSS. in the British Museum, occurs the following superstition connected with the falling of Christmas-day on a Thursday:

"If Christmas-day on Thursday be, A windy winter you shall see; Windy weather in each week, And hard tempests, strong and thick: The summer shall be good and dry, Corn and beasts shall multiply; That year is good for lands to till, Kings and Princes shall die by skill; If a child that day born should be, It shall happen right well for thee, Of deeds he shall be good and stable, Wise of speech and reasonable. Whoso that day goes thieving about, He shall be punished without doubt; And if sickness that day betide, It shall quickly from thee glide."

The prophecy regarding the first six lines has been fulfilled; it remains to be seen whether the rest will be so or not. W.

Chronogram. — On a bell at Clifton-on-Teme, Worcestershire, is this inscription:

"HENRICVS IEFFREYES KENELMO DEVOVIT."

The large capitals were a quaint device to represent, in Roman numerals, the year in which the recasting of the bell took place, 1668. J. NOAKE.

Worcester.

Cheshire Proverbs and Proverbial Sayings.— From a collection I have seen, it would appear that Cheshire is famed for its proverbs and proverbial sayings, which to a stranger in that county require an explanation. Can any of the readers of "N. & Q." explain the following: -

Nichils in nine nooks [i.e. nothing at all. -Ray.].

But when, quoth Kettle to his mare.

He's a velvet true heart.

*Maxfield measure, heap, and thrutch [thrust]. Peter of Wood, church and mills are all his. To be bout [i.e. without, as Barrow was. Ray.].

It is time to yoke when the cart comes to the

caples.

*As fair as Lady Done.

*To lick it up like Lim hay.

Like Goodyer's pig, never well but when doing mischief.

He stands like Mumphazard.

*Stopford law, no stake, no draw.

w.w.

W.

[Those with an asterisk prefixed are explained in Grose's Provincial Glossury.]

Matter-of-fact Epitaph. -Mr. Thos. Hammond, parish clerk of Ashford, in Kent, was a good man, and an excellent backgammon player; and what is singular, was succeeded in office, on his demise, by a man of the name of Trice.

" By a change of the dye On his back here doth lie, Our most audible clerk Mr. Hammond. Tho' he bore many men, Till three score and ten, Yet, at length, he by Death is backgammon'd. But hark, neighbours, hark ! Here again comes the clerk, By a hit very lucky and nice, With Death we're now even, He just stept up to heaven, And is with us again in a TRICE."

Queries.

QUERIES ON LOCKE'S "ESSAY ON THE UNDER-STANDING.

Bk. 2. ch. xiv. - "I leave it to others to judge whether it be not probable that our ideas do, while we are awake, succeed one another in our minds at certain distances, not much unlike the images in the inside of a lanthorn turned round by the heat of a candle."

What is the exact toy alluded to?

Bk. 2. ch. xxvii.-" I once met a man who was persuaded his soul had been the soul of Socrates; how reasonably, I will not dispute; this I know, that in the post he filled, which was no inconsiderable one, he passed for a very rational man, and the press hath shown that he wanted not parts or learning."

Is it known to whom Locke alludes?

Bk. 2. ch. xxviii. - " If I believe that Sempre digged Titus out of the parsley-bed (as they used a tell children) . . .

Has this bit of folk lore received due consideration in your pages?

Bk. 3. ch. xi., near end. - " Methinks it not use sonable that [in dictionaries] words standing for tings which are known and distinguished by their out shapes, should be expressed by little draughts and prints of them."

When was Locke's suggestion first adopted?

Bk. 4. ch. xv., end. — Is not this story usually told of the King of Bantam, not Siam?

Bk. 4. ch. xx.—" A man may more justifiably three up cross and pile for his opinions."

What is the origin of this phrase?

A. A. D.

Quotations in Locke wanted. —

Bk. 2. ch. xiv.—" The answer of a great man to one who asked what time was, Si non rogas, intelliga." Quære S. Augustine?

Bk. 3. ch. ix. — "Si non vis intelligi, debes negligi." Bk. 4. ch. xx.—"Non persuadebis, etiam si persuasti Bk. 4. ch. xviii.—" Credo, quia impossibile est."

Quære Tertullian?

A. A. D.

DISCOVERY OF THE BODY OF A BEHEADED MAL

A few weeks ago, in clearing out the ruins of an old chapel at Nuneham Regis in Warwickshire, which had been pulled down (all but the belfing tower) about forty years since, we thought it necessary to trench the whole space, that we might more certainly mark out the boundaries of the building, as we wished to restore it in some measure to its former state; it had been used as a stackyard, and a depository of rubbish by the tenants of the farm on which it was, ever since it dilapidation. We began to trench at the wes end, and came on a great many bones and shletons, from which the coffins had crumbled and till, finding the earth had been moved, we well deeper and discovered a leaden coffin quite perfect, but without date or inscription of any kind; there had been an outer wooden coffin which was decayed, but quantities of the black rotted wood were all round it. We cut the lead and folded back the top so as not to destroy it; beneath was a wooden coffin in good preservation, and also without any inscription. As soon as the leaden top was rolled back, a most overpowering aromatic smell diffused itself all over the place; we then unfastened the inner coffin, and found the body of a man embalmed with great care, and heaps of rosemary and aromatic leaves piled over him. On examining the body more closely we found it had been beheaded, the head was separately wrapped up in linen, and the linen shirt that covered the

body was drawn quite over the neck where the head had been cut off; the head was laid straight with the body, and where the joining of the neck and head should have been, it was tied round with a broad black ribbon. His hands were crossed on his breast, the wrists were tied with black ribbon, and the thumbs were tied together with black ribbon. He had a peaked beard, and a quantity of long brown hair curled and clotted with blood round his neck: the only mark on anything about him was on the linen on his chest, just above where his hands were crossed; on it were the letters TB worked in black silk. On trenching towards the chancel we came on four leaden coffins laid side by side, with inscriptions on each: one contained the body of Francis, Earl of Chichester and Lord Dunsmure, 1653; the next the body of Audrey, Countess of Chichester, 1652; another the body of Lady Audrey Leigh, their daughter, 1640; and the fourth, the body of Sir John Anderson, son of Lady Chichester by her first husband. We opened the coffin of Lady Audrey Leigh, and found her perfectly embalmed and in entire preservation, her flesh quite plump sif she were alive, her face very beautiful, her hands exceedingly small and not wasted; she was dressed in fine linen trimmed all over with old point lace, and two rows of lace were laid flat across her forchead. She looked exactly as if she were lying asleep, and seemed not more than sixteen or seventeen years old; her beauty was very great; even her eyelashes and eyebrows were quite perfect, and her eyes were closed; no part of her face or figure was at all fallen in. opened Lady Chichester's coffin, but with her the embalming had apparently failed; she was a skeleton, though the coffin was half full of aromatic leaves: her hair, however, was as fresh as if she lived; it was long, thick, and as soft and glossy as that of a child, and of a perfect auburn colour. In trenching on one side of where the altar had been, we found another leaden coffin with an inscription. It contained the body of a Dame Marie Browne, daughter of one of the Leighs, and of Lady Marie, daughter to Lord Chancellor Brack-ley. This body was also quite perfect, and embalmed principally with a very small coffee-co-loured seed, with which the coffin was nearly filled, and it also had so powerful a perfume that it filled the whole place. The linen, ribbon, &c., were quite strong and good in all these instances, and remained so after exposure to the air: we kept a piece out of each coffin, and had it washed without its being at all destroyed. Young Lady Audrey had earrings in her ears, black enamelled serpents. The perfume of the herbs and gums used in embalming them was so sickening, that we were all ill after inhaling it, and most of the men employed in digging up the coffins were ill also. My oblect in sending this account is, if possible, to discover who the beheaded man is. The chapel is on the estate of Lord John Scott, who inherited it from his paternal grandmother the Duchess of Buccleuch, daughter of the Duke of Montagu, into whose family Nuneham Regis and other possessions in Warwickshire came by the marriage of his grandfather with the daughter of Lord Dunsmure, Earl of Chichester.

L. M. M. R.

"THE SPECTATOR," NO. 1., JUNE 13, 1716.

Perhaps some of your bibliographical readers can state who was the projector and editor of the following periodical, and how many numbers of it were published. A copy of the first number is now before me. It is entitled *The Spectator*, No. I., with the following mottoes:

"Parve, (nec invideo) sine me, Liber, ibis in Urbem."

Ovid.

"Why! I can smile, and murther while I smile."

Shukspeare.

It is dated "Wednesday, June 13, 1716." In the first paragraph the writer thus speaks of himself:

"Least doubt may arise concerning my abilities, I'll first give a particular account of myself, and then of those friends engaged with me in this work; for, as my great predecessor Sir Richard Steele has observed, a perfect knowledge of the author conduces very much to the right understanding of his writings."

The remainder of this fly-leaf of folio contains an account of the writer's birth and parentage, as well as of his travels and adventures; and concludes with the following notice:

"Those who desire correspondence with The Spectator, may direct their letters to Mr. Morphew, near Stationers' Hall, where all papers shall be inspected that will any ways contribute to the advantage of the public, and the authors have all fitting acknowledgments of gratuity."

The imprint is in one line: "London, printed and given gratis, 1716." I may mention, that it appears to have been published subsequently to The Spectator, vol. ix., noticed by Lowndes, which was conducted by a Mr. William Bond, with the assistance of a few friends, No. I. of which appeared Jan. 3, 1715.

J. Yeowell.

Hoxton.

Minor Querics.

Guide-books.—Can any of your correspondents furnish me with the dates and authors' names of the earliest published descriptions of the scenery on the Wye, of the English and Scotch lakes, Welsh tours before Pennant's, and of the Isle of Wight. I recollect having seen at the Royal Hotel at Ross an old small 4to. volume without

title-page, which gave some minute particulars of the Man of Ross. I think the book was descriptive of the town and neighbourhood, and should like to be informed of the title of it.

JOHN MILAND.

Whipping-post. — During a recent pedestrian excursion, I noticed in the retired village of Keyham, about six miles from this town, an ancient whipping-post.

We know that these instruments of punishment were very numerous in the reigns of Elizabeth and James I. Taylor, the water-poet, says:

"In London, and within a mile I ween, There are of jails or prisons full eighteen; And sixty whipping-posts, and stocks and cages."

As this, however, is the only instance in which I have met with the instrument, may I inquire if specimens are of frequent occurrence in other parts of the country?

Leicestriensis.

Sir Edward Osbadiston.—I shall be much obliged to any one of your readers who will inform me who Sir Edward Osbadiston was, with brief particulars of when he lived and died? In his portrait, drawn by Mores Griffith, and engraved by S. Sparrow, he appears in armour, with a large beard and bald head. The portrait was published in 1801 by Edward Harding, Pall Mall, and is in quarto.

George Munford.

Sir John Hynde Cotton. — Reference to any account of the part played by this gentleman in the rebellion of 1745 would be thankfully received.

J. W.

Lists of M.P.'s.—What work contains the most perfect lists of M.P.'s subsequent to the writs already published by government, and previous to the Long Parliament?

J. W.

The Word "off."—What part of speech is "off" in these sentences: "I am badly off;" "I am well off?" What is its exact meaning, and unde derivatur? Jelinger C. Symons.

Hereford.

The Verbs "lay" and "lie."—Can any one explain by what authority the two verbs lay and lie are now used as if synonymous; or rather, perhaps, why the latter has become almost obsolete? In my younger days I learned that I might lay down my book, and should lie down in my bed; but at present I find the lastnamed action written "lay" down by authors far too numerous to particularise (indeed, with scarcely an exception), and who would be highly affronted if denied to be well-educated persons. Is the change, above alluded to, a reformation of our language introduced by the much vaunted "school-r" of modern times?

"Wind in and wind out."—It is very usual wind the peasantry of Kent, when the wind is in my point of N. or E., to say that the wind is out; and when it blows from any point of S. or W., to say that the wind is in. I could not for some time account for the origin of the expression; but I am of opinion that it may be attributed to the fact, that the East Kent people know that a wind blowing from N. or E. is favourable to outward-bound vessels, and the contrary wind favourable to the inward-bound. Can any one find a better solution for the terms in and out; or say whether such winds are so called in any other county?

A. B. M. Wootton.

What was the Origin of the Pointed Arch?—
Has it ever occurred to any of your readers that the idea of the pointed arch may have originated from the form which the hands take when raised in prayer? By uniting the hands at the tips of the fingers, and opening them so as to bend the second joints, we have an exact representation of this arch; and the shortening of the fourth and fifth fingers affords not a very unapt representation of the perspective when looking along a succession of arches. It would be an elevating thought, if we could feel, while viewing the nave of a Gothic cathedral, that the arches which are uplifted is such sublimity and beauty, are in truth a gigantic representation of the hands of man uplifted in prayer to his Maker and Benefactor.

T. B. L.

Eva, Princess of Leinster.— She is described as eldest daughter and heiress of Dermot Mac Murrough, King of Leinster, and wife of Richard de Clare, second Earl of Pembroke, 1149—1176; married 1170, and living 1192. Who was her mother? Dermot eloped with Dearbhoryil, daughter of King of Meath, and wife of O'Rourke, Prince of Breffni, and carried the not unwilling princess to his capital, Ferns. Was Eva the ofspring of this connexion?

Wuzzeerabad.

" Music has charms," &c. -

ON SEEING A MISER AT A CONCERT IN SPRING GARDENS.

"Music has charms to soothe a savage breast,
To calm the tyrant and relieve th' opprest:
But Vauxhall's concert's more attractive pow'r
Unlock'd Sir Richard's pocket at threescore:
O strange effect of music's matchless force,
T'extract two shillings from a miser's purse!"

Who is the author of the above? And who is Sir Richard? R. J. A.

Monument at Modstena.—In the monastery at Modstena, Sweden, is a monument with a representation of our Saviour on the cross, to the memory of Phillipa, daughter of Henry IV. of

England, and wife of Eric Pomeranius, King of Sweden. Cutts, in his Sepulchral Crosses, doubts whether this memorial, which bears date 1430, is a brass or an incised slab. Can any correspondent say which it is?

Russell Gole.

Alioquin.—Will any person kindly state by what ellipse the word alioquin reached the sense of otherwise?

M. A.

The River Erethenus.—Allow me to copy the following Query I made some time ago. What is the course of the river Erethenus? What is its modern name?

"Qua flumine pulcher amœno

Erethenus fluit, et plenis lapsurus in æquor [Cornibus, Euganeis properat se jungere lymphis."

Hiero. Fracastorii Syphillis, lib. i. line 440.

F. W. J.

Dispensator. — At the Heralds' Visitation of the county of Leicester, held A.D. 1619, an ancestor of the family of Gregory is described in the pedigree as Sir Francis Gregorye, DISPENSATOR to Simon de Montfort, Earl of Leicester. This ancient office appears to have been a post of high trust and importance in the households of the great princes and nobles of England, and in some respects the duties corresponded to those of the grand almoner in the royal household. Can any readers of the "N. & Q." oblige me with a particular definition of the duties of Dispensator, and whether the appointment conferred rank upon the holder?

Aylestone.

Hollar's Tree at Hampstead. — Can any reader of "N. & Q." give me even one particular about the great tree at Hampstead, engraved by Hollar, and now, I fear, only commemorated by the very rare print bearing the honoured name of Hollar?

Francis Graves.

[This Query was introduced into an article by Ma. Baucz in our Fifth Volume, p. 9.; but as it has not yet received an answer, we gladly repeat it. — Ep.]

The Bell of St. Iltutus.—The bell of St. Iltutus is now fixed in the clock-tower at Llantwit Major, Glamorganshire, and on it is the following inscription:

" Ora pro nobis, Sancte Iltute."

There is an account in Holingshead, and in the Aurea Legenda Capgravii, of this bell; but neither of them tends to throw much light on the tradition that this bell was the first ever cast in England, and that it was first erected in the canobium of St. Iltutus in A.D. 507. Can any of your readers give information on this subject? There is a MS. life of the saint in the Lambeth Library by Johannes Tinmuthensis, which probably may

throw some light on the point, and to which, very probably, some of your readers may have access.

JOHN NICHOLL CARNE, D.C.L.

Dr. Wm. Read.—Can any of your correspondents give me any information respecting Dr. Wm. Read, a physician who practised at Aberystwith or Pontymoile in the last century? He was buried in Trevethin Church, Monmouthshire, with the following epitaph to his memory:

"Here, underneath, in silent slumber lies Read the physician, pious, meek, and wise; In faith, in patience, and in hope he ran His steady race, a friend to God and man."

W.

Singing-Bread. — What is the etymology of this word, which we find used in old church accounts, e. g.:

"Paid for howseling brede, syngyng brede, and wyne, vd."— Account of Pray Priory, A.D. 1487, Dugdale, iii. p. 359.

The howseling bread was the small bread used for the communion of the people, and the singing-bread was the large bread used by the priest for the mass. The reason commonly given for the name is "because the mass was so often sung." But this seems not to be the real clue to its etymology. I imagine the singing alludes to the thinness of the bread, if not to its shape. To this day in Northumberland a girdle cake is called by the common people a singing hinnie. The derivation of both terms must be the same. The popular reason given for the name as applied in the case of the girdle-cake, is because it sings on the girdle. Some Anglo-Saxon scholar will probably be able to solve the difficulty, and trace its root to some word meaning thin, if not also round.

Robert Heron.—This name appears in the title-page of an edition of Junius's Letters published in 1802: a work which, though over-elaborated with notes and dissertations, is not without interest and value; and become remarkable by the wholesale "appropriations" of Mr. Wade. Who was this Robert Heron? It is said by Watt and others, that the Letters on Literature published under the name of Robert Heron, were written by Pinkerton; Heron being his mother's name. And Nichols tells us, that the name of "N. Burnett, M.A.," which is affixed to The Treasury of Wit, is fictitious, the work being also by Pinkerton; but neither, nor any one else that I know of, refers to this edition of Junius, nor is there anything in Pinkerton's Literary Correspondence, published by Dawson Turner, that throws a light on the subject. Now, with "N. & Q." in existence, do not let us leave a doubt of this character to puzzle future correspondents. The work was printed by W. Justine,

Pemberton Row, Gough Square, for Harrison & Co., Newgate Street, in 1802; surely there must be somebody living who can speak positively as to the author.

People talking in their Coffins.—What is the force of the old phrase of people talking in their coffins?

CONSTANT READER.

Minor Queries Answered.

Sin-eater. — Can any of your readers explain the origin of "the sin-eater," and give instances of that horrid practice still subsisting in parts of England or Wales, as I am assured it does? It consists in the supposed transfer of the sins of a person recently dead to a man of reprobate character, who eats a piece of bread laid on the chest of the corpse, whereby he is believed to have released the dead man from the responsibility of his sins, and to have taken it on himself; he then receives half-a-crown for his services, and is driven

or pursued from the house with execration.

This practice was the subject of an interesting paper by Mr. Muggridge of Swansea, at the last annual ineeting of the Cambrian Archæological Association; but its origin was not satisfactorily traced. The scapegoat, and the sacrifice of criminals in the arena at Athens, &c., have been suggested. JELINGER C. SYMONS.

[The custom is generally supposed to have been taken from the scapegoat in Leviticus xvi. 21, 22. See a curious passage from the Lansdown MSS concerning a sin-eater who lived in a cottage on the Rosse highway in Herefordshire, quoted in Brand's Anti-quities, vol. ii. p. 247., edit. 1849.]

" Nine Tailors make a Man."-I have heard it stated, that this saying originated in the custom, at the close of the passing bell, of tolling three times three in the case of a man; whereas for women and children, the number of the closing strokes upon the bell is respectively fewer.

Can any better account be given of its origin-J. SANSOM.

[This saying, we believe, had its origin in the following manner:—In 1742 an orphan boy applied for alms at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent gentlemen of the cloth, who immediately contributed nine shillings for the relief of the little stranger. With this capital our youthful hero purchased fruit, which he retailed at a profit. Time passes on, and wealth and honour smile upon our young tradesman, so that when he set up his carriage, instead of troubling the Heralds' College for his crest, he painted the following motto on the panel: "NINE TAILORS MADE ME A MAN."

nother, but a different version of this apophthegm, be found in Blackwood's Magazine, vol. xxv. 145.]

Picture of Charles I. — Can any of the reader of "N. & Q." enlighten me as to the history of a curious old painting on panel that has come into my possession? The person from whom I procured it said that it was brought by his brother from a church in Gloucestershire (I think), bate

did not know the name of the place.

Its size is about one foot by three quarters of a foot, and it represents Charles I. (half-length) with eyes and hands upraised, and dressed apparently as at his execution, with white skull-cap, long dishevelled hair, and dress embroidered with gold. Round his head are golden rays, and a hand from the corner of the picture stretches a crown of glory over his head. Beneath him are painted the axe and block. On either side of the picture is an extract from his speech on the scaffold, and underneath are the following lines:

" Looking to Jesus, so our Soveraigne stood, Praying for those who thirsted for his Broom; But high in bliss, with his celestial crown, Now with an eye of pity he looks down: While some attack his other life, his Fame, Ludlow reviv'd, to blast the ROYAL NAME, On Sacred Majesty profanely treads
Mad to sett up the Beast with many heads."

The panel is framed in black, and at the top of the frame is a thin iron rod with small rings, which evidently a curtain was fastened. painting is by no means devoid of merit, and the likeness very characteristic, although much faded I have a vague idea of having heard that there was an order in council (or something of the kind) at the Restoration, for such representations of the royal martyr to be suspended in churches, but I can find nothing to corroborate it. Can any one help me? and what is the meaning of the last four lines about Ludlow, &c.? J. R. M., M.A.

An accurate description of this remarkable picture will be found in the Gentleman's Magazine, vol. Ixvi part ii. p. 911.; and which contains eight additional lines of poetry.]

Heraldic Devices and Mottors. - Will any of your heraldic correspondents refer me to any work or works containing a collection of devices and mottoes? I do not allude to arms or crests.

C. MANSFIELD INGLEST.

[Consult Robson's British Herald, vol. iii. Appendix, 4to., 1830; Burke's Heraldic Illustrations, 1830; Berry's Encyclopædia Heraldica, vol. iv.; but especially Moule's Bibliotheca Heraldica Magna Britannia, 4to., 1822.]

Misprint in Prayer Books (Vol. vi., p. 170.).— Mr. W. Sparrow Simpson has called attention to a misprint in the Prayer Book of frequent occurrence. Another error, which I should be glad to make a note of, appeared at a very early period, and still occasionally occurs. It is the interpolation of the word "may" in the General

Thanksgiving; "and that we may shew forth Thy praise." Although it is not to be found in the Sealed Book, as will be seen from Mr. Keeling's Although it is not to be found in the valuable reprint of its text compared with that of previous editions, and is obviously superfluous, it actually made its appearance in a folio edition printed at London in the same year, 1662. We find the intruder again in the London folio of 1669, and so repeatedly in subsequent editions, that I think it is rather the rule than the exception in those issued during the last century.

CHEVERELLS.

Our correspondent will find a communication in the British Magazine, vol. xix. p. 80., which appears decisive that the omission of the word "may" is not accidental but intentional. On turning to Mr. Stephens' reprint of the Sealed Book, he will find the word marked through for erasure. There is clearly a misprint in the first lesson of the Evening Service for the Martyr King, viz. Jer. xii. for xli. The twelfth chapter has no reference whatever to the subject of the day; but the forty-first relates to the destruction of the seed royal. Since writing the foregoing, we have referred to the first edition of the service, "printed by John Bill, at the King's printing-office in Blackfriars, 1661, which gives Zach, xii. as the first lesson for that service. So that what we commenced as a Note resolves itself into a Query:—Which is the first proper lesson for the Evening Service of the 30th January?]

Exchequer. — How is admission to be obtained to the Remembrancer's Office for the purpose of J. W. inspecting MSS.?

[In the First Report on Public Records, A.D. 1800, p. 142., is a table of fees demandable for searches, copies of, and attendance with records at this office. Mr. John Trickey is the present court clerk and record keeper at the Queen's Remembrancer's Office, 22. Duke Street, Westminster.]

African House. — Dr. Calamy's Life and Times, vol. i. p. 481., says of Mr. Story, one of the few who had tasted Judge Jeffery's mercy:

" His family was then at Highgate, and he with them, when business would allow it; but his usual residence was in the city at 'the African House,' where he was housekeeper."

TEWARS.

[African House was in Leadenhall Street. See New View of London, vol. ii. p. 593.]

The Tumbledown Dick. — About five miles to the westward of Cardiff, on the side of the turnpike road at a place called Rhiewa Cochon, there stands an old public-house, which up to a very few years back was called the Tumbledown Dick, and it is still well known by that name, though the sign has been altered to the Traherne Arms, the house being the property of the Rev. J. Montgomery Traberne, F.R.S. I was informed about forty years ago by an old man long since dead, that the

name or sign of the Tumbledown Dick had been given to the house soon after the Restoration, in derision of Richard, the son of Oliver Cromwell; but I do not know what authority he had for saying so. Possibly there may be other publichouses having the same sign, and, if so, some of your numerous readers may be able to say whether the above statement is correct or not.

This epithet has been frequently applied to Richard Cromwell, owing to his short continuance in his high station as Lord Protector. Butler (Hudibras, part iii. canto ii. lines 231-236.) thus alludes to him:

" Next him (Oliver) his son and heir apparent Succeeded, though a lame vicegerent; Who first laid by the parliament, The only crutch on which he leant; And then sunk underneath the state, That rode him above horseman's weight."

Again, in his *Remains*, in the tale of the "Cobbler and the Vicar of Bray":

"What's worse, Old Noll is marching off, And Dick, his heir apparent, Succeeds him in the government, A very lame vicegerent: He'll reign but little time, poor tool, But sink beneath the state. That will not fail to ride the fool 'Bove common horseman's weight."]

Replies.

"THE GOOD OLD CAUSE." (Vol. vi., pp. 74. 180. 319.)

Your correspondents who have replied to this Query do not appear to have noticed one of the most curious books connected with this oncefamous party cry. It is by the redoubted Henry Stubbe, and is entitled An Essay in Defence of the Good Old Cause; or a Discourse concerning the Rise and Extent of the Power of the Civil Magistrate in reference to Spiritual Affairs, and a Preface concerning the Name of the Good Old Cause, an equal Commonwealth, a co-ordinate Synod, the Holy Commonwealth, published lately by Mr. Richard Baxter, and a Vindication of the Honorable Sir Harry Vane from the false Aspersions of Mr. Baxter. by Henry Stubbe, of Ch. Ch. sions of Mr. Baxter, by Henry Stubbe, of Ch. Ch. in Oxon. Vincat veritas. London, printed in the year 1659. 12mo. pp. 200, inclusive of Preface. He observes in the Preface:

"To write now, and for the Good Old Cause, is to contend with all the discouragements that might terrify one from becoming an author. Some there are who (like to Alexander the coppersmith at Ephesus) decry the goodness of what their interest leads them to condemn; others question the antiquity, and doubt whether this Sumpsimus be more old than their Mumpsimus To the former I endeavour a reply in the treatise ensuing. Of the latter sort of men, I desire they would consider, that it is not denied but at the beginning and at the carrying on of the late Civil Wars there were sundry causes that engaged several parties into that quarrel against the king,—particular animosities, scandals, sense of future emoluments great or less, defence of liberties and religion under different garbs and apprehensions. Yet had there been ten thousand other motives, I should not count it a solecism, but truth, to say that Liberty civil and spiritual were the Good Old Cause. And however some may say that it was none of the Old Cause to assert any proper sovereignty in the people, yet I must tell them that the vindications of the Parliament against the papers of the king then in being, shew us that such a sovereignty was presupposed; and if it were not the Old Cause, it was the foundation thereof, and avowed for such."

He does not give any light as to the precise date when the phrase was first used, but enters very discursively into a consideration of the principles of government. He attacks Baxter fiercely, mentions Harrington and his Oceana with high respect, and vindicates with great warmth and fond attachment the character of Sir Harry Vane—

"One whom not to have heard of, is to be a stranger in this land, and not to honor and admire, is to be an enemy to all that is good and virtuous; one whose integrity, whose uprightness in the greatest employments hath secured him from the effects of their hatred (veiled with justice), in whom his sincere piety, zeal for the public, and singular wisdom, may have raised envy and dread."

His defence of Sir Harry Vane contains some interesting particulars respecting that great man which do not appear to me to have been noticed by his biographers, and is certainly the most valuable part of this Essay in Defence of the Good Old Cause.

JAMES CROSSLEY.

THE HEREDITARY STANDARD BEARER, SCOTLAND. (Vol. v., p. 609.; Vol. vi., pp. 158, 300.)

With reference to my former reply to E. N.'s Query, I find, upon a re-examination of my collection of "Edinburgh Almanacs," that I had taken all of my notes from what is therein called a list of the "Officers of the King's Household," without looking to another list, entitled "High Officers of the Crown," from which I find that the Earl of Lauderdale was in the year 1778 "Heritable Royal Standard Bearer."

Upon looking over Mr. Warren's speech on the question of the "Right of bearing the Imperial Crown of Scotland at Royal Processions," as given in the "Appendix to the Introductory Notice" of a collection of Ancient Heraldic and Antiquarian Tracts, by Sir James Balfour, 12mo. Edin. 1837, I find he states that "The office of standard bearer in Scotland had been seized by creditors, and sold under a judgment of the Scotch courts; and there was no reason why a female, if she chose,

might not have become the purchaser." Non unless Mrs. Seton of Touch did so in 1768, Imafraid, from all that I can find, there must some mistake as to the name of the office said have been sold.

From some law papers in my possession, of a 24th April, 1788, I find that Mrs. Seton in 17 married a Hugh Smith, who on that occas assumed the surname of Seton. She died in 17th and Mr. Seton, who had carried on the business a wine-merchant at Boulogne-sur-Mer in Frambecame bankrupt in July, 1785, and a sequention of his estate, real and personal, was award against him on the 17th February, 1786, the Coof Session appointing a Mr. Gray as factor, whis shortly after raised a process of Banking and Sagainst him. But I regret to say that I can for momention in the papers as to the sale of 22 "hereditary office" which may been in the famous of Touch." Indeed, from the various dates which I have given, I humbly think that it could all have been the office of the "Heritable Roy Standard Bearer" which was sold for behoof dereditors.

Edinburgh.

THE BARLOW FAMILY.

My Query (inserted in "N. & Q.," Vol. + p. 147.) respecting Barlow, the inventor of repeating clocks and watches, having elicited no report I am induced to bring the subject again beauty

your readers.

In 1691 arms were granted to Thomas Button of Sheffield. Having good reason to believe the Thomas to be my ancestor, I applied some reason ago to the Heralds' College for particulars of the grant, and desiring to have a copy of the recorded ancestry of the said Thomas, and also of any subsequent record. The answer I received was that the grant was made in 1691, but that the granter omitted to place on record his descent, as also we would be entitled to such arms as his successor. I was therefore induced, for want of positive college, as in the case of my presumed ancestor the repeater inventor, to fall back on presumptive and negative evidence.

Edward Barlow, alluded to in my former communication, was the son of Henry Barlow, of Labour to the son of Henry Barlow, of Labour to the son of Thomas of Sheffield. As presumptive to dence, I am in possession of an old book-plate with the arms of Barlow of Sheffield, and the man of "Henry Barlow" underneath, a family result of "Henry Barlow" underneath, a family result in vain for the parentage of Henry both in the Oldham and Rochdale registers. I have searched the Sheffield register, and there

recorded the baptism of several children of Thomas Barlow, but no Henry. Those found, however, would agree, as to age, with the supposition that Hanry might be their brother. I may say, further, have had the Will Office at York and Chester sarched for the will of Thomas without success. Leving, therefore, evidence pointing to both homas of Sheffield and Barlow the inventor of repeater, as my ancestor in the same degree of intionship, I conclude that the two are identical.

One of the proposed objects of your publication being genealogical research, I presume my letter to be within its scope: if, however, I am encroaching anduly on your space, you will please use your pruning-knife ad libitum.

George Barlow.

Green Hill, Oldham.

"CHOMER" AND "GUIDON" IN SHAKSPBARE. (Vol. vi., p. 312.)

Your correspondent's conjecture on the passage in the Winter's Tale seems very probable. He speaks, however, only of the neuter sense of the word chômer. There is, however, an active sense, which more fully confirms his reading; chômer the fête is to have it celebrated by refraining from work.

The second conjecture on Henry IV., Act III.,

seems as indisputable as it is happy.

About the third I should doubt. Steevens cites a passage from Heywood, in which the word Letke is used in the same sense, and it appears to have been a common Latinism.

Another correspondent suggests guidon as the right reading in Henry V., Act IV. Sc. 2. Johnson first saw what the word "guard" must mean if it were left in the text. It is curious that Malone in his note (though citing from Holingshed a passage which proves that meaning, when we compare with it the following line, "I will the banner from a trumpet take, and use it for my haste") still preserves the word guard, and gives it its usual interpretation.

A guidon is la petite enseigne des anciens compagnies de gendarmes, who were the cavalry of the

French army, not, as now, a military police.

This reading, "Guidon, to the field," was "first thought of" by the late Dr. Thackeray, Provost of King's College, Cambridge, and it was "first published" in the text of Knight's second (or Library) edition of Shakepeare. The Provost mentioned it to me several years since in conversation, and I spoke of it, or wrote about it, to Mr. C. Knight, while that edition was going through the press. He felt convinced of its truth, and immediately adopted it, mentioning, however, in a note, that it had been communicated to him. There

were few men better acquainted with the language of our ancient dramatists than the late Provost of King's College, one of the most accomplished scholars of his time.

I have no doubt that some of your correspondents, better read than I am in the old French Chronicles and Romances, and in the early English translations of them, could furnish many additional proofs of the truth of Dr. Thackeray's conjecture.

E. C. H.

EMACIATED MONUMENTAL EFFIGIES.

(Vol. v., pp. 427. 497.; Vol. vi., pp. 85. 252. 321.)

If the readers of "N. & Q." are not tired of the sight of the above title, the following remarks may perhaps be permitted to find a place in its pages. Very little need be said to disprove the notion that such effigies were in any way connected with deaths from fasting. The general tenor of the deaths from fasting. inscriptions which often accompany these memorials is alone sufficient to show that their real intention is truly described by Cotman as being "to remind men that the robes of pride will shortly be exchanged for the winding-sheet, and that beauty and strength are hastening to the period when they will become as the spectre before them." Besides the inscriptions quoted by former correspondents, as the text from Job xix. 25, 26, &c, and the well-known verses commencing "Quis quis eris," &c., I may mention the following at Oddington, Oxon., on a brass of a similar repulsive design to the stone effigy at Tewkesbury:

"Vermibus hic donor, et sic ostendere conor Quod sicut hic ponor ponitur omnis honor."

This instance, in which blanks are left in the inscription for inserting the date of decease, fully bears out the very just observations of C. T. (Vol. v., p. 427.), that these memorials "were [often] erected during the lifetime of the individual as an act of humiliation, and to remind himself as well as others of mortality and the instability of human grandeur." Thus the tomb at Canterbury, with two effigies of Archbishop Chicheley, who died in 1443, was put up during his lifetime. Similar instances of brasses are at Corpus Christi College, Oxford, and at the neighbouring church of Cassington, where the following lines are to be seen on the brass of Thomas Neale:

"Hos egomet versus posui mihi sanus, ut esset Huic præuisa mihi mortis imago meæ."

Judging from these examples, we may not unreasonably infer that the preparation of his monument by Dr. John Donne was not so eccentric or singular an instance as might at first be supposed. The incident is thus related by Walton:

"A monument being resolved upon, Dr. Donne sent for a carver to make for him in wood the again

urn, giving him directions for the compass and height of it, and to bring with it a board of the just height of his body. These being got, then without delay a choice painter was got to be in readiness to draw his picture, which was taken as followeth. Several charcoal fires being first made in his large study, he brought with him into that place his winding-sheet in his hand, and having put off all his clothes, had this sheet put on him, and so tied with knots at his head and feet, and his hands so laced as dead bodies are usually fitted to be shrouded and put into their coffin or grave. Upon this urn he thus stood with his eyes shut, and with so much of the sheet turned aside as might show his lean, pale, and death-like face; . . . and when the picture was fully finished, he caused it to be set by his bedside, where it continued and became his hourly object till his death."

The monument, I believe, is still to be seen in the crypt of St. Paul's, being among the few that escaped the disastrous fire. Shrouded and emaciated figures appear to have first come into use on the continent, probably in the fourteenth century. I am not aware that any are to be found in England of so early a date, those at Lincoln (1430), and Fyfield, Berks, are among our earliest examples. At Margate, Kent, is a skeleton in brass, of the date 1446; and a shrouded figure, date 1431, is, I am informed, in existence at Sheldwich in the same county. To the list of "cadavera" sculptured in stone, and already noticed in "N. & Q.," I may add the effigies of Bishop Beckyngton, 1465, at Wells, and two others at St. Mary Overy's, Southwark, and St. Peter's, Bristol. This class of monuments seems to have given rise to the adoption of skulls and cross-bones as emblems of mortality, the crossebeing probably suggested by the crossed arms of the skeleton effigies.

If I have not already occupied too much space in these columns, I beg leave to insert here a Query; whether the kneeling, shrouded, figure in brass, of the wife of William Bulstrode, 1462, has been replaced in the old church of Upton near Eton, during the recent restorations? When I visited the church in 1849, I was informed it was in the possession of the incumbent. If it has not been already relaid in the church, it is to be hoped that measures will be taken to prevent this interesting memorial from sharing the too common fate of its fellows.

H. H.

Gloucester.

In the north aisle of the parish church of Sedge-field, Durham, is an ancient brass, representing two skeletons in shrouds; one shroud is open so as to display the whole figure, the other has the shroud folded over the loins. There has been an armorial shield above the figures.

ording to Gough (Sepulchral Monuments), onument of Paul Bush, Bishop of Bristol,

1558, represented a skeleton in a shroud lying on an altar-tomb. Haxby, treasurer of York, has a monument of the same description in 1241; and there are (adds Mr. Gough) instances in almost every cathedral, and of every intermediate ac: among others, Bishop Fleming at Lincoln, 141.
There is also one at Bury St. Edmunds. Ly figures of this kind are not very common, yet be enumerates the Countess of Suffolk at Ewelme, Oxon., and several others. At Hitchin in Herts are brasses very nearly resembling the Sedgefield figures; and at Sawbridgeworth, in the same county, are brasses of a male and female figure, each holding a heart. On a brass plate against the wall of Yarnton Church, Oxon., is the effigy of Dr. Nele, professor of Hebrew at Oxford, who died 1500. He is represented lying at full length wrapt in a shroud, beneath a quaint Latin inscription in verse. Representations of this sort, therefore, seem by no means uncommon; and Mr. Gough's remarks contain all that need be said on the subject:

"The least degree of reflection would have shown that the figure here alluded to (Bishop Bush), which has created an unnecessary perplexity with several curious persons, and given rise to the foolish tales of vergers and sextons, was nothing more than a striking exemplification of the change of condition made by death."

He adds in a note:

"The common story is that these persons starved themselves to death by endeavouring to fast forty days in imitation of Christ."

J. R. M., M.A.

Already some score or so of such memorials have been referred to in "N. & Q.," and these are not one-fourth, perhaps not one-eighth of those that still exist in our churches. It is therefore well that L. A. M. limits the inquiry to examples prior to 1452. A good example may be seen in the middle of the nave of St. John's Church, Margate. It commemorates Richard Notfield, who died in 1446, and exhibits him as a complete skeleton, without shroud or clothing of any description, the background diapered. The inscription is perfect: the effigy 2 ft. 7 in. long.

In the church of Clifton Reynes, on the floor of the north chancel, or chantry, is a brass containing two shrouded emaciated effigies, male and female. No inscription remains; but over each effigy is the Reynes' arms impaling those of Tyringham. The only Reynes known to have married a Tyringham was Sir Thomas, who died about 1370, certainly not later. I doubt not many other examples of such effigies exist belonging to about the same period.

W. H. K.

ANTI-JACOBITE SONG.

(Vol. vi., p. 314.)

I have great pleasure in forwarding your correspondent B—— a the following song, which I be-lieve to be the one he is inquiring for. It occurs in a Garland in my own collection, called " The Spinning Garland: composed of Four excellent New Songs.

Song I. The Old Woman spinning of Thyme.

II. Cupid's Revenge.

III. The Tipling Divines; or, the True Answer to the Tipling Philosophers. IV. A New Scotch Song, sung at the Play-

house by Mrs. Redding. Printed and sold by J. Tompon." The words

are somewhat different from the portion supplied -n, and are as follows:

" As I was walking through fair London city, I spy'd an old woman a-spinning of thyme; I thought the invention was wond'rous pretty, The threads that she spun were so excellent fine. Her hair was as white as the blossoms in May, And her countenance lovely for to behold;

And thus she sat spinning and merrily singing, Brave news for the Tories I have to unfold. . An hundred and three years I've lived in this city, And glorious times I've seen, I protest

But now, like a Turk, I am forc'd for to labour, And in my old age I shall never have rest. Until that I have spun all the thyme that lies by me,

Which cannot be counted, the number's so great, No money there will in Old England be stirring, But poverty will be each honest man's fate."

"The Tories, I've seen them to flock in great numbers, To fetch home the thyme the old woman had spun. The Whiggs in great number rav'd at her like thunder,

And swore they would hang her as soon as she'd done

'You spin it so fast, you will surely undo us; And when that our thyme it is finisht and done, Because that no more we can find to employ you. The Tories will make us their game and their fun.'

"The old woman answered, 'You've set me to work, And have paid me my wages you very well know, No more for to serve you, indeed I intend it,

To work for the Tories I mean for to go. She made the old spinning-wheel briskly go round, And sung that she made the place for to ring,

· You Tories come all, bless the day and the hour That ever the old woman sat down to spin.

" When I have spun up the thyme that the Whigs they

have gave me, I'm sure Britain's kingdom will flourish amain: · A pot of strong bub you will have for a penny; And money, my boys, you'll have plenty again. Then Oliver's lumber will be to be sold;

A tub and a cushion for two-pence you'll buy, And a canting parson you'll have for a farthing, . And lumps you will buy at this joviel outcry.

'Informers, you'll buy them for two-pence a dozen; The seed of Old Noll will be given away; My grand-fathers in Cheapside will be burned; So cuckolds take care how you wander that way. There'll be thirteen or fourteen fools hang'd up at Tyburn;

They tell me their crimes will be robbing the poor, The devil, he swears he will come for the hindmost. Great will be the downfall of Babylon's whore.

"' These glorious times, boys, you surely will see them, If that you will stay till my thyme it is spun.' With that the old woman pulled up a good courage, And made the old spinning-wheel merrily run.

All happiness be to Old Britain for ever, Let's wish the old woman her health for to spin; For when her work's finisht our trade will replenish, So here's a good health to great George our King."

LLEWELLYNN JEWITT.

Plymouth.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, ETC. (Vol. vi., pp. 277. 295. 319. 371.)

Dr. Diamond appears so earnest in his desire to facilitate the practice of this delightful art, that I doubt not he will kindly remove the few stumbling-blocks pointed out in the following Queries, which I have put in the order in which they occur in the Doctor's valuable and most welcome communication.

DR. DIAMOND seems to have in view the production of positives only, and on more than one occasion alludes to the production of negatives as merely probable.

1. Query.—Is the whole process, as described, quite as applicable to the production of negatives as of positives, the former merely requiring a longer exposure than the latter?

"Should the collodion then appear Note. very turbid, a small portion of spirits of wine may

be added.'

2. Query. — How much to the ounce? Would not filtration do? Is there any objection, once for all, to filter the collodion when first made? And if not, should blotting-paper be used, or some more porous body, such as silk? How are the "small crystals of nitrate of potash" to be got rid of?

Note. -- "As the protonitrate of iron very rapidly undergoes a change, it is quite needful to use it fresh made;" and a little further on, "When the sulphate of barytes subsides, the clear protonitrate of iron may be poured off into a dry bottle and kept for use."

3. Query. — How long may it be kept for use,

seeing that it must be used fresh made!

May not a misunderstanding of this seeming contradiction have occasioned the disappointment of the Doctor's "many friends?" Or, may it not have arisen from not knowing here much, or what proportion, of the protonitrate of iron to add to the pyrogallic solution as a starting-point? leaving the proportions subsequently to be modified by the manipulator according to the colour he may wish to give to the picture?

4. Query. — When the iron is used, is the pyro-

gallic solution still to contain the one drop of nitric acid? And is the nitric acid always to be used, whether for the production of positives or

negatives?

5. Query. -Would it not be well to add a little iodide of silver to the saturated solution of hyposulphite of soda in the first instance, so that the earliest pictures obtained might have the benefit of it as well as the later ones? and if so, how much

to each ounce of hypo.?

It should be held by every one professing to describe delicate processes, that the terms weak solutions, strong solutions, a little of this, and a few lumps of that, should be totally inadmissible. The precise quantity should at all times be named when possible; and where, as it will sometimes happen, the exact quantity or proportion is diffi-cult to determine under varying circumstances, there is always an approximate quantity which may, and ought to, be given as a starting-point. As when Dr. Diamond says, "It is difficult to As when Dr. Diamond says, "It is difficult to determine the exact quantity of this solution (the iodide of silver) which will be required to properly iodize the collodion, probably about ten or twelve drops to every ounce." There is something to go upon.

I. W.

REPLY TO I. W.'S OBSERVATIONS.

1. All collodion pictures are positives when looked at, and negatives when seen through, and a perfectly good positive will in some instances print as a negative a good positive copy, although in general the development should be overcarried as

a positive to produce a strong negative.

2. If the collodion remains turbid, it is because the iodide of silver is not in a state of solution; it is rendered soluble by the addition of spirits of wine, which should be as sparingly used as pos-sible: to filter the collodion would mechanically take out the iodide, and thus the collodion be weak in action. To filter collodion would at all times produce much loss by evaporation.

Nitrate of potash is not formed in the process

which I have described.

3. Although the protonitrate of iron is to be used when first made, it does not always undergo speedy decomposition. I have used it often when it has been made many weeks. When of an emerald green colour it is always good, and loses its properties as it assumes a rusty yellow tinge, until it becomes opaque and quite unfit for use.

4. I think nitric acid weakens pictures as negatives, for it increases the transparency of the deposit, and if I required negatives I would not use it.

5. The adding the iodide of silver would estainly deprive the hyposulphite of soda of some dits activity, though I believe it would produce more agreeable tone of picture in the first instance. but a very few applications sufficiently act the hyposulphite as to render this an useless caution.

Lastly, I quite agree with I. W. upon a strictures of the indefinite terms, weak, strong, little, a few lumps, &c.; but all chemicals, howers carefully prepared, constantly vary in their action and the operator must rely to some extent me his own judgment, and gain his experience actually working the processes with his own has H. W. D.

Archer's Photographic Camera. - We have ceived a letter from Mr. Archer complaining the Dr. Diamond, in his communication of the less September (see antè, p. 277.), should have authouted to Mr. Brown of Ewell the original design. of this camera. We were sure that Dr. Diamond had no intention of doing injustice to Mr. Arches. and therefore referred his communication to the gentleman, who informs us, that although the plan of developing Talbotype pictures in a close box or camera had been practised by Mr. Arche. such closed box or camera was not applicable to present form by Mr. Brown. Dr. Diamond mis in therefore gladly amend the passage objected is by substituting for "as originally designed by Mr. William Brown of Ewell," the words "as first suggested by Mr. Archer, and eventually rendered available by Mr. Brown."

We may add, in confirmation of the accuracy of this statement, that we have seen in the possession of Dr. Diamond a view of Merstham Church taken by Mr. Brown, which it is believed is the first perfect collodion picture ever developed such a camera; and when the operator was and from home, and relying on the resources which

had with him.

Black Positive Paper. — I had long been a wel-sher to "N. & Q.," and have been a subscribe wisher to "N. & Q.," and have been a subscriber from the beginning, but I am more than ever interested in it now that you have admitted the subject of Photography in its columns. Can be subject of Photography in its columns. of your correspondents give me a receipt for a black positive paper? Some of the French view are of a singularly rich purple black; how is the effected?

Have any of your readers a dark cupboard? too near the candle. I had an alarming blowthe other day through carelessness on this point

[The rich dark appearance which many of French photographs possess, is produced from a paper being prepared for what may be called

nonio-nitrate of silver process, not by mere salting, as lescribed at p. 372., but by immersing it in the followng solution of sugar of milk or mannite:

Common salt -- 10 grains. Muriate of baryta 10 grains. 2 drachms. Sugar of milk -

o be dissolved in one pint of boiling rain or distilled water, and used when cold. This paper being exsited by the ammonio-nitrate of silver, as already decribed, the picture is to be printed rather strongly, and then washed in old hyposulphite of soda solution, n which sel d'or is dissolved in the proportion of one grain to every eight ounces of the solution.

The ignition alluded to by our correspondent is of ourse only such as would take place by bringing a ighted candle near turpentine, spirits of wine, brandy, or any similar body.]

Manufacture of Lenses. - To form single achronatic lens of concave flint glass, corrected by onvex of crown glass, four inches aperture for he paper processes.

What are the proper curvatures, indices of reraction, and dispersive powers? A Subscriber.

Having a great desire to make collodion for my wn use (having been informed by a first-rate hotographer that only under such circumstances an success be calculated on), I was rejoiced to nd in your paper that Dr. DIAMOND had preented to its readers instructions for the making of ollodion. But in two places he has omitted to tate the proper quantities of ingredients, on the roper adjustment of which, it seems to me, the necess of the experiment very much depends. I nean, first, as to the quantity of iodide of potas-ium to be dropped into the iodide of silver, in rder to re-dissolve it. Secondly, what quantity f the protonitrate of iron is to be added to the yrogallic mixture? If it were compatible with 12. Diamono's plan, and not too great trouble, are information would, I have little doubt, be recentable to hundreds of other types in whote cceptable to hundreds of other tyros in photoraphy as well as to myself.

Having found the staining of the fingers a great nnoyance, I devised a tray for holding the glass then developing. It is made of gutta percha, one ach deep at the sides, and the ends cut to a curve little below the triangular brackets, in order that ne placing of the glass may be done with facility, and that the acid may not lodge, which might dis-arb the adhesion of the film. There is a handle at e left side for the finger and thumb of the left

T. L. MERRITT.

and of the operator.

Maidstone.

[MR. MERRITT'S arrangement is a very ingenious one, t is scarcely needed if the operator uses the glass a ttle longer than is absolutely required, as recomended in Dr. Diamond's former article, p. 295. He informed that it is impossible to determine the exact antity of iodide of potassium which will be required

to dissolve the iodide of silver. It should be added cautiously, and being very soluble, when sufficient has been added the solution becomes perfectly clear, in consequence of the solution of the opaque iodide of silver.

In reply to his second Query, he is informed that equal portions of the protosulphate of iron and pyrogallic acid solution may be added together for the purpose of development, but not more than is absolutely requisite to flow freely over the plate should be used, because the small portion of solution of nitrate of silver then adhering to the collodion film appears to be much weakened, and the picture does not develope so effectually. By many operators it has been recom-mended to drop a few drops of the nitrate of silver solution into the pyrogallic acid; but it is apt to stain, and often produces an unpleasant precipitate over the whole surface of the plate.]

GUANO AND THE LOBOS ISLANDS. (Vol. vi., p. 336.)

I beg permission to introduce to P. C. S. S., and to your other readers, a passage which appeared in print sixty-six years earlier than that which your correspondent has brought forward, and believes to contain the earliest English mention of guano. It occurs in the translation of the Spanish Jesuit, Joseph de Acosta's Historia natural y moral de las Indias, published in the year 1604, by E. G., the initials, it is supposed, of Edward Grimestone, under the title of the Naturall and Morall Historie of the East and West Indies.

Acosta had resided seventeen years in Peru, and his work was first printed at Seville in 1590. extract (at p. 311.) is as follows:

"There are other birdes at the Indies, contrarie to these, of so rich feathers, the which (besides that they are ill favoured) serve to no other use but for dung; and yet perchance they are of no lesse profite. I have considered this, wondering at the providence of the Creator, who hath so appointed that all creatures should serve man. In some islands or phares, which are joyning to the coast of Peru, wee see the toppes of the mountaines all white, and to sight you would take it for snow, or for some white land; but they are heapes of dung of sea fowle, which go continually thither; and there is so great abundance as it riseth many elles, yea, many launces in height, which seemes but a fable. They go with boates to these ilands, onely for the dung, for there is no other profit in them. And this dung is so commodious and profitable, as it makes the earth yeelde great aboundance of fruite. They cal this dung guano, whereof the valley hath taken the name, which they call Limaguana , in the valleys of Peru, where they use this dung, and it is the most fertile of all that countrie. The quinces, poungranets, and other fruites there, exceede all other in bountie and greatnes: and they say the reason is, for that the water wherewith they water it passeth by a land com-passed with this dung, which causeth the beautie of this

^{*} Lunaguana in the original.

fruite. So as these birdes have not only the flesh to serve for meate, their singing for recreation, their feathers for ornament and beautie, but also their dung serves to fatten the ground. The which hath bin so appointed by the soveraigne Creator for the service of man, that he might remember to acknowledge and be loyall to Him from whom all good proceedes."

Many of your readers will, I doubt not, thank me for appending to this communication an interesting historical account of the discovery of the Lobos Islands, and of the use made, at a very early period, of the guano, with which these and other islands of the Peruvian coast abounded. It was drawn up by an intelligent friend of mine, and sent to The Times a few weeks back; but your columns appear to me to be a more appropriate receptacle for it. He writes as follows:

"The extraordinary suggestion advanced by the American secretary, Mr. Webster, that the Lobos Islands may have been discovered by an American citizen in the year 1823, has been answered by two or three of your correspondents, but I am not aware that the evidence has been carried back beyond the last century. I beg, therefore, to send you the following extracts from a work well known to geographers (Historia general de los hechos de los Castellanos en las islas y tierra firme del Mar Oceano, written by Antonio de Herrera, and printed at Madrid in the years 1601-1615), from which it will appear not only that the islands were known more than 250 years ago, but that they were used, and used for the very purpose for which their possession is so much coveted at the present day. At p. 60. of the Descripcion de las Indias Occidentales, prefixed to vol. i., the following passage occurs in the account of the district called the Audiencia de los Reyes: - 'On the coast of this Audiencia, from the Punta de Aguja, where it joins with the Punta del Quito, in six degrees of southern latitude, there are the following islands, ports and points: Two islands, which are called Islas de Lobos Marinos, in seven degrees, one distant four leagues from the coast, and the other further out to sea.

This description of their relative position corresponds exactly with their present appellation, "Lobos de tierra," "Lobos de afuera." Immediately preceding this passage the following occurs, showing that the use of guano as a fertiliser was certainly known nearly 300 years ago:

"Llevan los Indios de las Islas de Lobos Marinos mucho estiercol de aves para sus heredades, con que de esteril hazen la tierra fertil."

That is: The Indians take from the Lobos Marinos Islands a great deal of birds' dung for their farms, with which they fertilise the barren land.

With respect to the discoverer of these islands, and also the name given to them—Lobos Marinos, sea-wolves—the following passage (dec. iii. lib. x. cap. vi.) affords tolerably clear evidence:

"Francisco Pizarro determined to pursue his discovery . . . and they discovered the port of Jangerara,

and arrived at a little island composed of large rocks, where they heard fearful noises; but as these values Castilians were not daunted by anything they might see, they went in a boat in order to examine it, and found that the noises proceeded from sea-wolves, 'loss marinos,' of which there are great numbers, and wy large, upon this coast."

In conclusion, I will only add that this edds of Herrera is illustrated with maps, in one of which the Lobos Islands are laid down and described as "Ylas de Lobos." W. B. Ru

British Museum.

In so common a work as Echard's Gazettes, printed in 1741, is the following:

"Lobos, two islands on the coast of Peru, betwist
Lat. 6 and 7. There is another, called Lobos de Pops,
over against the town of that name, on the same coast.

R. P.

GUANO AND TERRA BRITANNICA.

I recently observed a paragraph in your interesting publication headed "Guano and the Lobos Islands," under the signature of P.C. S. S. Reference was therein made to a scarce work translated from the Spanish in the early part of the seventeenth century, supposed to have been translated by the Earl of Sandwich. Your correspondent proceeds to relate that the characteristics of guano are well described in the work alluded to extracts illustrative of this, and the fact of the Lobos Islands being well known at that period, being furnished by P.C.S.S. These are exceedingly interesting, as showing the preposterous character of the American claims as first countenanced by Mr. Webster, under the plea that they had been discovered by a subject of the United States only about twenty years ago.

My principal object, however, in addressing you, is to notice the remarkable quotation from Cardanus, respecting "Terra Britannica." Plint in his Natural History describes a substance called Marga (Marl), used in Gaul and Britain, of which he further states that its fertilising effects endure for eighty years, and that it was never known for one man to marl his fields twice during his lifetime. The marl here alluded to by Pliny is not the ordinary red marl, for he describes it as containing kidney-shaped stones like flints, and the marl was of a dun colour; I have no doubt but this alludes to the phosphorite strata of the green sand, and is identical with the "Terra Britannica" of Cardanus. Its fertilising and chemical qualities approach those of guano, and it would be singular if it should prove on further inquiry that our phosphoric marls of the green sand were exported under the title of "Terra Britannica." That the phosphoric marl of the green sand was extensively quarried (mined) centuries ago, has been proved

by the investigations of Professor Way and Mr. Paine of Farnham, large open excavations having been discovered by these gentlemen, with trees of ancient growth flourishing therein. I shall feel much obliged if your correspondent will favour me, through your columns, with the information whether a copy or translation of Cardanus can be found in any of the London public libraries?

In the forthcoming November number of the Farmers' Magazine, I have a paper on "Top-dressing soils with mineral substances," in which the observations of Pliny here alluded to are quoted verbatim from Holland's translation. in an unpublished essay on the same subject, which obtained a prize from the Royal Agricultural Society of England, I quoted several additional remarks by Pliny to the same effect.

It would be a curious circumstance if further inquiries should prove that England centuries ago supplied other parts of the world with fossil guano, and then abandoned its use at home, the latter circumstance doubtless owing to abusing its use, as is often done with lime and other calca-THOS. ROWLANDSON. reous manures.

Replics to Minor Queries.

Eiebreis (Vol. vi., p. 316.).—The proponents of Minor Queries" generally expect speedier replies "Minor Queries" generally expect speedier replies than can be hoped for by those whose more complex interrogations are classed in your excellent periodical under the head "Querics." The minor querists should therefore pay particular attention—
if they have not already done so—to the friendly
words of admonition which your acute correspondent C. Forbes gave to all of us in a recent Number, on the subject of the urgent need of a plain

reference as the accompaniment of every quotation.

INTEGER (the querist respecting "Eiebreis") quotes Sandys (Travels, pp. 67, 68.), without mentioning what edition he refers to: I turn to a copy at hand of Sandys' Travailes, sixth edition, 1658, and find the passage "into the same hue," &c., in page 35., running thus:

"Into the same hue (but likely they naturally are so) do they die their eye-breis and eye-browes," &c.

It is quite certain that by eye-breis old Sandys meant eyelashes; for, in the preceding paragraph, he had referred to cyclids specifically. A ready clue to the general derivation of eye-breis and eye-browes is to be found in the Anglo-Saxon Eagan-bregh, -bruwa, -bræw; but I apprehend that your philological correspondents will have great difficulty in settling whether any one or others of these terms belong more exclusively to the meaning of eyebrows than of eyelashes.

FRACTION.

Lady Day in Harvest (Vol. vi., p. 350.). - I am thankful to your correspondents P.A.F. and R. I. A. for their notices of my request; but with respect to the real Lady-Day in harvest, I confess my desires remain unsatisfied. In Stow's Annals, 1575, mention is made of two Lady-Days as occurring about the 15th of August, and another in September. As the bequest connected with my inquiry was made in 1622, and intended for a parish in Middlesex, in which county the harvest is in full gathering in August, I am induced to think that the Feast of the Assumption was the day meant by the donor. The charity being considered as mixed up with popery, fell into disuse in the great rebellion in the reign of Charles I., and remained so for many years. I hope to be further obliged by the notice of some of your learned readers. H. EDWARDS.

Walter Haddon (Vol. vi., p. 317.) was successively Fellow of King's College, Cambridge; Doctor of Civil Law and King's Professor, in that faculty; public orator, and Master of Trinity Hall, Cambridge, and President of Magdalen College, Oxford; died January 21, 1571-2, and was buried in Christ Church, London. MR. HART will find some memorials of this eminent scholar in the Biographia Britannica, vol. iv. p. 2458.; Lloyd's State Worthies, 8vo. 1670, p. 627.; Wood's Fasti, by Bliss, vol. i. col. 136.; Chalmers's Biog. Dictionary, vol. xix. p. 11.; Fuller's Worthies, by Nut-tall, vol. i. p. 206.; Dyer's History of Cambridge, vol. ii. p. 144. John I. Dredge.

Sir Kenelm Digby (Vol. vi., p. 174.). - A valuable portrait of Kenelm Digby, when a young man, by Cornelius Jansen, and which Sir Joshua Reynolds is said to have considered one of the finest of this master in the kingdom, is in the picture gallery at Althorp. A very beautiful engraving of this portrait will be found in Dibdin's Edes Althorpiana, vol. i. p. 265. In the same collection is a portrait of Lady Venetia Digby after Vandyke. (See Vol. i., p. 269.)

John I. Deedge.

Official Costume of the Judges (Vol. vi., p. 223.). -I find the following note in my common-place book. Perhaps it may be of a little use to J. H.; but I am sorry I have not been able to verify or particularise more fully the reference:

" Serjeant-Counters, as they were anciently called," says Sir Henry Chauncey, "being clerks or religious men, being bound by their order to shave their heads, they were for decency allowed to cover their bald pates with a coif, which was a thin linen cover for the head, gathered together in the form of a skull-cap or helmet, by which the serjeants-at-law are known, who are of the highest degree in our law. From the word coifa cometh the French word coife or coeffe, otherwise scoffion. These coifs were soon after turned into coifs of white silk; whence these serjeant-counters or pleaders were called serjeants of the coife, and every serjeant was clothed in a long priest-like robe, with a cape about his shoulders furred with lamb-skin, and a hood with two labels upon it, a white coif of silk upon his head, and party-coloured robes, that the people should show the greater respect as well to their persons as to their professions. The coif was made to resemble a helmet, as signifying that, as helmetted soldiers ought to be bold in time of war, so ought these to be in their clients' cause."—From a Note by Strutt (Saxon Antiq.), taken from the Harl. MSS.

J. R. M., M.A.

Armorial Bearings of Cities and Towns (Vol. vi., p. 54.).—In Britannia Depictu, or Ogilby Improved, a road-book published by Eman. Bowen, and printed by Thomas Bowles in 1720, there is (as the title sets forth) A full and particular Description and Account of all the Cities, Borough Towns, Towns Corporate, &c., their Arms, &c. F. L.

English Catholic Vicars Apostolic — Philip Ellis (Vol. vi., p. 125.). — A. S. A. will find some further particulars relative to Father Philip Ellis in the Gentleman's Magazine for May, 1769, p. 328. There is also a small engraved portrait of him, by H. Meyer, published by Colburn, 1828.

C. J.

Ireland's Freedom from Reptiles (Vol. vi., p. 42.).

—It is so emphatically expressed in the old alliterative line: "Ubi nulla venena veniunt, nec serpens serpit in herba." And more at length in the description of the island by Hadrianus Junius (De Jonghe in his native Low Dutch):

"Illa ego sum Graiis olim glacialis Ierne
Dicta, et Jasoniw puppis bene cognita nautis,
Cui Deus, et melior rerum nascentium origo,
Jus commune dedit cum Creta altrice Tonantis;
Noxia ne nostris diffundant sibila in oris,
I Terrificæ Creti tabo phorcynidos angues;
Et forte illati compressis faucibus atris,
Viroso pariter vitam cum sanguina ponunt."

Poemata, &c., Lugduni Batav., 1598, 8vo.

Another versifier, but of Irish birth, in addition to this happy exemption, and allusion to Ireland's neighbourhood to a more powerful state, exclaims in rather contestable language:

"Genti tam infidæ, si non vicina fuisses, Non foret in toto faustior orbe locus."

J. R. (Cork.)

Harvest Moon (Vol. vi., p. 271.).—In Olmsted's Mechanism of the Heavens, p. 169., are the following remarks:

 the ecliptic, at the rate of about thirtsen degrees and day, would descend but a small distance below the horison for four or six days in succession; that is, for two or three days before, and the same number of days after, the full; and would, consequently, rise during all these evenings nearly at the same time, namely, a little before, or a little after, sunset, so as to affects remarkable succession of fine moonlight evenings."

Your correspondent E. A. S. may find the same reasons in other astronomical works.

JOHN ALGOL

Eldon Street, Sheffield,

"Up, boys, and at them."—Since sending a Query on these words, I have met with this extract from W. Jerdan's Autobiography:

"It was mooted whether the action to be imparted to the Duke's statue should not represent the moment when his cry 'Up, boys, and at 'em!' roused his troops to their last irresistible charge. 'Up, boys, and at 'em!' replied the Duke: 'I never could have said any such thing. I remember very well that I caused them to lie down for shelter behind a rising ground, and by that means saved many of their lives; but 'Up, boys, and at 'em!' is all nonsense."

A. A. D.

Gotch (Vol. vi., p. 326.). — As regards the derivation of the word gotch, there was a custom prevalent in my part of the country, amongst old families, particularly at Christmas, of having after supper a cup, mug, or jug of what was called gotch, being composed of ale, brandy, wine, sugar, nutneg, with a well-browned toast at the bottom; and there was generally kept for this purpose a cup, mug, or jug which was never used on any other occasion, and was called gotch cup: therefore, it is natural to suppose that this very beverage may have taken its name from the gotch, or jug, or cup which contained it. And supposing also that gotch is the German term for the vessel, I have always understood that this potent drink was first introduced into this country on the advent of the Georges.

This agreeable custom has fallen into general disuse since the period of late dinners and no suppers coming into fashion, as it was formerly used at the latter meal, after the manner of the loving cup at the Lord Mayor's dinners.

For more than half a century I have possessed, as my father did before me, one of these gotth cups, holding about two quarts: and which is now, alas! comparatively useless, for it is kept as it were sacred to its original purpose, and never used for anything else. There certainly was a something excessively pleasant in passing the gotth cup round the table, putting every one in good humour; insuring an easy nightcap, and a sweet repose.

W. R.

Surbiton.

Bare Cross (Vol. vi., p. 245.).—As one instance of the occurrence of this name, I may mention that an open space just beyond the Eastgates of this town, and from whence four roads diverge, now called "the Haymarket," and previously "the Coal-hill," was formerly designated the Bare-hill

Entries respecting this locality are of frequent occurrence in our local records of the sixteenth and seventeenth centuries; and, in accordance with that delightful and never-enough-to-be-envied freedom from the shackles of orthography which then prevailed, every man being his own dictionary, we find it appearing under the several forms of Barehill, Bearehill, Beerehill, Berehyll, Barwell, and Barrell Crosse. Here, however, unlike the locality mentioned by your correspondent JOHN H. A., a stone cross formerly existed, as is evinced by entries in 1575-6 of the sale of the materials, and of "the old wood of the broken cage," which either formed part of the cross or stood near it. A new cage was set up on the spot, by order of a Common Hall, in 1600; and one out of several pairs of stocks, with which the town was provided "for the punishment of evildoers," stood here from an earlier period.
Leicesteiensis.

Waller Family (Vol. v., p. 619.).—I am much obliged to Mr. L. K. LARKING for his answer to my Query respecting Catherine Pope, afterwards Lady Boteler; but on looking at the pedigree of the Waller family as given in Lipscomb's Bucks, Pt. v. p. 182., I was astonished to find that, according to that authority, the poet's grandfather's name was not Francis, as stated by Mr. LARKING. I also observed there was a discrepancy between Collins, who says (English Peerage, vol. ii. p. 316., ed. 1741) Edmond Brudenell, Esq., M.P. for co. Bucks, had issue Alice, sole daughter and heir, who "married Richard Waller, jun., Esq. of co. Kent, son and heir of that great warrior, &c., and was ancestor to that famous refiner of our English versification, Edmond Waller of Beaconsfield, Esq.;" whereas in Lipscomb it will be seen Edmond Waller does not descend from that marwhereas in Lipscomb it will be seen riage at all. I think that if Mr. LARKING would be at the trouble of framing a corrected pedi-gree of the poet's ancestors, it would be very acceptable to your readers, who have now no means of testing and correcting Lipscomb. I need scarcely say the latter makes no mention of Lady Boteler. TEWARS.

Lord Stafford Mines, &c. (Vol. vi., p. 222.).— Bohr will find the lines in "Lines to Alnwick Castle" (which, however, I have never seen in print), by Hallett or Hallard, an American author (I am quoting from memory, and forget the name). From allusions in the poem, it was writ-

ten before the Independence of Greece. The lines begin

" Home of the Percy's high-born race !" and proceed in a high strain till they come to a passage where the author breaks off from

" I traced upon the chapel walls Each high heroic name, From him who once the red cross set Where now o'er mosque and minaret Glitter the Sultan's crescent moons;"

and descends

"To him who, when a younger son, Fought for King George at Lexington; A Major of Dragoons. That last half stanza it has dashed From my warm lip the sparkling cup; The light that o'er my eye-beam flashed, The power that bore my spirit up Above this bank-note world, is gone, And Alnwick's but a market town, And this, alas! is market day."

After some other lines, he proceeds:

"'Tis what our President, Monro, Has called an era of good feeling. The Highlander, the bitterest fo To modern laws, has felt their blow, Submitted to be taxed, and vote, And put on pantaloons and coat, And leave off cattle-stealing: Lord Stafford mines," &c.

The lines conclude with

"You ask, if yet the Percy lives In the proud pomp of feudal state? The present representatives Of Hotspur and his gentle Kate Are some half-dozen serving men In the drab coats of William Penn; A chambermaid, whose large black eye And jetty hair, so long and curling, Spoke Nature's aris-to-cracy, And one half groom, half seneschal, Who bowed me through court, bower and hall, From donjon vault to turret wall, For ten and sixpence sterling."

J. H. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

The good people of Worcestershire are indebted to Mr. Jabez Allies for a very handsome volume illustrative of the history of their native county. His book, which treats On the Ancient British, Roman, and Saxon Antiquities and Folk Lore of Worcestershire, has now reached a second edition; and, as Mr. Allies has embodied in this, not only the additions made by him to the original work, but also several separate publications on points of folk-lore and legendary interest, few counties can boast a more industriously or carefully com-piled history of what may be called its popular antiquities, and of those remains which were forment

designated British, Druidical, Roman, or Saxon, according to the peculiar theory which the writer, having himself adopted, lost no opportunity of imposing upon his readers. The work is very handsomely illustrated, and Mr. Allies acknowledges his obligations to the Archæological Institute and the Society of Antiquaries for permission to use the illustrations which had been engraved for their use. Both these learned bodies deserve credit for such acts of judicious liberality.

The Editor of the Chronological New Testament announces for publication on the 1st January, the first Part (containing Genesis) of the Chronological Old Testament. His object is to present to the public an interesting edition of the Scriptures, retaining the authorised version, but giving the variations of readings to be found in the Samaritan copy of the Pentateuch, the Septuagint translation, the Vulgate, the Syriac, the Arabic, and the Chaldee Paraphrases, all hitherto accessible only to the learned few in the pages of Walton's Polyglot Bible; and such other helps as the state of Biblical science admits of.

The beauty of the vale of York, which the Chevalier Bunsen has pronounced "the most beautiful and romantic vale in the world, the vale of Normandy excepted," which has hitherto found no chronicler of its rich monuments of antiquity, has this reproach at length removed from it. Vallis Eboracensis, containing the History and Antiquities of Easingwold and its Neighbourhood, by Thomas Gill — who appears most creditably in the double character of author and publisher,is a most praiseworthy attempt to exhibit a topographic view of Easingwold and its neighbourhood, and to rescue from obscurity the decaying relics of antiquity, abbeys, priories, castles, and encampments, with which it abounds.

In Kensal Green rest the mortal remains of one of the kindliest spirits that ever breathed, poor Thomas Hood: but not a stone marks their resting-place. are glad, however, to learn, as we do from The Athenaum, that a body of gentlemen, the members of the Whittington Club, have undertaken, as far as in them lies, to remove the national reproach that speaks from the undistinguished grave of Thomas Hood; and we hasten to bring this project under the notice of our readers, not doubting but there are many among them who will rejoice to help forward this fitting tribute to the memory of a quaint humorist and true poet, who had ever much meaning in his mirth.

Books Received. — The Constitutional Nature of the

Convocations of the Church of England, with an Appendix containing Archbishop Parker's Form for holding a Conrocation. By the Rev. William Fraser, B.C.L. of Worcester College, Oxford. The great importance which is everywhere attached at the present moment to the great question of the revival of Convocation, will give additional interest to this well-timed and ablywritten pamphlet .- An Address to the Members of the New England Historic-Genealogical Society, by William Junks, D.D. Published by Order of the Society. We have here fresh evidence of the growing taste in America for historical research and genealogical investigation. As such pursuits must exercise a beneficial influence upon the national character, and tend to rengthen the many bonds of union between the Old

Country and the New, every well-wisher to the ca tinuance of such union must rejoice in their progress —Mr. Bohn's contributions to chesp and good literatus are this month extremely good. In his Classical Library he gives us a most interesting volume, The Great
Anthology literally translated into Prose, by Goop Burges, with the metrical versions of Bland, Meri and others. In the Standard Library we have the man volume of The Life and Correspondence of John Foster, edited by J. E. Ryland; and in the Scientific Library we have a reprint of Professor Whewell's admirable Bridgewater Treatise, Astronomy and General Physics considered with reference to Natural Theology.

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Actices to Correspondents.

Passages in Bingham.—MR. RICHIARD BINGHAM Offers his best thanks to Tyro for the information relative to Milletot's work (see | Vol. vi, p. 326. No. 183.), and would have been still further obliged if Tyro had revealed his own name and address.

Epsom, Surrey.
P. H. F. (Stroud) is thanked. The notices from the Ephemeris would probably be most welcome. Will our Correspondent furous us with a few specimens?

C. G. A Tradesman's Token, probably issued by one Frust-

It has been returned.

M. B. T. will probably find in the new edition of Legomde's Dictionnaire Breton-Français et Français-Breton, by Villemarqué, and Owen's Welsh Dictionary, al! he requires. M. A. Louer's Book on English Surnames will also supply some portion of the information of which he is in search.

PAMPHLETS RESPECTING IRBLAND. — Will 1., who inquired respecting these in our let Vol., pp. 384-5., enable us to furnish another Correspondent with his address?

A. A. D. Wassish and the search of the search of

A. A. D. We wish to print the paper, if possible. It is carefully set aside for that purpose.

J. R. B. The Song of the Derby Ram kindly sent by this lady has been forwarded to the Correspondent who was in want of it. Her other Reply in our next.

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"In answer to your inquiries respecting the Gutta Percha Tubing for Pump Snothers, I that that the water has not affected it in the least although it will cat lead through in two years we have adopted it largely on account of being cheaper than lead, much easier fixed, and a present the leaf. more perfect job.
"Yours, &c.

C. HACKER

N.B. The Company's Hinstrated Circular containing instructions to plumbers for lating tanks, &c., will be forwarded at the receipt of three postage stamps.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

LITERARY, MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." - Captain Cuttle

SATURDAY, OCTOBER 30. 1852.

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NOTES FROM A MS. OF SIR EDWARD WALKER, KT. GARTER, IN HIS OWN HAND.

On the first fly-leaf he says:

" Monday, the fift of June, 1637, I, Edward Walker, was created Rouge Dragon Pursuivant-at-Armes in ordinary."

" Thursday, 8 Februarie, 1637, I was created Chester Herauld-at-Armes, in the place of my good friend Henry Chittinge, Esq., Chester Herauld, lately before dead."

The MS. is entitled:

" A Particular of such Occurrences as have been observable since the first of June, 1637."

" Anno 1637. - Thursday, 3 August, at Lambeth, was solemnized the marriadge between James Duke of Lenox and Mary Villiers, daughter to the late Duke of Buckingham, widow of Charles Lord Herbert, eldest sonne to the Earl of Pembroke, by the Lord Archbishoppe of Canterbury His Grace, being present, the King and a great part of the nobilitie then about the

Court: they dined, supped, and lay at Yorke House."

"Friday, 4 August, Morninge. — At Anckerwyke neere — died the yonge Lord Stafford, the only heire of that princely family, and last of so many great and illustrious Pears whose death was avoided. great and illustrious Peers, whose death was exceed-ingly lamented, and with teares, by the third and ex-cellent Earl of Arundell and Surrey, Earl Marshall of England, under whose tuition he was, as also at this present is the yonge Earl of Oxford, who is also the last of that great house."

Ben. Johnson:

"Thursday, 17 August. - Died at Westminster Mr. Benjamin Johnson, the most famous, accurate, and learned poet of our age, especially in the English tongue, having left behind him many rare pieces which have sufficiently demonstrated to the world his worth. He was buried the next day following, being accompanied to his grave with all or the greatest part of the nobilitye and gentrie then in the towne."

Col. Goreing:

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" Much about that time (Oct. 1637) newes came into England of a wound received by Collonel Goreing, eldest son to the Lord Goreing, before Breda, in the legge, by a great shot, which much endangered the

losse of that limme, though since he be well recovered only with the losse of his heell: at the same time were slayne Mons. Charnace, Ambassador Ligier for the ffrench King, and Collonel of a troope of horse there, and Captain Crofts, besides many other gent. of qualitie slayne and wounded. The seidge still continued by the Prince of Orange, and thought it will not hold out longe, though in the interim the Spaniards took two townes of importance from the States, as Venlow and Reremondt.

"Thursday, 12 October. — At Arundel House, privately in the evening, Sir William Howard, my Lord Marshall's second sonne, espoused Mrs. Mary Stafford, sister and sole heir of Henry Lord Stafford deceased."

"Februarie 8, 1687. — At Arundell House I was created Chester Herauld-at-Armes in the place of H. Chittinge, late Chester, which place I solely got by the favour of the most excellent Earl of Arundell and Surrey, Earl Marshall of England, my most honoured Lord."

" Februarie 13th .- His Majesty was pleased to signifie his determination of having the Prince, his sonne, to receive the Order of the Bath first, as also of the Garter, the ceremonies of which to beginne of Monday, 21 May, next; and to be continued here and at Wind-

sor that whole week."
"May 20th, Sunday.—His Highnesse received the dignity of Knighthood from his father the King, there being then knighted with him, the Earls of Essex, St. Albans, Elgin, and Viscount Grandison."

" Monday 21st .- His Highnesse was elected Com-

panion of the Order, and that afternoon installed."
"1638, August.—This month, the people generally
of this kingdom were grievously afflicted with some kind of feaver.

"January, Monday the 14th present .- About five in the evening there fell so great a storm of thunder and lightning, that it burnt down in Kent and Surrey divers steeples of churches, and slew many persons."

G.

SINGULAR MEMORIAL IN THE CHURCHYARD OF ARELEY-KINGS, WORCESTERSHIRE.

Two miles from Ribbesford (the scene of the "Worcestershire Legend in Stone" described at p. 216.), and on the same side of the river Severn, over against Stourport, there is a hill, on which, shut in by noble trees, stands the church of Areley-Kings. The view from the churchyard is as beautiful a specimen of the English landscape as could well be seen. The broken ground slopes down to the river, which flows broadly on in its winding way, between hanging woods and rocks, and a gently undulating stretch of rich meadow-land. All the requirements of picturesque scenery are there in pleasant profusion; and, as may be sup-posed, the churchyard of Areley-Kings has many visitors. But not the last thing that attracts a stranger's attention in this

"encincture small, Yet infinite its grasp of weal and woe;" is the singular memorial which I now "make a note of." On the brow of the hill, between and resting against two fine old elms, are eight large blocks of red-rock sandstone (placed four upon four, and raised on a foundation course), on which in letters of a size proportionate to the stones, are deeply cut the following words:

> "LITHOLOGEMA QVARE REPONITVE SIR HARRY."

This singular Merely this, and nothing more. epitaph, presenting such a contrast to the Physic was-my-potion-Drugs-was-my-delight class of inscription which is commonly found to triumph over the tombstones of a country churchyard, naturally attracts some notice; and a short record of this second "Worcestershire Legend in Stone" may not be altogether devoid of interest to the realers of "N. & Q."

The "Sir Harry" of the inscription was Sir

Harry Coningsby, who lived, like Mariana, in a "moated grange" somewhere in Herefordshire. He was early left a widower, with only one child a daughter, on whom he centred all his bappines One day he was standing at an open window, with his favourite in his arms, when in the height of her childish joy she threw herself forward, and, in the suddenness of the playful action, broke from her father's nerveless arms, and fell into the waters of the most beneath. From the dreadful moment when the lifeless body of his child was drawn from the water, existence lost all its charms for Sr Harry Coningsby: the moated grange became unbearable, and leaving it he came into Worcestrshire, to a house called "The Sturt," in the parish of Areley-Kings. There he led a solitary life, dead to the world, and craving only for the time when death should set him free to rejoin those on whom all his earthly affection had been placed. He desired his name to be forgotten, and whenever he was spoken of, it was only as "Sir Harry". Probably it was his own wish, that this was the only title inscribed upon his tomb. He was buried in a part of the churchyard where the trees made a gloom that well accorded with the colour of his life; and the quaint epitaph, instead of being inscribed on the flat stone that covers his grave, was cut upon that part of the churchyard wall that formed Sir Harry's "pane;" and this part, when in after years the rest of the wall was taken down for the enlargement of the churchyard, was retained as Sir Harry's tomb. The parish register shows, that on the "8th day of Deer 1701, Sir Harry Consby, Knight, was buried in wollin, according to ye late act of Parlt." The dimensions of the memorial are thus given in *The Beauties of* England: "This wall is about eighteen or twenty feet in length, each stone being more than four feet long, and about one foot and a half square. The gravestone is about eight feet long." Nash, in his

history of the county, says that "a walnut-tree was planted upon the grave by his own direction" (Query, why?); and it was the singular custom to allow the boys of the place to gather the walnuts, on condition that they cracked them on Sir Harry's gravestone.

A distinguished scholar has favoured me with the following plausible conjecture on this subject:

"I think the inscription is meant to be two lines of an equal number of syllables, ending with a rough rhyme:

'Lithologema quare Reponitur Sir Harry.'

A kind of sing-song rhyme to be used by the boys when cracking their walnuts on his tombstone; or, at any rate, to be remembered better by them, owing to the rough rhyme. I dare say they pronounced Harry broadly, and not unlike quare."

The walnut-tree was cut down some years since. Λιθολόγημα is used by Xenophon in the Cyri Disciplina, lib. vi. cap. iii. 25., " ἀνευ λιθολογήματος δχυρού," and is 'explained in the Index Gracitatis thus: "Opus ex lapidibus extructum." The same meaning is given to the word by Hesychius; and Liddell and Scott's Lexicon gives the reference to Xenophon, which is, I believe, the only place where the word is found.

CUTHBERT BEDE, B.A.

HELOISA'S LETTERS.

The extraordinary genius, beauty, and tenderness of Heloisa's Letters to Abelard require no setting forth at my hands; they contain, however, many memorable sentences and glorious outbursts which have wholly escaped the admiring notice of critics. Her very first words are among the greatest of human utterances. Her first letter is introduced by the most remarkable and magnificent direction ever bestowed upon epistle, and which, as far as I know, has never been commented upon. It is always pleasant to be acquainted with the best thing of its sort: we like to know the best epitaph, the best epigram, even the best anagram. Your readers then will thank me for introducing to their acquaintance the finest direction: so fine, indeed, as to challenge comparison with the most glorious and intense expressions of human love.

Heloisa thus directs her first letter:

"Domino suo, imò Patri; Conjugi suo, imò Fratri; Ancilla sua, imò Filia; ipsius Uxor, imò Soror; Abælardo Heloissa."

Passionate tenderness was surely never more intensely uttered. No English can adequately render this. I can devise no better translation than the following, in which the order is half subverted by the juxtaposition of the corresponding

relations, and the marvellous force of "imò" is altogether lost:

"To her Master from his Handmaid, To her Father from his Daughter, To her Husband from his Wife, To her Brother from his Sister, To Abelard from Heloisa."

In general, Pope has not inadequately rendered the power and passion of these marvellous epistles; but he has singularly failed with regard to one transcendent outburst. Heloisa exclaims in her first letter:

"Deum testem invoco, si me Augustus, universo præsidens mundo, matrimonii honore dignaretur, totumque mihi orbem confirmaret in perpetuo præsidendum, carius mihi et dignius videretur tua dici meretrix, quam illius Imperatrix."

Pope has rendered this passionate profession by the following paltry platitude:

"Not Casar's empress would I deign to prove;
O make me mistress of the man I love!"

May I not, without arrogance, offer the subjoined couplet as truer to the passionate personality of Heloisa's declaration:

"Not Cæsar's empress would I deign to shine;
O dearer, nobler name, thy mistress, thine!"
"Meretrix" perhaps requires a still more emphatic dissyllable than "mistress."

THOMAS H. GILL.

POETICAL FORESIGHT EXHIBITED IN SHAKSPEARE'S DESCRIPTION OF THE ENTRY OF BOLINGBROKE INTO LONDON.

The old doctrine used to be that poetry is fiction. Such a doctrine was suited to the time when Rosa Matilda delighted the British public. We now know the very reverse to be the fact. Poetry, to be worthy of the name, must be the very truth,—the real substance and element of truth,—truth general, eternal, universal. You gave us a curious example of this when you printed, in May, 1851, Dan Chaucer's foreshadowing of the Crystal Palace. It may not be uninteresting to your readers to see another example of this poetical prevision. Our neighbours in France have lately been mad with delight at the surrender of their liberty to their new emperor. The scene was one of the most impressive kind. No triumphant entry since the people of old Rome—

— Climb'd up to walls and battlements,
To towers and windows, yea, to chimney tops,
Their infants in their a ms, and there sat
The livelong day, with patient expectation,
To see great Pompey pass the streets of Rome,
could have surpassed it in the wildness of the enthusiasm by which it was accompanied. The point.

of view which I had the good fortune to possess, commanded, on either side, many hundred yards of the principal part of the Boulevards. The eye of the principal part of the Boulevards. The eye qualled under the impression produced by the column after column of soldiers. They came on, on, on, like never-ending torrents of men and horses and artillery. At last you heard a faint and distant cry; then a stir of excitement; then the cry became greater, louder, longer - but wanting English lungs. At last, in the distance, surrounded by waving plumes and brilliant uniforms, you saw one man, apart from the rest, coming on in front, saluting both sides of the well-thronged streets with somewhat too upright, but still with graceful courtesy. Just below my window stood one of the most graceful of all the trophies erected by the eighth division of the National Guard. To see him debouch through that, followed by his escort, would have almost made the blood of Victor Hugo warm enough to admire the figure and wonder at the fortune of a man performing so grand a rôle — and who really, to do him justice, looked very Cæsar-like,

"That unassailable held on his rank Unshaked of motion.

The flatteries he received - the adulation, even to a mockery, was enough to have turned the head of any common man.

Now read the following:

"Then, as I said, the duke, great Bolingbroke, Mounted upon a hot and fiery steed, Which his aspiring rider seem'd to know, With slow, but stately pace, kept on his course, While all tongues cried, 'God save thee, Bolingbroke!'

You would have thought the very windows

spake,

So many greedy looks of young and old Through casements darted their desiring eyes Upon his visage, and that all the walls,
With painted imagery, had said at once—
'Jesu preserve thee! Welcome, Bolingbroke!' Whilst he from one side to the other turning, Bare-headed,

Bespake them thus: 'I thank you, countrymen;' And thus still doing, thus he pass'd along.

Will some one of your readers tell us whether there is any foundation for this description in the chronicles of the time? I should think not.

ON QUOTATIONS.

Independent of the necessity for it in particular cases, the practice of illustrating and strengthening a writer's own ideas and expressions by quoting the words of others, is certainly very tempting, as well as frequently very convenient. It is, however, unquestionable, that the system of making

quotations is very loosely exercised; as any me may speedily discover who will take the trulk to trace such borrowed articles to their on sources. There may be, and are, instances were such misrepresentation is intentional; but in others, where no suspicion of dishonesty can ent. it arises either from trusting solely to memory, or from receiving the quotation from some one case else, without referring to the fountain-head. Of the first error, examples are very common among my clerical brethren, whose citations of texts of semture continually vary—slightly and in unimportant matters, it is true—but still vary from the printed authority; and this not only in manuscrit, but also in published sermons. The second escription of fault is more especially alluded to here, and prevails somewhat extensively in the lighter literature of the day, affording fair ground for the conclusion, that, one writer having one mitted a blunder, it was copied and transmitted from one to another so long as the quotation remained in fashion. A case precisely to the post occurs in two lines, which were so iterated and reiterated some years ago, that they appeared to be general favourites, though they have not been noticed in any very recent publication. Most, or all readers of these remarks, may remember to have met with the rhyme as a professed passet from Butler's Hudibras:

" A man convinced against his will Is of the same opinion still."

This was bandied about, as if no one paned reflect that the sentence is sheer nonsense, or tried to ascertain the authenticity of it. How can't man be "convinced against his will?" And though his work contains many sufficiently strange and ridiculous conceits, Samuel Butler was not likely to be guilty of such an absurdity as the above This, no doubt, was a corruption, in consequent of being originally cited from an indistinct unassisted recollection alone, of the couplet:

> " He that complies against his will, Is of his own opinion still." Hudibras, Part III. Canto 3. 11. 56-4.

There is also a French phrase in very general use, but in a similarly distorted form, "coute qual counte" being almost universally, so far as an observation has extended, printed "coute per coute;" that is, "cost who costs," instead of what it may; and this gross oversight is allowed to pass by writers in whom certainly it could me excused on the plea of ignorance

The instances now given will perhaps be achor-ledged to bear out the object of these stricture. which is, to offer a caution against adopting the language, if only a single sentence, of another without satisfying ourselves of the grammatical correctness of the expressions, for which we become in a manner, responsible. ARTHUR HUSES.

THE TERMINATION -STER.

Will you consider the following Anglo-Saxon lucubrations worthy of insertion?

•					_			
MASCULINE.			Frmining.					
Bac-ere (Bak-er)			Bæc-estre (Baxter, Bagster).					
	,			Crenc-estre	•	•	•	= Female weaver or spinner. Answering to our "spinster."
Dom-ere								Dempster, doomster, not English. Scotch. Isle of Man.
Lar-ere	-		_	Lær-estre .				= Teacher.
Rad-ere	•	-	•	Ræd-estre .		-		= Reader.
	•	•	•		•	•	-	
Reec-ere	•	•	•	Recc-estre .	•	•	•	Governor, rector, preacher. Hence our name "Racster."
Sang-ere (si	ng-er	١.		Sang-estre (son	gster)			Now singer, songster, m.; songstress, f.
Seam-ere	•	•		Seam-estre (sea	mster)		Now seamstress, sempstress. See Todd's Johnson.
Tapp-ere				Tapp-estre (tap	ster) ´	•		Tapestere, in early English, f. See Chaucer's Mery
2 upp-tre	•	•	•	zupp-ture (unp	,,,,,	•	•	Adventure of the Pardonere and Tapestere.
				Tymp-estre (ty	mb-es	tere)	•	This of course might be a corruption of τυμπανιστρια, Still the Anglo-Saxon had tumb-ere (tumbler), and it is not improbable that they had also tumb-estre (tumbling-girls).
Webb-ere (w	PAY-01	ر.		Webb-estre (We	ebster'	`	_	Webbestere occurs in Piers Plouhman.
		.,		Witeg-estre		,	•	
Witeg-a	•	•	•	_ •	•	•	•	= Prophet, prophetess.
Pes .		•	•	Pen-estre .		•	•	= Serv-us, serv-a.

This list, I believe, might easily be extended. It is clear that, in Anglo-Saxon, -ere is mascudine termination; estre (spelt also istre or ystre) is feminine termination.

The same feminine termination appears in

Dutch, ster, together with -in (=inn Germ.) and -es (=our ess, borrowed from classical sources).

The only difficulty that I have met with in Anglo-Saxon is Bac-istre=Bac-ere. It occurs Elfric's Bible, Genes. xl. 1. I take this second-hand from Bosworth, who says, "Because performed that work which was originally son performed that work which was originally some by females, this occupation is sometimes denoted by a feminine termination." This remark may appear hardly satisfactory; but Jamieson (on Browster) is worth consulting on this point.

In course of time the termination -estre was spelt estere. This I conjecture came to be regarded as the masculine termination -ere, and of course led to an erroneous division of words in this ending: e.g. Tapestere was divided Tapest-ere, and not Tapdere; and the error became incurable when such hybrid forms as songstr-ess and seamstr-ess (perhaps we shall soon hear punstr-ess and huckstr-ess) gained s footing in our language.

I have not mentioned brew-er, brew-ster, because they do not appear in Anglo-Saxon, though briw-an is found, but I believe = coquere (briw= brewis).

There are some words ending in -ster not traceable to Anglo-Saxon times.

Beister, Chuckster. These two words I cannot find in dictionaries or glossaries. They occur, I think, in modern novels, perhaps only as proper names. Gamester first appears in Shakspeare and his cotemporaries.

Huckster can be traced to the earlier part of sixteenth century. Comp. Hök-er, Germ.

Maltster is found in Holinshed.

Punster, in the Spectator. Rhymester, in Bp. Hall's Satires.

Roudster I meet with in Halliwell's Dict., and in Flügel's Eng .- Germ. Dict.

Trickster. One example (of George III.'s era) is given in Todd's Johnson.

Whipster, Youngster. Both in Shakspeare.

N.B. In most of these words (maltster is obviously an exception, huckster hardly so) there is something of a contemptuous (an effeminating, if I may so say) meaning. So songster differs from singer. Does the queer word poetaster bear upon this point?

To conclude, was not Mrs. Dexter, in her assumption of the toga virilis, the victim to a false etymology? Was she not all the while (as it is hoped she is now) nothing more than decc-estre, a female dresser? CHARLES THIRIOLD.

Cambridge.

FOLK LORE.

Charm for Warts. - The charm, as I have heard it, consists in rubbing the warts with some small stones, which are to be wrapped up in a piece of paper and thrown down at some cross roads. The person who picks up the parcel will have the warts, which will from that time leave the first person. R. J. Allen.

Superstition in Scotland. - In the Highlands, if stranger looks at a cow, the common people think that the animal will waste away from the "evil eye," and they offer you some of the milk to drink, by which they suppose that all evil consequences are averted.

R. J. ALLEN.

Rhymes upon Places.— There are three little villages on the Yorkshire bank of the Humber, called High Paul, Low Paul, and Old Paul Town. Upon these three there exists the following couplet:

"High Paul, and Low Paul, and Old Paul Town, There is ne'er a maid married in all Paul Town."

The explanation is, that the church lies at about half a mile's distance from the three villages.

S. A. S

Bridgwater.

Merry Hewid.—There is a curious custom prevalent in some parts of South Wales. On Christmas Eve a horse's head, decorated with ribbons and carried by a party of men, is taken round to the different houses in the neighbourhood. The men sing a Welsh song, to which the people in the house must reply in a similar manner, or give the party admission, and regale them with ale, &c. This custom is called "Merry Hewid," and, commencing on Christmas Eve, continues for two or three weeks.

Can any of your correspondents give me any information as to its origin, &c.? I witnessed it in the neighbourhood of Cardiff, in the winter of 1848.

F. B.

Sandgate.

Kentish Local Names.—Perhaps the following Note of a derivation may seem too far-fetched, but I believe that it is genuine.

On the river Medway, five reaches below the town of Chatham, there is a portion of the river which is called Pin Up. This was always, and is now, correctly written Pin Cup. The reach thus named is the shortest in the river.

In Hone's Year Book is a woodcut of a peg tankard, and an explanation, that under the dominion of some one of our Saxon kings,—Edgar, as I think,—a law was enacted enforcing the introduction of pegs at certain distances in the drinking-vessels then in use, and the interval between the lip and the first peg, or between intermediate pegs, was to be the stint of the drinker.

pegs, was to be the stint of the drinker.

The law thus had for its tendency rather the prolongation of a carouse than the insurance of

absolute sobriety.

Another name for the peg-tankard was a pincup, and the shortness of the reach doubtless suggested a similarity.

There are many other names of places in these marsh districts curious enough. We find, for instance, Coog Dich, which I believe is pure Saxon for a crooked ditch.

Some one of your correspondents may be able to give some information as to the derivation of the following words: — Dray is of frequent recerence. I have believed this to be a corruption of the words drive-way, as it usually appears to be conferred where some narrow passage through the slime and mud exists.

All through the marshes are little raised mands, to which, when the salterns are submerged by the tide, the shepherd or his flocks retire: then are everywhere, through this part of the county, known as Cottevells; and how this name may come I know not.

J. C. G.

Tavistock Square.

Minar Pates.

Shakspeare a Calvinist. — Compare the following passages: —

Measure for Measure, Act II. Sc. 2.:

"Why, all the souls that are, were forfeit once; And he that might the vantage best have took, Found out the remedy."

Merchant of Venice, Act IV. Sc. 1. :

"Consider this,
That in the course of justice none of us
Should see salvation."

Hamlet, Act II. Sc. 2.:

"Use every man after his desert, And who shall 'scape whipping?"

Can you refer me to more parallels from the works of our immortal bard?

C. MANSFIELD INCLESS.

Birmingham.

The Mathematical Society of Wapping.—In the list of subscribers to Wren's Parentalia, published in 1750, I observe as one of the scientife bodies subscribing, The Mathematical Society of Wapping. Can any reader of "N. & Q." gire account of this society? The locality is curied. I am well aware of the vicissitudes of fortune aperienced by various districts of London. I know, of course, that the élite of society once dwelt is and around Leicester Square; it is also a matter of notoriety that the mansion of the noble head of the house of Baring stands on a spot designated in old maps as "Penniless Bank," and that a clause in the lease of lands on which Saffron Hill and Leather Lane now stand, reserved a right on the part of the proprietor to enter and gather annually "twenty bushels of roses." Still I was not prepared to find that even one hundred years go Science held her court at Wapping. It is true that the street nomenclature of that district bears testimony to great changes having taken place; "The Green Bank," "Pear Tree Alley," and "The Orchard," have lost their Arcadian character, and given place to guano heaps, saw mills, and lay-stalls.

Still could not the mathematicians of the eighteenth century have found a more congenial retreat than Wapping?

SYDNEY SMIEKE.

Americanisms (so called).—Most of these are either English words that have become obsolete in the mother-country, or words and phrases used in a way that is now out of use there. The words guess and reckon, used to signify suppose or think, are instances.

Locke, in his Essay on Education, in sect. 28., says, "Once in four-and-twenty hours is enough, and nobody. Louiss, will think it too much."

and nobody, I guess, will think it too much."

In sect. 167.: "But yet, I guess, this is not to be done with children whilst very young." And in sect. 174.: "And he whose design it is to excel in English poetry would not, I guess, think the way to it was to make his first essay in Latin verses."

Where the New Englander, or resident of the middle states, says I guess, the Virginian says I recton, and in this he has the sanction of the translators of the Bible in the days of James I., who rendered Romans viii. 18. thus: "For I recton that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

To progress. — Americans have been ridiculed by some English writers for using this verb. It was in use in England in the time of Queen Elizabeth. I have met with it either in one of Ben Jonson's plays, or in those of his cotemporaries. I regret that I did not make a note of the authority.

UNEDA.

Philadelphia.

St. Paul and Vitruvius. — St. Paul must have been acquainted with the works of Vitruvius, who

"There are various kinds of timber, as there are various kinds of flesh; one of men, one of fishes, one of beasts, and another of birds."

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—1 Cor. xv. 39.

F. DAVIES.

Pershore.

Black Boys sold in London.—There is a curious announcement in the Critical Memoirs of the Times for January, 1769, under the date of Tuesday, January 3, one, indeed, which is calculated to shock our present notions of what is right:

"There is an agent in town, we hear, purchasing a number of the finest, best-made black boys, in order to be sent to Petersburgh, as attendants on her Russian Majesty."

F. S. A

Provincial Words (Camb. and Essez). — Brow or brough (Camb.), a plank laid across a ditch

forming a rustic foot-bridge. In East Norfolk this would be called "a ligger." Forby has the latter word in the sense of a float to catch pike, &c.; but not in the sense of a bridge.

Gesance, Jesance (Camb.). — In the Isle of Ely, when boys play marbles, each returning at the end of the game those which he has won, it is called playing Gesance. When they retain their winnings, it is playing "for goods." A friend suggests that it may come from the French jouisance.

Wolf (Essex).—An arch or culvert for water to pass through. From the Anglo-Saxon hwealf, hwolf, convexity, arch. Cognate to this are the German, Gewölte; English, vault. This word was repeatedly used at the trial of the Tollesbury murder at the Essex Lent Assizes this year. Repairing "wolven" frequently occurs in old accounts of Romford.

E. G. R.

Auerics.

PRPYS CHARGED WITH TREASON.

P. C. S. S. wishes to know whether the accomplished nobleman, to whom the world is so greatly indebted for the publication of Pepys's Diary, can furnish any additional information respecting the circumstance alluded to in the following extracts from a volume of old newspapers now in the possession of P. C. S. S.

In the Domestic Intelligence, or News from City and Country for Tuesday, Sept. 9, 1679, it is said that:

We are informed that the last week, Samuel Pepys, Esq., went to Windsor, having the confidence to think he might kiss the king's hand. But meeting with a person of honour, and acquainting him with his intent, he was told that it was strange he would presume to come to Court, since he stood charged with treason; who, it is said, answered, his innocency was such that he did not value anything he was accused of, which he did not doubt but to make appear at the next Term, at which time it seems his tryal comes on: And thereupon addressed himself to some other persons, and prevailed with them so far as to be introduced into His Majestie's presence; but, however, could not be admitted to the honour he desired."

To this statement a positive contradiction was given in the same newspaper on the 19th and 26th of Sept., in the following terms:

"These are to give notice, that all and every part of the relation, published in the *Domestic Intelligence* the 9th of this instant Sept., touching Samuel Pepys, Esq., is, as to the matter, and every particular circumstance therein mentioned, altogether false and scandalous; there having no such passage happened, nor anything that might give occasion for that report."

P. C. S. S.

EARLY JESUIT MISSIONS.

1. Where will I find the fullest relation of the missions at Madura, and in the kingdom of Maravia (or Marawas)? I am acquainted with the notices of these missions that are scattered through the early volumes of the Lettres curieuses et édifiantes des Missions, but I am not aware whether these notices have been collected in any easily accessible form.

2. Has there appeared an English translation of the Journal of Alexander de Rhodes, the leader of the Siam, Tonquin, and Cochin China mission; or, if not, are the Paris editions of 1666 and 1682 easy

of access?

3. There were various pamphlets published at Paris in the years 1666, 1674, 1681, &c. by the French missionaries, with whom the Jesuit fathers refused to co-operate; where will I find a detailed list of these? One of the series was, if I mistake not, published by Francis Pallu, Bishop of Heliopolis; but I am not acquainted with the exact title of it.

I have been engaged in collecting notices of the missions of the Jesuit fathers during the sixteenth and seventcenth centuries, and will be greatly obliged by any notices or references that would be suggested by your readers. I feel sure that, in the memoirs of the period, there must be much curious information on the subject, with which we are but little acquainted, and possibly there may be, in the MSS. of the British Museum, some curious letters bearing on the subject.

Enivel.

[In the Index to the Additional Manuscripts preserved in the British Museum, fol. 1849, p. 340., will be found notices of several MSS. concerning the early Jesuit missions.— Ed.]

Minor Querics.

Hovellers or Uhvellers. — While staying at Deal, Kent, this summer, I found that the name given to the boatmen who go out to ships in distress is hovellers, or rather uhvellers. Can any of your correspondents give me the etymology of this term? In some families the children are made to say in their prayers, "God bless father and mother, and send them a good uhrell to-night." Can it be from off-fall, what falls off and is in danger of being lost, or what is cast off, offal?

R. B. B.

Timepiece. — I have a watch in my possession which is evidently of considerable antiquity; it has no date marked upon it, but I have no doubt some of the readers of "N. & Q." will be enabled to fix upon the period of its manufacture by the description I can give of it. The shape is oval; silver case with gold edges, opening on both sides, containing sun-dial and magnetic needle; the

works are removable from the case, into with they are fixed by a pair of springs. The misspring of the watch is wound up with case gut, the case and dial-plate beautifully engraved with martial emblems upon rich filagree work; make's name, J. Barberet, a Paris. JOSEPH KEEST.

"Quando tandem."—In the British Cris for January, 1828, there is an article entitled "Biblistheca Parriana," in which, vol. iii. p. 129. (after quoting a passage in which Dr. Parr professes his inability to account for the words Quando tandem in an epitaph upon Cassander), the reviewer state, somewhat irreverently, that they may be found "se the tail of the thirteenth chapter of Jeremish." The Latin version which I possess has there: "Usquequo adhuc." Jerome has the same resing. Castellio: "deinceps aliquandiu non pegaberis;" Tremel and Jun., "post quantum adhat temporis;" Joan. Clerc, "quamdiu adhue pollateris;" Ver. Syr. Lat. Int., "quousq. tandem? "with which words Cicero's first Catiline Oration commences.

Can you refer me to any Latin translation of Jeremiah xiii. which concludes with the words "Quando tandem;" or do you suppose that the reviewer's remark was ill-considered as well a irreverent? Quando Tanden

"Mémoires d'un Homme d'Etat."—I shall be particularly obliged to any one who will furnish me with the name of the author of a work entitled Mémoires tirés des papiers d'un homme d'état, se les causes secrètes qui ont déterminé la politique du cabinets, dans les guerres de la Révolution. It wus printed at l'aris between 1830 and 1840. A. N.

Door-head Inscriptions.—On the door-head of the Plough Inn, Bondgate Without, Alnwick Northumberland, is the following inscription, of in the stone:

"That which your Father old
Hath purchased and left you to possess,
Do you dearly hold,
To shew his worthiness.
1717."

Query: Has any collection of this class of inscription been published, as they are common on old buildings?

R. RAWLINSON.

Quercus. — In Paxton's Botanical Dictionary, Quercus is said to derive from the Celtic: quer, fine; and cuez, a tree—fine tree. Whence, then, the Latin quercus? Surely not from the Gaulish, or Celtic.

Latin, Greek, Celtic, &c. &c. &c., are they not all children of the wide-spread Indo-Germanic, or Indo-European family?

A. C. M.

Collins. — Some notes contributed to Johnson and Steevens's Shakspeare are, as is well known,

signed "Collins," although, according to received opinion, they were written by Steevens. Who was Collins, the professed commentator? Not a fictitious person certainly; for Steevens requested Garrick to speak in his favour to Mr. Townley. (Garr. Corr., vi. p. 511.) By some writers he is said to have been a poor parson; and this opinion is strengthened by what Steevens says in reference to an attack on the pruriency of the notes: do not "mention his profession to any one, as that circumstance alone might prove a fresh source of merriment." But the editor of the Garrick Correspondence says, "a worthy harmless apothecary." Was it the Rev. T. Collins, Second Master of Winchester College, Rector of Graffham, to whose daughter, I presume, "Miss Collins of Graffham," Steevens bequeathed 5001.?

Sir Robert Ayrton, who was he? — Upwards of twenty years ago I copied the following verses, which I think very beautiful, from a volume of poems by various authors. They were there ascribed to Sir Robert Ayrton. Can any of your readers furnish any account of him?

- I do confess thou'rt smooth and fair,
 And I might have gone near to love thee,
 Had I not found the slightest prayer
 That lips can speak had power to move thee;
 But I can let thee now alone,
 As worthy to be loved by none.
- "I do confess thee sweet, but find
 Thee such an unthrift of thy sweets;
 Thy favours are but like the wind,
 That kisseth everything it meets:
 And since thou canst with more than one,
 Thou'rt worthy to be kiss'd by none.
- "The morning rose that untouch'd stands,
 Arm'd with her briers, doth sweetly smell,
 But pluck'd and strain'd through ruder hands
 Her sweets no longer with her dwell,
 But scent and beauty both are gone,
 And leaves fall from her one by one.
- "Such fate ere long will thee betide,
 When thou hast handled been awhile —
 Like sere flowers to be thrown aside;
 And I shall sigh, while some will smile,
 To see thy love to every one,
 Hath caused thee to be loved by none."

Uneda.

Philadelphia.

"All Alive and Merry" (date of).—I have in my possession a London newspaper, printed on half a sheet of paper about eight inches broad by thirteen inches in length, entitled All Alive and Merry; or, the London Daily Post. It was "Printed for A. Merryman, and sold by the Hawkers." The only date to it is Saturday, March 7. I wish to know the year of its publication. Cardinal Fleury, Count de Montijo, the

ambassador from Spain to the Diet at Frankfort, Admiral Vernon, and Sir Chaloner Ogle, are mentioned in it as living persons. The death at Exeter of Mrs. Gilbert, aunt to the Bishop of Llandaff, is announced; and a notice is given of Lord Sundon's falling down stairs going from the House of Commons. The last article in the paper is the following:

"It is a question which would puzzle an arithmetician, should you ask him, whether the Bible saves more souls in Westminster Abbey, or damus more in Westminster Hall."

UNEDA.

Philadelphia.

"Inter cuncta micans."—Some years ago I took a copy of a fine specimen of monkish verse with which I chanced to meet in a quaint book of scraps, the title of which I forget. The merit of the lines will be seen to be in their being at once acrostic, mesostic, and telestic. Being ignorant of their origin or authorship, I shall be glad of information on these heads:

"Inter cuncta micans

Expellit tenebras
Sic cæcas removet J E U S caliginis umbras,
Vivificansque simul
Solem justitiæ

Tgniti sidera cæl

E toto Phæbus ut orb

E;
S U S caliginis umbras,
Vero præcordia mot

Sese probat esse beatis."

W. T. M.

Hong Kong.

Ferguson's Letter to Sir John Trenchard. — In the year 1694 some Lancashire gentlemen were tried at Manchester for an alleged plot. Robert Ferguson published in the same year a pamphlet on the subject, in the shape of a letter to Sir John Trenchard. If any of your readers has the pamphlet, and would lend it for a literary purpose for a few days, he would greatly oblige your humble servant WILLIAM BEAMONT.

Warrington.

Biographical Queries. — I shall be obliged by answers to the following Queries:

Is there any portrait of Dr. Richard Holdsworth, Dean of Worcester in the reign of Charles I.?

Is anything known of his father, of the same name, who was vicar of Newcastle-upon-Tyne from 1585 to 1594?

At what school were educated Dr. John Arrowsmith, the Puritan master of St. John's College, Cambridge, author of *Tactica Sacra*, and Dr. Robert Clavering, Bishop of Peterborough, who died in 1747?

The first Book printed in Birmingham. — In a little volume just published, Allen's Pictorial Guide to Birmingham, which by the way seems, in condensation, method, and variety of antiquarian and illustrative anecdote, to be greatly superior to

the generality of such books, allusion is made, in the very extraordinary appendix, to "a curious and very rare tract," apparently in the possession of the publishers, entitled A Loyal Oration, &c., composed by James Parkinson, &c., chief master of the Free School in Birmingham, &c.: Birmingham, 1717. To some remarks upon this pamphlet the publishers add, "This tract is curious in another respect; it is the earliest printed document we have met with bearing the Birmingham imprint on the title-page." Now we all know that the rise of Birmingham has been unprecedently rapid, and that a century ago this great town was little more than an obscure hamlet; but I cannot help thinking that it must have possessed a printing-press before this late period, and that some of your readers may be able, through the medium of your pages, to furnish me with the title of some book or pamphlet antecedent to the year 1717.

J. P. L.

Stroud.

"Whoe'er has travell'd Life's dull round."—In a life of Dr. A. Clarke, published about twelve or fourteen years ago, he has quoted at p. 332. these lines:

"Whoe'er has run earth's various round,
Through cold, through heat, through thick, through
thin,

May sigh to think he ever found The heartiest welcome at an inn."

Another version is the one most commonly repeated:

"Whoe'er has travell'd life's dull round,
Whate'er (where'er) his wand'rings may have been,
May sigh to think he still has found
The warmest welcome at an inn."

Allow me to ask, who was the author of these lines? or, if anonymous, in what book they may be found? Which of the above versions is most correct?

J. H. M.

Purdie Family.—It would be conferring a favour if any reader of "N. & Q." could furnish me with some account of the Purdie family. The name is not uncommon in the south of Scotland, though the writer thinks it must be of foreign origin. Perhaps the name may be a corruption of some other. Is there a similar name in France or Germany? The origin of family names would be an interesting inquiry.

FIDELITAS.

Print of the Head of Christ.—A relative of mine has a curious old print representing, as on a handkerchief, the head of our Lord crowned with thorns, from which large drops of blood are hanging; the face wearing an expression of dignified and heroic endurance of acute agony. The engraving, which is first-class, consists of a single line, commencing at the tip of the nose, and pro-

ceeding thence in a circular spiral over the white surface. The variations of light and shade se effected by the changes in breadth of this line. Beneath the face, and comprised in this single line, is the following inscription; parts of which are so indistinct, that I may have mistaken them:

"FORMATUR UNICUS UMA
NON ALTER
OMELANO P. ET F. IN ÆDIEUS MEO
1649."

What is the meaning of this inscription? who painted and engraved the subject? what is the history of the print? C. MANSFIELD INCLEST.

T. Park. — Mr. Barker, in Claims, &c., p. ir., says:

"Junius is supposed by some (at least was by the late antiquarian, T. Park) to have taken his name from the celebrated work of Hubert Languet's, Findiciae contra Tyrannos."

Can any of your readers inform me when and where such an opinion was put forth by Park? I find it in Heron, whose work was published is 1802.

J. P.

Minor Queries Answered.

Wilson's Sacra Privata.—Bishop Wilson's Sacra Privata always appears, now-a-days, "adapted w general use." Where can I procure a copy of the work in its original shape, as more especially designed for the clergy?

A. A. D.

[The first edition of Bishop Wilson's Sacra Prices was published after his death by Mr. Crutwell, but is great apparent haste, and the most unwarrantable liberty was taken with the Bishop's manuscript. The denunciations against covetousness and Erastianism were struck out; and all passages asserting the doctrix of Sacramental Grace were treated in the same with We understand that an edition is printed, and will be published very shortly, by J. H. Parker of Oriod, which will be a transcript of the Bishop's manuscript cently discovered in the dusty repositories of Sac College, where it had slumbered for a century under turbed.]

Who was Gurnall?—Can any of your correspondents give me some information about Gurnall, the eminent divine? He was the author of a well-known book, The Christian Armour. All I know of Gurnall is, that he was rector of Lavenham in Solida. The lines, "Prayer moves the hand, which moves the universe," in Minor Queries (Vol. vi. p. 55.), are to be found in his writings. F. M. M.

[We are surprised to find that the Rev. William Gurnall has not been noticed in any Biographical Dictionary. The following work is not in the British Muscum, but occurs in the Catalogue of the Bodleisn:

An Inquiry into the Birth-place, Purentage, Life, and Writings of the Rev. William Garnall; to which is

added, a biographical sketch of the Rev. William Burkitt; also, an Appendix, containing two curious inscriptions at Lavenham. By H. M'Keon, 8vo.: Woodbridge, 1850.]

"Ophiomaches, or Deism Revealed."—Who was author of a work in two volumes, published in 1749 by Millar of London, and called Ophiomaches, or Deism Revealed? It is very able, and must have been the production of some talented scholar.

Scruttaros.

Edinburgh.

[This valuable work is by the Rev. Philip Skelton, who was at the time of its publication curate at Monaghan, in the diocese of Clogher. Just after Mr. Skelton had submitted the work to Millar, Mr. Hume accidentally entered his shop, and the manuscript was shown to him. Hume retired with it into an adjoining room, examined it here and there for about an hour, and then exclaimed to Andrew, "Print!" A few months after its publication, the Bishop of Clogher, Dr. Clayton, was asked by Bishop Sherlock if he knew the author. "O yes, he has been a curate in my diocese near these twenty years." "More shame for your lordship," answered Sherlock, "to let a man of his merit continue so long a curate in your diocese." In 1750, Skelton obtained the living of Pettigo. In 1759, he was preferred to the living of Devenish, near Enniskillen; whence he was removed to Fintona, in the county of Tyrone. He died in 1787.]

Sydney Smith's Receipt for a Salad Mixture.—
A volume of Murray's Railway Reading, entitled
The Art of Dining, has recently brought into
public notice Sydney Smith's receipt for a salad
mixture. After an enumeration of the requisite
ingredients, the verses conclude thus:

"Then, though green turtle fail, though venison's tough,

And ham and turkey are not boil'd enough, Serencly full, the epicure may say, Fate cannot harm me; I have dined to-day!"

In a MS. version of the same receipt, I find a few variations. These are generally trifling; but the last four lines are quite different from those quoted above, and run thus:

"Oh great and glorious! oh herbaceous treat!
"Twould tempt the dying anchorite to eat,
Back to the world he'd turn his weary soul,
And plunge his fingers in the salad bowl."

I am curious to know whether any of your readers can authenticate the latter version. I am unable to discover the channel through which I received it; but as I enjoyed the acquaintance of the lamented rector of Combe Florey, it seems likely to be genuine.

C. Cook, Jun.

[The excellent receipt, which is given in the Life of Barham prefixed to the *Ingoldsby Legends* (Third Series) as received by him from the writer, concludes with the four lines given in *The Art of Dising.*]

Eagle supporting Lecterns.—Origin of eagle as support to lecterns wanted.

A. A. D.

[An eagle is the attribute of St. John the Evangelist, "because," says Durandus, "he soareth to the Divinity of Christ, whilst the others walk with their Lord on earth." Eagles of brass appear to have been very anciently used in churches as lecterns in the choirs from whence the epistle and gospel were sung, and certain services of the dead read from the martyrology and necrology. Sometimes a brass eagle was suspended over the lectern.]

Jack Robinson. — What is the origin of the expression, "Before you could say Jack Robinson," so often employed in conversation, to convey the notion of a sudden and startling occurrence?

H. G. T.

Weston super Mare.

[According to Grose, it is "a saying to express a very short time; originating from a very volatile gentleman of that appellation, who would call on his neighbours and be gone before his name could be announced."]

Passage in "Religio Medici."—Can any of your learned readers assist me in the following passage? After saying that plants are not destroyed by fire, "but withdrawn into their incombustible part, where they lie secure from the action of that devouring element," the author continues: "This is made good by experience, which can from the ashes of a plant revive the plant, and from its cinders recall it into its stalke and leaves againe."—Rel. Med., i. sect. 38.

againe."—Rel. Med., i. sect. 38.

I should like to know where Sir Thomas got his "experience."

R. J. Allen.

[If our Correspondent will refer to vol. ii. p. 396. of the excellent edition of Sir Thomas Browne's Works, published by Bohn in his Antiquarian Library, he will find a very interesting note on this passage, which in the edition of 1642 runs "this I make good by experience," &c. From this note it will be sufficient to extract one short passage:

"The following experiment by Sir Thomas Browne, preserved in his handwriting in the British Museum, will throw light on the real character of these supposed wagestable resurrections:—

vegetable resurrections:—

"The water distilled out of the roote of Bryonia alba, mixed with sal nitri, will send forth handsome shootes. Butt the neatest draughts are made in the sand or scurvie grass water, if you make a thin solution therein of sal amoniac, and so lett it exhale; for at the bottom will remain woods and rowes of flicular-shaped plants in an exquisite and subtle way of draught, much answering the figures in the stones from the East Indies."—MSS. Sloan. 1847.]

Sir Thomas Roe's MSS.—Many of your readers are probably acquainted with The Negotiations of Sir Thomas Roe in his Embassy to the Ottoman Porte from 1621 to 1628: printed in London in 1640, in one volume, folio. We are informed.

by the editors of the Biographia Britannica, in note L to the life of Sir Thomas Roe, that the publication—

"Was to be comprised in fire volumes. But the undertakers not meeting with sufficient encouragement, dropped this useful design. But only the volume mentioned above was published in 1740. But the most curious and interesting part of his papers still remains in manuscript."

The original letters and documents from which the published volume was printed, and bound up in the order in which they stand in the printed volume, are in the library of Trinity College, Dublin.

Can any of your correspondents furnish information respecting the unpublished MSS., whether they are still in existence; and if so, in whose possession?

Dublin.

[The British Museum contains the following documents: — Additional MSS., No. 6115., Journal of Sir Thomas Roe's Embassy to the Great Mogul, with Letters, Despatches, Accounts, &c., 1615, 1616. No. 6394. Letter to Sir T. Roe, from Sir W. Boswell, 1643. Nos. 6190. 6211. Letters, &c. of Thomas Carte and others, respecting the Publication of Sir T. Roe's Papers, 1737. No. 6190. Notice of a Volume of his Letters, belonging to the Earl of Oxford. No. 5238. Drawings by Sir T. Roe.—Lansdown MSS. No. 211. Sir T. Roe's Argument against Brass Money. No. 1054. A Political Letter from Sir T. Roe, Ambassador at Constantinople, Sept. 1624. See also the Index to the Harleian Collection.]

Replies.

THE BRITISH APOLLO. (Vol. vi., pp. 148. 230.)

As the replies to the Query of E. H. Y. respecting this curious periodical are not very accurate, and as Mr. Thackeray has recently drawn attention to it by a humorous notice in his Lectures on Steele and Addison, it may be worth while again to revert to the subject. The British Apollo commenced on the 13th February, 1708. It was published in a folio size on Wednesdays and Fridays, and the editors promise to—

"Endeavour to answer all questions in divinity, philosophy, the mathematics, and other arts and sciences; also insert poems on various subjects and occasions, both serious and comical, composed now purposely for the paper: which shall be delivered at all persons' houses within the bills of mortality who shall require it at two shillings a quarter, not to be paid till the end of the quarter, and to be relinquished at pleasure; and such as shall take it within the quarter, a proportionable deduction shall be made on the following quarter

v. Advertisements will be taken at half-a-crown a v (if of moderate length), those from quacks exd, by W. Keble in Westminster Hall," &c.

Three folio volumes were published, but it did not terminate with these. I have Nos. 1. to 20. of a fourth vol., and here it appears to have closed. The 20th No. is expressed to be from May 9th to May 11th, 1711. The first vol. was reprinted in a thick 8vo. for J. Mayo, 1711, with a Dedication to the Duke of Beaufort from the editor who signs himself "Marshal Smith," after which various commendatory verses follow. This reprint, which never went further than the first vol., appears to contain all that is in the first vol., in folio, except the news and advertisements. In the Preface to the third vol. (folio), there is an amusing statement as to the manifold truths and perplexities under which the editors of the "Notes and Queries" of 1710 laboured:

"The truth is, the importunity of our querists, especially such as called themselves our subscribers, who therefore claimed a preference from us before others, having obliged us sometimes to answer questions that had been answered before, and often to insert such as far less deserved a place in our papers than thousands of others from all parts of England, which, for want of room, we have been forced wholly to suppress, we have been lately induced to alter our first design, and not to publish this paper any longer by subscription, but to let it try its fortune in the world as others do. The general encouragement it has already met with forbids us to doubt whether this alteration may not somewhat damp its success; but we rather have reason to expect still greater encouragement, since we have this advantage by it, that we are now free from all temptations of partiality, and are at liberty to prefer those questions that we find most rational and ingenious; and rather to study how to entertain our curious reader, than how to silence the clamour of an importunate subscriber."

The alteration of plan does not seem to have answered, judging by the shortness of the subsequent career of The British Apollo. From is multitudinous collection of "questions and unswers," a very entertaining specimen of absurbties might be produced, but it must not be supposed that the matter which it contains a altogether worthless. On the contrary, it is on many accounts well worth examination, and as a proof that it is so I may refer to the "Opinion on Charity Schools" (printed in a separate sheet in the first vol. folio), which I have always highly admired, and which on again recurring to it, I hesitate not to say, is, as a fine and eloquent composition, unsurpassed by any of the sermons, essays, and speeches which have been printed or delivered on the subject from that day to this.

The reprint of the first vol., in 8vo., was afterwards republished in three vols., of which I have the fourth edition printed in 1740, which I think was the last. There has been no reprint of the second and third, and portion of the fourth vols. originally published in folio, which can only be met with in that form.

J. Crosslet.

THE TRUSTY SERVANT AT WINCHESTER COLLEGE.
(Vol. vi., p. 12.)

I am much obliged to SIR F. MADDEN for his answer to my former Query on this subject, under the signature of M. Y. R. W. The reference which I wished to recover was that to Hoffman's Lexicon Universale: I fear that the Bursars' Rolls will yield no further information than what has been already obtained from them, relating to this curious figure. But I think that the Latin verses which accompany the portrait may afford a clue to the date of the original painting: I strongly suspect that the author of them was Christopher Johnson, M.D., Head Master of the School, A.D. 1560-71; a date which would agree with the one conjectured by SIR FRED. MADDEN. I cannot positively assign the authorship of these verses; but I find them included in a small MS. volume of Latin verses, in the library of this college, which seems to be a collection of pieces by Johnson. Certainly these verses are mixed up with pieces unquestionably Johnson's. His most remarkable piece was a history in hexameter verse of the college and school, with an account of the customs observed in it, of the times assigned to the various duties, and of the course of study throughout each day of the week, and the authors used in the dif-ferent classes in the school. It is in truth a very complete account of the system of instruction then pursued. This poem was published in a volume edited by the Rev. C. Wordsworth, M.A., entitled The College of St. Mary Winton, near Winchester: J. H. Parker, Oxford, and D. Nutt, London: 1848. The MS. above referred to, besides other pieces of Johnson's, contains his Epigrams on the Wardens and Head Masters who had preceded him, in which, assigning a distich to each, he sets forth some leading feature of their character or conduct; concluding with the following on himself:

"C. Johnson: de seipso, 1560. Ultimus hic ego sum; sed quàm benè, quàm malè, nolo Dicere; qui de me judicet, alter erit."

I would suggest that the name of Apelles in the passage from Hoffman's Lexicon is not meant to apply to the celebrated painter of antiquity, but is a metaphorical expression for a painter,—a usage of the term by no means uncommon; as, for example, in the following verse, on Quintin Matsys at Antwerp:

" Quem crudelis amor de Mulcibre secit Apellem."

W. H. GUNNER.

Winchester.

" INVENI PORTUM," ETC. (Vol. v., pp. 10. 64.)

I beg to be allowed to throw in my mite in your useful periodical towards the illustration of this remarkable epigram, it being the result of some researches on the subject made a few years ago. Nearly a century before Gil Blas thought of inscribing the lines over his door in letters of gold, Robert Burton, alias "Democritus Junior," concludes Part II. Sect. iii. Memb. 6. of that extraordinary tome, the Anatomy of Melancholy, in the following words:

"And now, as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still: I have laboured in vain, rest satisfied; and, if I may usurpe that of Prudentius,—

'Inveni portum. Spes et Fortuna, valete!
Nil mihi vobiscum: ludite nunc alios.'

'Mine haven's found. Fortune and Hope, adieu! Mock others now: for I have done with you.'"

Burton quotes in a note as his authority, "Distichon ejus in militem Christianum, è Græco. Engraven on the tomb of Fr. Puccius the Florentine, in Rome.—Chytreus in deliciis." I do not, however, believe the lines are to be found in Prudentius. I have met with them in Joannes Soter's Epigrammata, Colon. 1525; and as forming Francesco Pucci's epitaph, "engraven on his tomb" at Rome, it will be necessary first to quote Anthony à Wood, who, in his life of that theological mountebank and associate of the "magicians" Dr. Dee and Edward Kelley, says (Athen. Oxon., edit. Bliss, i. 589.):

"After the year 1592 he (Pucci) went to Rome, and became secretary to Cardinal Pompeius Arragon, from whom he expected great matters; but death snatching him untimely away, in the midst of his aspiring thoughts, about the year 1600, he was buried in the church of St. Onuphrius in Rome. I have more than twice sent to that place for the day and year of his death, with a copy of his epitaph, but as yet I have received no answer. Therefore I take this epitaph made for him, which I have met with elsewhere:

'Inveni portum. Spes et Fortuna, valete! Nil mihi vobiscum: ludite nunc alios.'"

Now here Wood must be in error, for in the very year that he states Pucci went to Rome as secretary to Cardinal Pomp. Arragon, viz. 1592, we find his epitaph printed as follows in Laurentius Schraderus (Monumenta Italiæ: folio, Helmæstadii, p. 164.):

" Francisci Puccii.

Florentini Cardinalis Aragon. Secretarij, cui importuna mors honores maioresq; titulos præripuit. Inveni portum," &c. (as above).

We meet with it likewise in Nath. Chytræus, Variorum in Europa Itinerum deliciæ, in the several editions of 1594, 1599, and 1606; and in Franc. Sweertius, Select. Christiani orbis deliciæ, 1626. The Greek epigram, as given by My SINGER (Vol. v., p. 64.), is printed in Brune.

Analecta veterum poetarum Græcorum, vol. iii. p. 286.

Another good epigram in Burton (Anat. Mel., 16th edit. p. 415.) deserves a few words of comment:

" 'Excessi è vitæ ærumnis facilisque lubensque, Ne pejora ipså morte dehine videam.'

I left this irksome life with all mine heart, Lest worse than death should happen to my part.'

Cardinal Brundusinus caused this epitaph in Rome to be inscribed on his tomb, to show his willingness to dye, and taxe those that were so loth to departe."

This "Cardinal Brundusinus," as Burton styles him, was Girolamo Alcandro, a man of great learning and ability, who played a conspicuous part in the Reformation as one of Luther's most bitter antagonists. He composed his own epitaph, which concluded with the two Greek verses, the original of Burton's:

« Κάτθανον οὐκ ἀέκων, ὅτι παύσομαι ἀν ἐπιμάρτυς Πολλῶν, ἀνπερ ἰδεῖν ἀλγίον ἢν θανάτου."

On which Mr. Hallam, in the first edition of his Literary History (vol. i. p. 357.), remarks:

"His epitaph on himself may be mentioned as the best Greek verses by a Frank that I remember to have read before the middle of the eighteenth century, though the reader may not think much of them."

This bit of criticism of the learned historian has, I find, been expunged from his second edition, published in 1843.

A. GRAYAN.

FATHER PETRE.

(Vol. vi., p. 362.)

Your correspondent M.D., "a collateral descendant of the celebrated Father Petre," inquires for rhymes concerning him, and will be glad of their publication, even though he (M.D.) "should consider them libellous." The following, as a first instalment in reply to this request, may not be without interest:

" LE PERE PETRES.

L'homme de grande entreprise et de peu de succez.

Si je passe partout pour un mal avisé, N'ayant peu convertir l'Angleterre et l'Ecosse, Mon Galles supposé causera du divorse, Et je seray par là un jour canonisé."

These lines are to be found, with a highly satirical, but probably not unfaithful, portrait of Father Petre, in the engraved book entitled Les Hêros de la Ligue, ou la Procession Monacale, conduitte par Louis XIV., pour la Conversion des Protestans de son Royaume. Large 8vo., "à Paris, chez Père Peters, à l'Enseigne de Louis le Grand, 1691."

I may be allowed to offer a Note and put a respecting this volume, Les Héros de la Ligue. It contains twenty-four most spirited and elaborately studied portraits (sometimes caricatures) of the leading personages who took a part in the Protestant persecutions of the day, including the bigots who promoted the revocation of the Edict of Nantes. Amongst others figure Louis XIV., Père la Chaise, James II., William de Furstemberg, the Archbishops of Rheims and Paris, the Chancellor le Tellier, Louvois, Brufflers the General of the Dragonnade, &c. &c., down to "Madame de Maintenon, veuve de Scarron," all dressed in appropriate costume, cowl and gown. Each name has its epithet and stanza, and the only additional words of the book are contained in the following verses, engraved at the last page:

" SONNET.

Réponse des Refugiez aux Persécuteurs.

Infames courtisans, làches persécuteurs;
Ne triomphez pas tant de vôtre politique:
Dizu confondra un jour vôtre conseil inique,
Et vous envoira tous au rang des déserteurs.
Des Edits de Louis soyez exécuteurs,
Pour nous calomnier mettez tout en pratique:
Faites valoir ainsi Satan et sa boutique,
Puis qu'aussi bien que lui vous estes des menteurs.
Les demons se riront de toutes vos menées.
Dizu, qui change souvent le cours des destinées,
Pourroit par sa bonté nous donner du retour.
Nôtre Orange est icy, vous sçavez sa coutume;
Jacque a desja senti qu'elle est son amertume,
Et Louis pourroit bien en gouster à son tour."

This sonnet is evidently the production of no ordinary pen or pens. The epigrammatic wit of some other stanzas in the volume is also worthy of notice. The length of this communication will only admit of one example being quoted, viz. the rhymes after the portrait of "Beaumier, Avocat du Roy à la Rochelle. Persécuteur perpetuel."

"Qu'on ne nous porte point d'envie. Si l'on me voit icy placé: Si la mort ne m'eust dévancé, Je n'aurois pas laissé un huguenot en vie."

The bibliographical information which I can gather respecting the work is very scanty. As to former value of the volume, Peignot observes that a copy was sold for eighty-eight livres at the Duke de la Vallière's sale.

So interesting and curious a volume must have had a secret history worthy of some notice. Query, if the readers of "N. & Q." can communicate anything respecting it, will they be so obliging as to do so? And it would be desirable to ascertain whether it was printed in France, England, or elsewhere? To what author or authors can it be attributed, and were efforts made to suppress it? And as a Query of minor importance, will any of your readers who may happen to have a copy, be good enough to say whether it is apparently of the same impression as mine,

which is on very stout drawing-paper, interleaved, and admirably printed with ink of a fine colour.

Notting Hill.

GOVERNMENT OF ST. CHRISTOPHER'S IN 1662. (Vol. vi., p. 137.)

URSULA will find the chronology of St. Christopher's in F. W. N. Bayley's Four Years' Residence in the West Indies, published in London by Wm. Kidd in 1832, pp. 669. 680.

May I be permitted to call URSULA's attention to the following extracts from this chronological table, important as serving to settle the question which has arisen between us with reference to the government of St. Christopher's in 1662. It would now appear that URSULA and myself were induced to draw an erroneous conclusion, from giving too much credence to our different authorities. St. Christopher's, at the period referred to, was jointly held by the English and French colonists, who had their respective governors. A fig-tree was also the "boundary mark" of their separate possessions. Therefore, King Charles II. did not enjoy the sovereignty of the island, as URSULA supposed; neither could the Knights of Malta, as I have written.

"1637. English population of the island estimated at between 12,000 and 13,000 souls.

1639. By the consent of the French and English governors, a proclamation was issued for-bidding the cultivation of tobacco for eighteen months.

1652. Sir George Ascue on the part of the Protector arrives off this island; the English of St. Kitts submit without opposition to the authority of Cromwell.

1655. Regular articles respecting the division of lands in St. Kitts, and the various rights and privileges of the English and French inhabitants, were drawn up and signed by

the governors on behalf of their respective

populations."

I am unable to inform Unsula who was the English Governor of St. Kitts in 1662; but in 1666, Colonel Wats held that situation, and was killed in an action, as was De Sales, the French governor, shortly after information had reached the island that war had been declared between England and France.

The island of St. Christopher's, at the period referred to, was held by the English and Knights of Malta, and not by the English and French, as Mr. Breen has supposed. The Order of St. John of Jerusalem held a proprietary rule over the island of St. Kitts, as they did over the other islands which Mr. Breen has named. Of this he does not appear to have been aware when his note

now before me was written. Mr. Breen remarks that the partition of the island took place in 1627. Bayley, in his Chronelogy of St. Christopher's, states it to have been two years previously, that is, in 1625:

"In 1623, Mr. Thomas Warner arrived at St. Christopher's from Virginia, and found three Frenchmen. In 1625, M. D'Enambuc, with some of his countrymen, arrives from Dieppe, and determines to establish a colony with the English in St. Kitts. In 1625, D'Enambuc and Warner agree together to inhabit the island, and project a division of lands.'

Lastly, Mr. Breen has stated that the partition of St. Christopher's continued till the peace at Utrecht in 1713. To this I would add not uninterruptedly, as during the period which transpired between 1625 and 1713, the French had been once expelled from the island by the English, and the English twice by the French. If not trespassing too much on the space of "N. & Q.," and on the patience of its readers, I hope I may be excused for taking this last quotation from Mr. Bayley's chronological table:

" 1666. In a war between the English and French, the former were completely routed. French gaining sole possession, the English were either sent off the island, or left of their own accord.

1667. The English made an unsuccessful attack on St. Kitts.

1669. In consequence of the Revolution in England in 1668, the French declaring themselves in favour of James, attacked the English, and expelled them from the island.

1702. War declared between England and France. English fleet arrives off St. Kitts, and Count de Gennes, governor of the remaining French lands, surrenders all to the English. The French are sent off the island.

W.W.

Garrison Library, Malta.

STR ABRAHAM SHIPMAN.

(Vol. vi., p. 360.)

P. C. S. S. begs leave to remind Tewars that, on consulting either the Modern Universal History, or Harris's Collection of Voyages, he will find that Sir Abraham Shipman was the commodore of a naval force of five ships, which, after the marriage of Charles II. to Catharine of Braganza, was despatched to Bombay, to require the transfer of that settlement to England, according to the terms of the marriage treaty. James Ley, Earl of Marlborough, commanded the expedition, which arrived at Bombay in September, 1663. The Portuguese governor, incited by the bigotry of the clergy, refused to surrender the island to a government an nation of heretics. Lord Marlborough therefor in January, 1664, returned to England with

ships of war, leaving Sir Abraham Shipman in command of the rest, who wintered and remained, from April to October, in a desolate and unhealthy island called Anjadiva, where he lost a great part of his crews. He then returned to Bombay, where in the interval more pacific councils had prevailed, and it was agreed that the place should be handed over to the English. While the treaty was being negociated, Sir Abraham Shipman died. He had been named in the King's commission to be governor; and on his death was succeeded by Mr. Humphrey Cooke, whose name stood next to his in that instrument, and of whose maladministration so many painful stories are recorded.

From the MS. additions to Dugdale (preserved in the Collectanea Topographica et Genealogica, vol. ii. p. 209.), it appears that Sir Abraham Shipman married Marie, fifth daughter of Montagu, afterwards Earl of Lindsay, and widow of John Hewett, D.D., who suffered death for his loyalty to Charles I. in 1648.

Tewars makes inquiry respecting a William Cockayne. P. C. S. S. cannot precisely determine what relation he was to the lord mayor of that name in 1619; but it may in some degree account for the mention of Sir Abraham Shipman as a co-legatee with Cockayne, that Montague Lord Lindsay, Sir Abraham's brother-in-law, married to his first wife Martha, daughter of Sir William Cockayne, and widow of (Ramsay) Earl of Holdernesse. Vide Collectanea, ut supra. P. C. S. S.

As a contribution to the information respecting Sir Abraham Shipman, I may mention that Captain Abraham Shipman was sent to Edinburgh with reinforcements for the garrison of the Castle in January 1639-40. A letter, of which he was the bearer, from the King to the governor of the castle (Lord Ettrick, afterwards Earl of Ruthven), is in the Bodleian MSS., Rawlinson, A. cxlviii. f. 15.; and copies of instructions sent to him from Sir F. Windebanke are in the same volume.

W. D. MACBAY.

New College.

FORMYL.

(Vol. vi., p. 361.)

Formyl is the radical of a series of organic chemical compounds, in the same manner as acetyl forms the basis of a series, and ethyl, of a kindred series, the latter including, as compounds, ether, alcohol, &c.

These names (ethyl, acetyl, formyl, &c.) are for the most part theoretical stepping-stones (so to speak), and constitute important links in the elucidation of results belonging to this section of chemistry

chemistry.

nic acid (one of the compounds of the

series) is related in its constitution to wood

spirit, thus illustrating the true connexion subsisting between animal and vegetable chemistry, until of late deemed entirely separate.

Formic acid was first distinguished as a particular acid by Gehlen, who found it in red ants (Formica rufa), and first formed artificially by Döbereiner.

With the exact date of the discovery I am unsequainted: it is probably within the last fifteen years, during which period the labours of Baron Liebig and other scientific chemists have been successfully directed to this difficult and heretofore imperfectly understood branch of chemical science.

Formyl, as I have already stated, is the *radical* (probably hypothetical) of a series. Its symbolic formula is as follows: viz.

C_2 H = Fo,

i. e. composed of two combining proportions of carbon united to one of hydrogen.

A particular notice of the formyl series will be found in Professor Graham's Elements of Chemistry, published by Baillière, Regent Street. Professor Graham, who is the most able writer on this subject in the English language, has nearly completed the second edition of his important work.

Dr. (now Sir Robert) Kane's work on Chemistry may likewise be consulted with advantage.

Professors Christison and Pereira could not be expected to include the subject of formyl in their respective works, the former having written upon Poisons, and the latter upon Materia Medica and Therapeutics.

W. L. A.

I beg to refer your correspondent to the account given by Dr. Simpson of Edinburgh (the eminent discoverer of chloroform), of which the following is a copy:

" Formyle is the hypothetical radical of formic acid. In the red ant (Formica rufa) formic acid was first discovered, and hence its name.

"Gehlen pointed it out as a peculiar acid, and it was afterwards first artificially prepared by Döbereiner.

"Chemists have now devised a variety of processes, by which formic acid may be obtained from starch, sugar, and indeed most other vegetable substances.

"A series of chlorides of formyle are produced when chlorine and the hypochlorites are brought to act on the chloride, oxyde, and hydrated oxyde of methyle (pyroxylic or wood spirit).

"In the same way as formic acid may be artificially

"In the same way as formic acid may be artificially procured from substances which do not contain formyle ready formed, so also are the chlorides of this radical capable of being procured from substances which do not originally contain it.

"Chloroform, chloro-formyle, or the perchloride of formyle, may be made and obtained artificially by various processes; as by making milk of lime, or an aqueous solution of caustic alkali, act upon chloral—by distilling alcohol, pyroxylic spirit, or acetone, with chloride of lime—by leading a stream of chlorine gas into a solution of caustic potash and spirit of wine." &c.

The preparation usually employed is as follows:

B. lb. iv. Chloride of lime, in powder Water lb. xij. Rectified spirit f. Zxij.

Mix the ingredients in a capacious retort, and distil as long as a dense liquid (which sinks in the water with which it comes over) is produced.

Dorking.

TRIAL OF CAPTAIN GREEN AND MR. MATHER. (Vol. vi., p. 342.)

I would refer your correspondent, who seeks for information as to this most curious and interesting case, to the report of the trial (State Trials, 8vo. edit., vol. xiv. p. 1199.); the article on the Darien expedition, and the trial of Captain Green, in Mr. Burton's Criminal Trials in Scotland (1852, 8vo., vol. i. pp. 157—291.), which enters fully into the particulars, and to the various publications at the time, of which I have the following:

1. Remarks upon the Trial of Captain Thomas Green and his Crew: London, 1705, folio, p. 16. 2. The Last Speeches and Dying Words of Captain Thomas Green, Commander of the Ship Worcester, and of Captain John Madder, Chief Mate of the said Ship, who was executed near Leith, April 11, 1705, folio broadside.

3. Observations on the Tryal of Captain Green, and the Speech at his Death, folio, p. 2.: London,

1705.

4. The Innocency of Captain Green and his Crew vindicated from the Murder of Captain Drummond: London, 1705, folio broadside.

5. A Scot's Proclamation relating to the late Execution of Captain Green: London, 1705, folio

broadside.

6. An English Ointment for the Scotch Mange, or a short Memorandum of the Scots' Cruelty to Captain Thomas Green, &c.: London, printed by

B. Bragg, N.D., folio, p. 2.
7. An Elegy on the much-lamented Death of Captain Thomas Green: London, 1705, folio

broadside.

The following epitaph is subjoined to the elegy:

" Reader! within this silent vault An English Captain lies, By whose sad exit we are taught That man of wealth who trusts a Scot Henceforth most surely dies. A ship well freighted is a crime Here punished at a high rate, And store of pelf at any time At anchor near this hungry clime, Will make a saint a pirate."

8. A Trip to Scotland, with a True Character of the Country and People; to which are added, several Remarks on the late Barbarous Execution of Captain Green, Mr. Madder, Mr. Simpson, and several others, with an Elegy on their unmerited Deaths: London, printed and sold by Malthus, 1705, fol. p. 13.

Defoe, in his review (vol. ii. p. 90.), discusses the case with great moderation and good sense; and appears to have been the author of the Observa-tions on the Tryal (No. 3.), as the same views are amplified and enforced in his peculiar style in that publication. JAS. CROSSLEY.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, ETC. (Vol. vi., p. 373.)

Dr. Diamond having now concluded his account of the collodion process, and intending, as I understand you, obligingly to follow it up with answers to such correspondents as may not have perfectly understood his descriptions, will you allow me to add to the few Queries I have already submitted to you, two or three others suggested by the paper of the 16th instant, so that the Doctor, if he would be kind enough so to do, might make a clean breast of it at once?

1. After having produced an effective negative by the use of the bichloride of mercury and hyposulphite of soda, is the hyposulphite of soda to be

washed off?

2. Is the silvered paper to be immersed in (plunged into) the iodide of potassium, or only floated upon it?

3. Does Dr. Diamond "change the water and repeat the soaking," as he says some others re-

commend?

4. After the application of the aceto-nitrate, is the paper to be applied to the face of the collodion picture while still wet? Will it not destroy the negative, although varnished?

5. In the process of immersion in the solution of muriate of ammonia, may several sheets be placed in the same bath one upon the other?

6. When printing by the second or ammonionitrate process, there is no yellow iodide to guide the operator as to the time of immersion in the hypo. necessary to fix the picture; supposing the picture to have attained quickly in the hypo. the tint desired, is mere saturation of the paper sufficient to fix the picture permanently, or is there any other guide? This is a very important consideration.

REPLIES TO QUERIES.

1. Certainly, most thoroughly.

2. Some operators prefer the one mode, some the other. Dr. Diamond, after having performed innumerable experiments on iodized papers, is opinion that a more certain and more agrees

effect is produced by the double wash, and by the entire immersion of the paper in the solution of iodide of petassium.

It may be here observed that the solution of iodide of potassium may be preserved, filtered, and used again and again as long as any remains.

3. Iodized paper cannot well be over-soaked,

- 3. Iodized paper cannot well be over-soaked, but it is perfectly immaterial whether the water is often changed or not, so long as the paper is freed from the soluble salts.
- 4. The superfluous aceto-nitrate of silver should be well blotted off, but it is by no means necessary to make it perfectly dry, for the amber varnish will effectually preserve the negative.

5. Certainly.

6. The fact of the picture having been sufficiently saturated is determined by its showing itself clear and transparent when held up to the light. When it has not been immersed sufficiently long, blotches will appear, which require decomposition by the hyposulphite of soda. A picture may always be overprinted, as it may be toned down by the hyposulphite.

Uniformity of Tint in Collodion Pictures.— This object, which has so long been desired by all who practise photography, may be obtained by developing with a mixture of fresh-made protonitrate of iron (made according to the formula given by Dr. Diamond in "N. & Q.," No. 152., p. 295.) and pyrogallic acid, in the proportion of six drops of pyrogallic acid to one drachm of protonitrate of iron, which quantity will be found in most cases sufficient to develope an ordinary-sized plate.

It may be added as another advantage from the use of these definite portions, that the tint produced is of a bright silvery grey, which is equally agreeable by candle-light as by daylight.

E. KATER.

Collodion and its Application to Photography (Vol. iv., p. 443.). — Some months ago a question was asked in your columns as to the origin of the name of collodion, and who first recommended the use of it in photography, but which, I believe, has never been replied to. As "N. & Q." has now become a regular photographic medium, I hope that somebody will answer not only your former querist, but also

Photographic Pictures for the Magic-lanthorn.—
Your articles on "Photography" have much interested and instructed me. Would you permit me to inquire if any of your correspondents could describe a method by which magic-lanthorn slides might be prepared photographically? I have succeeded in copying by the collodion process some beautiful engravings, and should be glad to know how to make them available as above. Could they

not be copied from the glass pictures by the collodion process in some such way as paper positives are taken from negatives — by printing? I have made some attempts, and have succeeded in getting impressions by gas-light in two seconds; but, unfortunately, have always damaged the film in the operation.

Would albumen answer better than collodion? Information on the above points would be highly valued by, no doubt, many of your readers, as well as by

P.S. I do not know if I have expressed myself quite clearly.—Having several glass pictures (collodion photographs), I want to learn how I might copy them, so as to use them in the magic-lanthorn. At present, they show negatively when used as slides—the lights and shades being reversed. Copies printed from them would, of course, show positively. How to get the copies is my difficulty. Manchester, Oct. 20. 1852.

Replies to Minor Queries.

Shakspeare's MSS. (Vol. vi., p. 339.).—Henry Earl of Southampton was the friend and patron of Shakspeare, and it is very probable that, if inquiries were made amongst the representatives of the last Earl of Southampton, or his executors, letters from Shakspeare, or some of his MSS, might be found.

G.

Authorship of "Bombastes Furioso" (Vol. vi., p. 286.). — Allow me to inform your correspondent Nemo that the farce of Bombastes Furioso was published in 1830 by the late Thomas Rodd, who was not likely to be in error when he (sanctioned by that gentleman) placed upon the title-page the name of William Barnes Rhodes as its author. A slight biographical sketch accompanies the work.

The Oak of Reformation (Vol. vi., p. 254.).—In reply to Tee Bee's question as to the existence of the "Oak of Reformation," I can assure him that it stands on the footpath of the turnpike road leading from Wymondham to Norwich; and though the stem is hardly more than a mere shell, it still throws out leaves every spring. Kett was a Wymondham man, and there is a tradition that on some occasion he hid himself from his pursuers in the branches of the "Old Oak," as it is always called by the Wymondham and Hethersett people. I believe that it is in this last-named parish that the tree stands.

East Anglia.

Chantry Chapels (Vol. vi., p. 223.). — There is at Swallowfield, near Reading, a sepulchral chantry chapel. It appears, from an extract from Rymer's Fædera, vol. i. part ii., that a bull was granted to John le Despencer, A. D. 1256, 40

Henry III., for building a chapel at Swallow-field, on account of the danger he incurred in attending his parish church (Shinfield), by reason of the numerous robbers that infested the ways.

JULIA R. BOCKETT.

Southcote Lodge.

Huguenots in Ireland (Vol. vi., p. 316.).—CLERICUS (D.) is referred to Whitelaw's Dublin, Smith's History of Cork, Smith's History of Waterford, and Burn's History of the Foreign Refugees (1846). I have for some years been collecting particulars of the refugees in Ireland, and shall be glad to communicate with CLERICUS (D.).

JOHN S. BURN.

Copthall Court.

On the Word "raised," as used by the Americans (Vol. iv., p. 83.). — Mr. James Cornish is mistaken in saying that "an American, in answer to an inquiry as to the place of his birth, says, 'I was raised in New York,'" &c.

Some Americans use the word raised instead of brought up; none use it in the sense of born. The very example given by Mr. Cornish from Franklin's letter shows it is thus used. He says that more children are raised, owing to every mother's suckling her own children. Children are suckled nowhere before they are born.

UNEDA.

Philadelphia.

Waller's Handwriting (Vol. vi., pp. 292.374.).

—I send you herewith a tracing of the initials of Waller, as they appear in an exceedingly rare book in my collection, viz. the editio princeps of the Lusiad of Camoens, printed in 1572.

As Waller was a court poet in 1662, when Catharine of Braganza arrived in England, it is not improbable that he might owe the possession of this volume to the kindness of the queen.

For the volume the late Mr. Heber gave 25l., and after his sale it became mine at a sum of about half that amount.

JOHN ADAMSON.

Newcastle on Tyne.

Shakspeare Emendations (Vol. vi., p. 135.).— Outrecuidance is a single word, and would make a good climax to "insult and excite" [query, insult, exult?]:—

"Who might be your mother, that you insult, exult—à l'outrecuidance—over the wretched?"

As You Like It, Act III. Sc. 5.

C. Forbes.

Temple.

The Salt Box, a College Examination (Vol. v., pp. 54, 137 44) This admirable jeu d'esprit was written by Francis Hopkinson, Esq., one of the signers of the Declaration of Independence from New Jersey, afterwards Judge of the Court of Admiralty. He was the author of the humorous

piece on House-cleaning, sometimes ascribed to Franklin. His works, in three octavo volumes, were published forty or fifty years ago, and contain "The Salt Box."

Philadelphia.

Connecticut Halfpenny (Vol. iv., p. 424.).—The coin referred to by your correspondent J. N. C. is a Connecticut cent or penny. The head on the obverse is a fancy piece, bearing an olive crown, and having the breast and shoulders clothed in ancient armour. The inscription is, "Auctori: Connect."—the colon after the first word showing it to be a contraction probably for "Auctoritate," by the authority of. No individual can be called the founder of Connecticut. The motto on the reverse is "Inde. et Lib.," meaning "Independence and Liberty." The dates of the two now before me are 1787. I do not believe that any were issued so early as 1781.

Philadelphia.

Chadderton's Arms (Vol. vi., p. 273.). — There seems to be some mistake in the account of Chadderton's arms given as above. The usual blazoning is—Gules, a cross potent crossed or, for Chadderton; argent, a chevron gules between three nuthooks sable (not z's) for Nuthurst. (See Corry's Lancashire, vol. ii. pp. 549, 550. 600.; and Gregson's Fragments, p. 189.) If the inquirer have access to the Chetham Society's publications, he may see both coats, as quarterings of Chetham, stamped on the back of each volume. P. P.

Taliesin's Mabinogi (Vol. vi., p. 370.). — Your correspondent I. J. H. H. refers H. T. H. to the story of Taliesin for some intimations about the salmon fisheries of Wales. He speaks of it as if it were authentic, and of the sixth century. As mistakes on these points must seriously impair the worth of such a reference, I beg to say that it is as well established as any fact can be, that the Mabinogi of Taliesin is a pure fiction; and it is ascribed to Thomas ab Einion, who flourished about A.D. 1260. He was perhaps the author of the finished story; but we can discern traces of it in the poems of the preceding hundred years, and that is undoubtedly the greatest antiquity that can be ascribed to the tale. Mr. Stephens has been careful to indicate the real character of the story in his excellent work on The Literature of the Kymry, to which your correspondent refers.

B. B. Woodward.

St. John's Wood.

Roman (or British) Road in Berkshire (Vol. vi., pp. 271. 328.).—If Mr. Hoders were to inspect the continuation, near the White Horse, of the road he mentions, he would, I think, agree with me that it is a British, not a Roman road. It is much wider than Roman ways usually are; its

direction is very curved, Roman ways being usually straight; and, finally, it has many British remains near it, as the Cromlech, called Wayland Smith's Cave, and several barrows: perhaps some of the camps near it are British. It is called by the country people the Ridgeway; but there is a Roman road about a mile and a half north of it (at the White Horse) called the Portway: the latter runs in the valley through Wantage to Wallingford, while the Ridgeway follows the curve of the summit of the chalk hills to Streatley. I doubt much if it have any connexion with Grymes Dyke or Grimsditch.

E. G. R.

Phonetic Spelling (Vol. vi., p. 357.). — I hardly know whether Mr. S. Simpson will consider it as any answer to his question to be reminded that in the year 1701 a work on Practical Phonography was published by a Dr. Jones. An amusing account of it is to be found in Beloe's Anecdotes, vol. vi. p. 360.

A few words with an improved method of spelling—or, as the author has it, "speling"—are cited:

"Aaron - - - Aron bought - - - baut Mayor - - - mair Dictionary - - Dixnary

Worcester -

Have the modern phonographists ever owned their debt of gratitude to their predecessors in the phonetic art?

HERMES.

Wooster."

Ancient Popular Stories (Vol. vi., p. 189.).—In the Gesta Romanorum is a tale about the Emperor Domitian very similar to the Cornish story told by Mr. King. The three maxims there given are, 1. "Never begin aught until you have calculated the end thereof:" 2. "Never leave a highway for a by-way:" 3. "Never sleep in the house where the master is old and the wife young." The translation and moral of the story may be found in Evenings with the old Story Tellers, published by Burns in 1845, in which work it is said to resemble the Turkish tale of "The King, the Sofi, and the Surgeon;" so that its origin is probably eastern.

J. R. M., M.A.

The Bride's Seat in Church (Vol. vi., p. 246.).

—In Surtees' History of Durham, vol. ii. p. 144., are extracts of a very curious kind from the parish books of Chester-le-Street. The following quotation, with Surtees' remarks, will answer K.'s Query:

"1612, 27 May. The churchwardens meeting together for seckeing for workmen to mak a fitt seete in a convennent place for brydgrumes, bryds, and sike wyves to sit in - its

Surtees' Note.—"It is plain that at this period the privilege of a separate pew was confined to persons of the first rank. The rest sat promiscuously on forms in

the body of the church: and the privilege is here extended only to sick wives, &c., who sat to hear the preacher deliver 'The Bride's Bush' or the 'Wedding Garment beautified.'"

May I venture the Query: To what sermons do "the Bride's Bush" and "The Wedding Garment beautified" refer? and where may they be met with?

J. R. M., M.A.

Man in the Moon (Vol. vi., p. 182.).—I extract the following note from a work on Northern Traditions and Folk Lore, published by Lumley of Holborn, in which a great variety of interesting matter on Scandinavian, German, and Low Country superstitions is collected:

"The Swedes see (in the moon) children carrying water in a bucket; others a man with a dog; some a man with a bundle of brushwood, for having stolen which on a Sunday, he was condemned to figure in the moon."

The Man in the Moon is alluded to by Chaucer and Shakspeare:

" Her (lady Sinthia's) gite was gray and full of spottés blake,

And on her brest a chorl painted full even, Bearing a bushe of thornés on his bake, Which for his theft migt clime no ner y* heven." Chaucer, Test. of Cresseide, 260.

And also in Troilus, book i. stanza 147.:

"Quoth Pandarus, thou hast a full great care Lest the chorle may fall out of the moone!"

Whence it seems to have been used in Chaucer's time as a proverb.

"Steph. I was the Man in the Moon, when time

Cal. I have seen thee in her, and I do adore thee; My mistress showed me thee, thy dog, and bush." Shaks. Tempest, Act II. Sc. 2.

And Quince:

"One must come in with a bush of thorns and a lantern, and say, he comes to disfigure, or to present, the person of Moonshine."—Midsummer Night's Dream, Act III. Sc. 1.

In Ritson's Ancient Songs (ed. 1829, vol. i. p. 68.) there is one on the Man in the Moon, in the introduction to which he quotes the Book of Numbers xv. 32. et seq. as the origin of the tradition. For oriental and other traditions, see Grimm, D. M., p. 679.

J. R. M., M.A.

Lady Day and Feasts of the Blessed Virgin Mary (Vol. vi., p. 350.). — Your correspondent P. A. F. is surely wrong in saying that the Visitation, Nativity, and Conception of the Blessed Virgin Mary are yearly celebrated in the Protestant (English) Church. These days, indeed, are marked in the Calendar for the reasons given by Wheatly, On the Common Prayer, p. 54, Oxford edit. 1839. No day is appointed by the

English Church to be celebrated or kept holy, except those for which a special collect, epistle, and gospel is provided.

W. H. G. gospel is provided.

Rumoured discovery in Coll (Vol. vi., p. 221.). There is little doubt that this was a hoax, which was first published more than twenty years ago in some Edinburgh paper or magazine.
W. C. TREVELYAN.

Whipping of Women at Worcester (Vol. vi., pp. 174. 281. 327.). — Men and women were whipped promiscuously at Worcester till the close whipped promiscuously at Worcester till the close of the last century, as may be seen by the corporation records. Male and female "rogues" were whipped at a charge of 4d. each for the whip's-man. In 1680 there is a charge of 4d. "for whipping a wench;" in 1742, 1s. "for whipping John Williams, and exposing Joyce Powell." In 1759, "for whipping Eliz. Bradbury, 2s. 6d." probably including the cost of the hire 2s. 6d.," probably including the cost of the hire of the cart, which was usually charged 1s. 6d. separately. J. NOAKE.

Worcester.

Colonial Newspapers (Vol. vi., p. 149.).—D. X. asks for the date of the first West Indian newspaper. I have just found the following paragraph in the Dominica Colonist of June 9, 1852:

"The Barbadoes Mercury has ceased to exist. was the oldest journal, we believe, in the West Indies: it was established in 1733, and consequently had a run of 119 years."

Abridge.

Earl of Winnal (Vol. vi., p. 314.). - F. L. is referred to an interesting paper by Mr. Planché on the monument in Winchester Cathedral, on which he seeks information, in the *Journal of the* Archæological Association, vol. i. p. 216. Probably he did not see the stone, once a part of this monument, but now attached to the eastern wall of the church in the Portland Chapel, on which the illustrious achievements of this unknown knight are displayed on a series of shields. W. H. G.

Robert Stanser, second Bishop of Nova Scotia (Vol. vi., p. 149.).—He obtained the degree of LL.B. from St. John's College, Cambridge, in 1789. He died at Hampton, Jan. 29, 1829, aged sixty-eight. See Gentleman's Magazine, vol. xcix. part i. p. 272., for a short memorial of him. TYRO.

"Caudam deme volat" (Vol. vi., p. 316.). — The lines "Caudam deme volat," &c., appeared in a miniature monthly periodical concocted by the boys of the Preston Grammar School, and called The Scholar. They were put into my hands as

original, and I have never had any reason to suspect them of being a plagiarism.

I send you herewith the number of that brilliant, but, alas! extinct publication, which contains the lines (p. 5.). The QUONDAM EDITOR.

Bibere Papaliter (Vol. vi., p. 316.). - The ministers of religion in every country and age have been popularly accounted bon-vivants. Horace, for example, sings:

Absumet hæres Cæcuba dignior Servata centum clavibus; et mero Tinget pavimentum superbo Pontificum potiore cœnis."— Carm. II. xiv.

And our own bishops are currently supposed to be at least as fat as aldermen.

Dutensiana (Vol. vi., p. 292.).—A short notice of Dutens will be found in Hodgson's History of Northumberland, Part II. vol. i. p. 89. Mr. Dutens held the rectory of Elsden in that county, 1765-W. C. TREVELYAN. 1812.

Possession is nine Points of the Law (Vol. iv., p. 23.).—It is said that nine things are requisite to the man that goes to law: 1. A good deal of money. 2. A good deal of patience. 3. A good cause. 4. A good attorney. 5. Good counsel. 6. Good evidence. 7. A good jury. 8. A good

judge. 9. Good luck.

Has this any connexion with the saying: "Possession is nine points of the law?'

HENRY H. BREEN.

Mémoires d'une Contemporaine (Vol. vi., p. 75.). - The authoress of this work was a German lady named Elzelina Van Aylde Jonche. She married Count Saint-Elme or Saint-Edme; became celebrated as a courtesan, by the name of Ida Saint-Elme; was employed by Napoleon as a spy, and died at Bruxelles, where she was buried as Ida Versfelt. Besides the well-known Mémoires, she was the authoress of several works on cotemporary personages and events. (See Quérard's Supercheries Littéraires, vol. i. p. 276.)

HENRY H. BREEN.

St. Lucia.

Was William Penn ever a Slaveholder? (Vol. vi., p. 160.).—Yes, he was. James Logan, his secretary, in a letter written to Penn's widow, dated 11th of 3rd Month (May), 1721, tells her that Penn left a will with him, manumitting all his negroes. Logan mentions Sam, James, Chevalier, and Sue: the last named, he says, was claimed by Penn's daughter Lætitia as her own property.—(See Janney's Life of Penn, p. 424.: Philadelphia, 1852.) UNEDA.

Philadelphia.

Miscellaneous.

BOOKS AND ODD VOLUMES

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SWIFT'S WORKS (demy 8vo. in twenty volumes). Vols. I. and XII. Publin, George Faulkner, 1772.
GULLY'S MEMOIRS (12mo. in six volumes). Vol. II. Rivington, 1778.

UMBERLAND AND WESTMOBELAND, HISTORY OP, by Nicholson and Burn. 1777.

LETTER OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTER TO DAVID GARRICK, shout 1770 to 1773.
LECTURES ON POLITICAL PRINCIPLES.
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Harenan Miscrlany, Vol. VI., London, 1745; or the volume of any other edition which contains the "Vocacyon of Johan Ball to the Bishoptick of Osserie."

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Botices to Correspondents.

J. EDMUSTOS (Homeston). The document forwarded by our Correspondent is certainly not a genuine one; and we are sur-prised that it should have been printed as genuine in a work issued by any respectable firm.

by any respectable firm.

Franciscus has, we think, mistaken the spirit of L. J.'s communication; and a seemd perusal will, we have no doubt, communication; and a seemd perusal will, we have no doubt, communic him, that when L. J. contents himself with expressing his beliff of certain facts the reasons which he adduces for such belief would have justified him in assuming a more deginate tone. That the first estition of Junius's Letters (if not the entire edition) was without an Index, L. J. has, as it seems to us, clearly established. The discovery and subsequent sale of an edition found in Mr. G. Wo dfall's warehouses is a fact well known to the second-hand booksellers.

PHOTOGRAPHY. The great interest which this subject is each among so many of our Readers increases our regret at being on pelled to postpone Dn. Diamond's article on the Taibotype at Wax Paper Processes until next week.

Was Paper Processes until nest week.

Archer's Photographic Camra. We have just received from Mr. Brown a letter, from which the following is an extract:

"That camera was originally designed by Mr. Archer, some six or seven years back; and although the present camera, as sold by Mr. Archer, has several improvements in it of mine, and which no one has more kindly acknowledged than Mr. Archer, at ill they are all improvements in detail, and have nothing to de with the originality of it, which solely belongs to Mr. Archer."

with the originality of it, which solely belongs to Mr. Archer,"
We have inserted this, in justice to all parties, — to Mr. Archer,
as the original inventor; to Mr. Brown, as one whose "improvements in detail" rendered it available for the collodion process
(for Mr. Brown, while properly anxious to give to Mr. Archer
every credit, does not contradict this assertion); and to Dr.
Diamond, as confirmatory of his statement in our last Number,
p. 395., that this camera was "first suggested by Mr. Archer, and
eventually rendered available by Mr. Brown."

PURSUITS OF LITERATURE. B. PRIDE is referred to our 1st Vol., p. 212., where he will find some circum verses by George Steevens on Mathias, the author of this biting satire.

F. B.-w. We have a communication for this Correspondent. How can we address it to him?

A. C. (Cork). The seal forwarded is very modern, and cer-tainly not that of any Religious House. Gules three lions passant in pale argent are the arms of the very ancient family of clifford, and may be seen in the quarterings of many of our old families who descend through the Clares and Marshals, Earls of Penhroke.

S. Wsos. Would this Correspondent add to the obligation already conferred upon Griffin by lending him his copy of Neck or Nothing for a few days, as the book does not appear to be in the British Museum? We shall be glad to be the medium of forwarding it to Griffin, and returning it to our Correspondent.

L. G. How may a letter be addressed to this Correspondent?

RECORDS OF THE RENEMBRANCE'S OPPICE. We have to correct some errors in our Reply to J. W. in last week's No. (p. 391.). The Queen's Remembrancer's Records, from the earliest perial, viz. Henry 111. to 1826, are at Carlion Ride, as well as the Lord Treasurer's Remembrancer's Records for the same period, which last are very numerous. The only records at the Queen's Remembrancer's Office are those dated since 1837, except the Red Book of the Exchapture. The records can be seen between the hours of ten and four.

D'OYLEY AND MANT'S COMMENTARY. We do not know of any edition publishing in parts. There is a cheap edition, in three volumes 800., issued by the Society for the Promotion of Christian Knowledge.

R. I. A. is referred to our Fifth Volume, p. 522., for an explan-ation of the name Cuddy, applied in the North to the ass.

The number of REPLIES TO MINOR QUERIES which we had wattg for insertion has compelled us to omit our usual Notes on Books, &c.

BACK NUMBERS OF NOTES AND QUERIES. Full Price wis given for clean copies of Nos. 19. 27, 28, 29, 30. 59, 60, and 61.

Erraia. - P. 353. col. 1. 1. 19., for arms read aims; p. 353. col. 1. lines 9. 11. and 14, for Spelman read Skinner.

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RANELAGH IN OLD TIMES.

My father used to relate the following anecdote, of which I made a Note some years ago. I believe it to be quite true, and with this impression place it at your disposal. The hero of the tale, Lord Spencer Hamilton, was a younger son of James third Duke of Hamilton, and died at Paris unmarried in 1791, when a heutenant-colonel in the Foot Guards. The adventure happened soon after 1770, but the exact date is wanting.

Upon some occasion of a very general public mourning, only two persons appeared at a crowded Ranelagh in coloured clothes, and they were evidently strangers, unknown to each other, as well as to every body else. Their inappropriate costume, in these formal days, excited some attention, and became the subject of conversation; and Lord Spencer Hamilton haid a wager with a gen-tleman felonging to his party, that before the company separated he would produce before them the two strangers walking arm-in-arm, which he succeeded in effecting in the following manner: He watched one of the strangers till he had the satisfaction of seeing him sit down, being probably fatigued with the eternal promenade, when he immediately placed himself by his side on the same bench, and he soon contrived to enter into conversation with his new acquaintance, who was flattered by Lord Spencer's courteous demeanour, and the kind manner in which he pointed out the most distinguished characters present, and imparted any interesting particulars connected with the passing scene. Lord Spencer soon left his friend, and went in quest of the other man of colour, and having contrived to make his acquaintance by some well-timed civility, after accompanying him once or twice round the circle, actually brought him to the same bench which his first friend was still occupying; and proposing that they should rest a little, he had no difficulty in placing himself between the two strangers, and the conversation very soon became general. The next step was to propose a promenade, which being acceded to, he offered his arm to the first strunger who paid a similar compliment to the other man,

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and the triumvirate proceeded linked together, as if they had been on intimate terms all their lives; till Lord Spencer Hamilton wished the gentlemen "Good night," and returned to his party to claim the wager and enjoy the scene. It is almost needless to add that the two new friends continued together the rest of the evening, wholly unconscious how much entertainment they were affording to the company, for the story soon got wind, and was duly circulated in all parts of the Rotunda.

BEAYBROOKE

CURIOUS TENURE: HERRING-PIES.

Until the usage was determined by the effects of modern legislative enactment, the customary duty or service rendered to the Crown by the city of Norwich, on account of fee farm, consisted in the yearly delivery at court of twenty-four herring-pies. This remarkable feudal tenure originated in times, before the foundation of Yarmouth, when the valley of the Yare was still an estuary, and Norwich, now some eighteen miles from the sea, an important fishing station. The course of procedure was this: Out of their official allowance, the sheriffs of the city for the time being annually made provision, according to a prescribed formula, for the manufacture of these pies, which were forthwith transmitted to the lord of the manor of Carleton, to be by him, or his tenant, carried to the royal palace, and placed on the sovereign's table. The following indenture, being the identical one to which Blomefield (*Hist. Norw.* fol. 1741, pp. 263, 264.) refers, will explain the rest; and now that suchlike memorials of bygone days are rapidly disappearing, "I would fain bear this relic away," in order to its conservation in the pages of "N. & Q."

"This Indenture, made at Norwich, at the Guildhall there, the twenty-seventh of September, at ten of yoclock in yoforenoon of yosame day, in yot twenty-fifth year of yor reign of our Lord Charles the 2d, by yograce of God, of England, Scotland, France, and Ireland, King defender of yo Faith, &c., and in yoyear of our Lord 1673, Berween John Leverington and Robert Freeman, Sheriffs of yocity of Norwich, on one part, and Edward Eden, Gentleman, tenant of Thomas Lord Richardson, Baron of Cramond, &c., of yother part, Witnesserh, that yo aforesaid Sheriffs, on yoday, year, houre, and place aforesaid, delivered to yosaid Edward Eden one hundred Herrings (viz. of yollowing spices, viz. halfe a pound of ginger, halfe a pound of pepper, a quarter of cinnamon, one ounce of spice of cloves, one ounce of long pepper, halfe an ounce of grains of paradise, and halfe an ounce of galangals, to be brought to yok King's palace, wherever he is in England, and there to be delivered; And be it known that yok said Edward Eden or his attorney carrying yok said Pyes, shall receive at yoking's house six Loves, six Dishes

out of yo Kitchen, one Flaggon of Wine, one Flaggon of Beer, one Truss of Hay, one Bushel of Oats, one Prickett of Wax, and six Candles of Tallow; Ix TRIMONY of whiche yo parties aforesaid have alternately set their seals to this Indenture, yo day, houre, and place and year aforesaid."

Blomefield (ut sup.) gives at length a curies letter, dated "Hampton Court, iiij. of Oct., 1622, from the household officers of the King to the Mayor and Sheriffs of Norwich, on the subject of these pies, which it seems, in the instance referred to, "were not well baked in good and strong pastye, as they ought to have been." Divers of them, also, were found to contain no more than "fower herrings," whereas the tenure required "five to be put into every pye at the least;" neither were they made of the first new herrings that reached the city. And other "just exceptions against the goodness of them" were likewise taken, to which a "particular answer, for his Majesty's better satisfaction," was demanded. I find that the cost to the sheriffs of these pies, in 1754, was 2l., independently of carriage, &c. Cowell.

A NOTE ON THE SOURCES OF A GRACEFUL THOUGHT IN PRIOR.

The Rev. R. A. Willmott, in his agreeable and tasteful little volume, "A Journal of Summer Time in the Country, speaking of Prior, says:

"His Solomon, though rough and deficient in uriety of interest, is sown with thoughts and images of pensive grace that dwell in the memory:

'Vex'd with the present moment's heavy gloom, Why seek we brightness from the years to come? Disturb'd and broken, like a sick man's sleep, Our troubled thoughts to distant prospects leap, Desirous still what flies us to o'ertake; For hope is but the dream of those that wake.'

"The last line," adds Mr. Willmott, "is scarcely excelled by Pope's description of 'Faith, our early immortality.'"

Dr. Johnson observed of Prior that "his storics, and even his points, may be traced," and the line here quoted with just admiration of its beauty by Mr. Willmott, furnishes a remarkable instance in point.

The sentiment occurs in that very beautiful letter of Basil (Bishop of Cæsarea about 370 A.D.) to his friend Gregory of Nazianzum, which is quoted and accompanied with some judicious and admirable observations, in the Cosmos of A. Von Humboldt (Sabine's Translation, vol. ii. p. 26.),—

" For the hopes of men have been justly called waking dreams."

The simile appears here not to have been original with Basil, but its beauty did not escape his poetical tone of mind. Now Basil was one of the

Greek Fathers, and we may expect to find it, if anywhere, in a Greek classic. Accordingly we do find it as one of the profound and admirable sayings attributed to Aristotle, in the Life of Aristotle, by Diogenes Laertius, an English translation of which was published in 1696, and whence Prior probably took it, for he is said to have been a reader of various literature, and not particular in acknowledging his sources.

Wildwood, Hampstead.

UNIQUE PRINT FROM AN ENGRAVING BY HOGARTH.

It has just struck me that the following anecdote might not be generally known, and that it might be interesting as well as new to many of your readers, who are doubtless watching with some curiosity, as I am, the progress of the description of "Morell's Book-plate."

"Some time since a gentleman sent his box to a working jeweller for repair; the embossed frame which surrounded the lid had become loose. The box was of silver, plain in its shape, but ornamented on the top with a group of figures, somewhat after the manner of

Watteau, engraved upon the plate.

"Upon removing the border, it was found necessary to take the upper part of the box entirely to pieces While minutely inspecting the landscape and figures, the jeweller perceived, at the edge of the plate, which had been concealed by its frame, the name of William This naturally excited his attention, and he Hogarth. mentioned the circumstance to a neighbour, whom he knew to be thoroughly conversant with all matters of art. It was suggested by this gentleman that a few impressions of the subject should be taken off, as he knew a great Hogarthian collector, and he might probably obtain something for the ingenious workman, who had a large family to support by one pair of hands. Some twenty copies were printed on India paper, the plate restored to its original destination, but so soldered and riveted to the exterior embossing, as to prevent the possibility of its ever again being subjected to the process of the printing press.

"The circumstances of the case were communicated, the twenty copies shown to the collector, Mr. W. and their price demanded. Five pounds were named, and immediately paid. Mr. W—— then carefully examined his purchase, selected the best impression, and threw the remaining nineteen into the fire, exclaiming, Now I have in my possession a unique work of my idol's [Query, why not idol?]. No man can boast that he has a copy of this fête champêtre but myself, and

I would not part with it for fifty pounds.

"His feelings were less enviable than those of the person who had enabled him to possess this treasure. With what delight did he hand over the smaller sum to the honest workman, whose gratitude was equal to

his surprise at such an unexpected Godsend.

"The passion for destroying what is valuable in order to monopolise, instead of diffusing pleasure and information, is the vice of a virtuoso, and a proof of imperfect knowledge in a councisseur." - From A Pinch — of Snuff, by Pollexenes Digit Snift, Dean of Brazen-Nose. London, Robert Tyas, 1840, p. 79.

This amusing and unassuming little book was evidently written by "A Gentleman." Interspersed among lighter matter, which is cleverly put together, and neatly worded, it contains γνώμαι and sentiments which would do honour to any treatise, philosophical, moral, or religious. If the last paragraph of my extract does nothing towards supporting my assertion, at all events it will not weaken it. C. FORBES.

Temple.

IRISH RHYMES IN SWIFT.

No one can read the poetry of Swift without being struck with the happy facility of his rhymes; but the Irishisms they contain have never, so far as I am aware, been made the subject of a Note. The Dean's Pegasus had evidently been reared in the Emerald Isle, and could not always be curbed by English pronouncing dictionaries. What rhyme could be more Irish, than the following, which occurs in "The Journal of a Modern Lady:

" By nature turn'd to play the rake well, (As we shall show you in the sequel)."

And in the same short poem, we have these additional Irishisms in the rhymes:

- " But let me now awhile survey, Our madam o'er her ev'ning tea."
- " Hypocrisy with frown severe, Scurrility with gibing air.'
- " Are you on vices most severe, Wherein yourselves have greatest share?"
- " Or in harmonious numbers put The deal, the shuffle, and the cut?"
- "In ready counters never pays, But pawns her snuff-box, rings, and keys."
- "I'm so uneasy in my stays; Your fan a moment, if you please.
- " Unlucky madam, left in tears, (Who now again quadrille forswears.)"

(At the commencement of this poem, by-the-way, Swift makes "satire" (not satyr) to rhyme with "hater." Was it then so pronounced?)

It would be easy to multiply examples of the Irish rhymes to be found in Swift: but perhaps the following will (with those already given) be sufficient to show the peculiarity to which I have

"Peace" and "case," "air" and "player,"
"starve it" and "deserve it," "delight" and "by't,"
"foot" and "do't," "favour" and "bearer,"
"charge ye" and "clergy," "creature" and "nature,"
"prey" and "tea," "swearing" and "hearing."

CUTHBERT BEDE, B.A.

FOLK LORE

Judge Jeffrey's Ground. - I have met with a curious instance of traditionary influence in Devonshire, and on inquiry find it current in the neighbouring counties; it is this. The children, in playing at a game called, in this part of the country, "Tom Tiddler's Ground" (and which consists in making forays into the ground of Tom Tiddler, for the purpose of "picking up gold and silver," until Tom can catch one of the marauders, who then takes his place), instead of calling the auriferous territory "Tom Tiddler's ground," style it "Judge Jeffrey's ground;" and as the holder of the territory is supposed to be an ogre of vin-dictive and sanguinary habits, is it supposing too much that the memory of the terrible judge of the "Black Assize" is still retained in the very sports of the children in the districts over which he exercised his fearful sway?

Supposing this to come under the head of "Folk &c. (at any rate, being a curious fact), I have ventured to send it to you. S. J. R.

Turning the Bed after Childbirth. - An attendant was making a bed occupied by the mother of a child born a few days previously. When she attempted to turn it over, to give it a better shaking, the nurse energetically interfered, peremptorily forbidding her doing so till a month after the confinement, on the ground that it was decidedly unlucky; and said that she never allowed it to be done till then on any account whatever.

When reason was made use of, she gave no precise effects likely to follow the breach of her directions, contenting herself with making the general assertion that it was unlucky. A. B.

Liverpool.

Finger Nails (Vol. v., p. 142.). — It is believed throughout the county of Kent, that if nails be pared upon a Sunday, the individual will be unlucky during the following week.

ALFRED.

Minor Dates.

"Scorning the Church."- A peculiar custom prevails here (Norham), that if banns of marriage are thrice published, and the marriage does not take place, the refusing party, whether male or female, pays forty shillings to the vicar as a penalty for scorning the church. (Raine's North Durham.)

De Morgan's "Book of Almanacs." — Would it be any great addition to the size or cost of this useful work, if future editions were to give a few tables and formulæ to enable one to calculate roughly the moon's distance from her nodes at any

en lunation, and consequently to find at which tions in any year eclipses might have taken

place? We can find from this book the dates on which full moon occurred for every month in the years B. C. 413, 331, and 168; but must refer to other works to find the particular one at which the eclipse, so fatal to the Athenian army before Syracuse, took place, or those which preceded the battles of Arbela and of Pydna, and which serve to fix the dates of those important events.

The professor has in one place made a material error against himself: in p. xvi., calculating the full moon for 1st May, 1851: he brings out April 30, twenty-one hours astronomical time, as 11 A.M. civil time on the 1st May, instead of 9 A.M.; thus making his formula one hour fifty-eight minutes

wrong, instead of only two minutes.

J. S. WARDEN.

Descent of the Queen from John of Gaunt. - It is singular that, while Her Majesty is descended by three distinct lines from the Beaufort offspring of John of Gaunt, her ancestry cannot, I believe, be traced to him in the strictly legitimate line; widely as his blood has been diffused among the royal races of Europe through his daughters, the queens of Portugal and of Castile.

All the peerages that have come under my notice contain an evident mistake about the first of the Queen's Beaufort ancestresses, Joane, Countess of Westmoreland: her first husband, Robert, second Lord Ferrers of Wemme, is said to have died in 1410; a date which, considering that her second husband died in 1425, and that she had thirteen children by the latter, appears too late; but what decides the matter is, that one of her grandsons by the Earl of Westmoreland, John Moubray, third Duke of Norfolk, attained majority in 1436. J. S. WARDEN.

Querics.

PAROCHIAL LIBRARIES.

In the seventh year, 1708, of the reign of Anne, c. 14., an act was passed for the better preserva-tion of parochial libraries: it states that —

"In many places the provision of the clergy is w mean, that the necessary expense of books for the better prosecution of their studies cannot be defrayed by them; and whereas, of late years, several charitable and well-disposed persons have by charitable contri-butions erected libraries within several parishes, but some provision is wanting to preserve the same, &c. &c., Be it enacted, &c., That in every parish or place where such a library is or shall be erected, the same shall be preserved for such use or uses as the same is and shall be given, and the orders and rules of the founder of such libraries shall be observed and kept.

" II. And for the better encouragement of such bencfactors, and to the intent they may be satisfied that the charitable intent may not be frustrated, Be it enacted. That every incumbent, rector, vicar, minister, or curate of a parish, before he shall be permitted to use and enjoy such library, shall give security for the preservation and due observation of the rule, &c.

"XI. That nothing in this Act shall extend to a public library lately erected at Reigate for the use of the freeholders, vicar, and inhabitants of the parish, and of the gentlemen and clergymen inhabiting in parts thereto adjacent, which library was constituted in another manner than the libraries provided for by this Act."

In 1737, the Rev. Chas. Aldrich left by will all his study of books to the rectory of Henley, being desirous to lay the foundation of a parochial library.

A memorandum, dated 1777, and signed Thos. Randolph, archdeacon, says "the said study of books being now surrendered into the hands of the churchwardens, to be deposited in the vestry of the parish church, which from henceforward is designed to constitute the parochial library, we being visitors appointed by the statute of 7 Anne, c. 14. do direct as follows, viz., the rules following: among them, All the parishioners who are liable to be charged with the payment of church rates are to be allowed the use of the library. Any of the clergy and inhabitants of the neighbouring parish to have the like privilege."

Query: In what several places in England were these parochial libraries formed, alluded to in the Act; have any more been formed; are they wholly confined to the use and custody of the incumbent, rector, &c., or by any other regulation, such as Randolph's, with the above-named gift of Aldrich, viz., placed under the care of the churchwardens, and the privilege of the use of the books extended to all paying parishioners, and to the clergy and inhabitants of the neighbourhood?

J. W. R.

"THE HISTORY OF POMPEY THE LITTLE."

The first edition of Coventry's satirical work, The History of Pompey the Little, appeared in 1751. The fifth edition was published in 1773, several years after the decease of the author, which occurred in 1759.

The variations in these two editions are far too numerous to be pointed out in these pages. Not only passages, but whole chapters, which appear in the one, are omitted in the other. Some characters are redrawn, and in the latter edition fresh ones are introduced. Whitfield is mentioned by name, and his followers and those of Wesley are, as matter of course in the novels of those days, held up to ridicule. One chapter is entitled, "A Stroke at the Methodists."

As we know that the author "well painted" (according to Lady M. W. Montagu) Lady Townshend and Lady Oxford in the characters of Lady Tempest and Lady Sophister, it is possible that every character that is introduced may be a

portrait. Allow me to ask any of your readers who may possess the second, third, and fourth editions, whether such variations as those I have alluded to appear in them, and what may be the dates of those editions? Copies of the work, annotated, doubtless exist, from which some curious information may be gathered. If the subject be regarded as scarcely worth attention, I would in defence again quote the clear reason I have named. Lady Mary tells Lady Bute that Pompey diverted her more than Peregrine Pichle, or any other of the books she had then sent to her.

"It was impossible to go to bed till it was finished. It is a real and exact representation of life, as it is now acted in London, as it was in my time, and as it will be (I do not doubt) a hundred years hence, with some little variation of dress."

This letter is dated 1752.

J. H. M.

FUNERAL CUSTOM IN THE MIDDLE AGES.

The custom of persons causing their bodies after death to be dismembered for the purpose of having parts of them buried in a church under the patronage of some favourite saint, or out of love to the place itself, seems to have been far from uncommon during the Middle Ages, and instances of it have occurred in comparatively recent times. I wish to know whether a monument was usually erected over the burial-place of the heart, or other portion of this "earthly tabernacle," when separated from the rest of the body. I am aware of one instance, that of Richard I., who, as we are informed by Hardyng, having taken "Caluce" and slain all without mercy:

"He shrove him then vnto abbots three,
With greate sobbyng and hye contricion,
And weepyng teares, that pitee was to see,
Mekely asking penaunce and absolucion.

He quethed his corpse then to bee buried At Fount Euerard, there at hys father's feete,

His herte inuyncyble to Roan he sent full mete, For their greate truth and stedfast greate constaunce, His bowelles lose to Poytou for deceyuaence."

The "herte inuyncyble" was, as is well known, discovered in the cathedral of Rouen with the mutilated effigy which had once marked its place of rest. But over the "bowelles," which he bequeathed to Poitou, there is I believe no monument, nor can I find record of there ever having been one. I should be obliged to any one who would inform me if such ever existed.

EDWARD PEACOCK, Jun.

Minor Queries.

Uncertain Etymologies.—Does there exist a list of all the modern English words whose etymology is in an unsatisfactory state? If not, would not "N. & Q." open its pages for the formation of such a catalogue, as preparatory to their systematic investigation?

A. A. D.

Heylin's Extracts from Registers of Convocation—Miles Smith's MSS.—What became of Heylin's Extracts from the Registers of Convocation which were in Bishop Atterbury's possession? Also, what became of the MSS. of Miles Smith, which were in the possession of Dr. Tanner, Bishop of Asaph, when Wilkins compiled his Concilia?

J. Y.

Hoxton.

Solomon de Caus and the Marquess of Worcester. - In one of Miss L. S. Costello's works (I believe, A Summer among the Bocages and the Vines), she quotes a letter said to have been written by Ninon de L'Enclos, giving an account of a visit that she paid to Solomon de Caus in his madhouse in 1641, accompanied by the Marquess of Worcester. Where did Miss C. find this letter, and on what authority does it rest? Its date of 1641 is evidently wrong, for there was no Marquess of Wor-cester then: and granting that the lady might be mistaken in the title, the author of the Century of Incentions was not even Earl of Worcester, as his father, the first Marquess, survived till 1647. At the date of the letter the son was known as Lord Herbert of Ragland, and after his father's elevation in the peerage as Earl of Glamorgan. The letter looks very like the forgery of some Frenchman, who wished to prove his countryman's prior invention of the steam engine, and that the Marquess was indebted to De Caus for the conception; but he would scarcely have so boldly claimed it as his own in that case, when there was a living wit-J. S. WARDEN. ness to contradict him.

Güthe's Reply to Nicolai.—Mr. Haywood, in notes to his translation of Faust, p. 253., says of Nicolai:

"He had given offence to Göthe by repeated attacks in the various critical journals in which he was from time to time engaged, and also by publishing a parody on The Sorrows of Werther, entitled The Joys of Werther, in which Werther is made to shoot himself with a pistol loaded with chicken's blood, and recovers and lives happily. Göthe judiciously carried on the joke by writing a continuation, in which Werther, though alive, is represented as blinded by the blood, and bewailing his ill fortune in not being able to see the beauties of Charlotte. Göthe says that his reply, though only circulated in manuscript, deprived Nicolai of all literary consideration."

What has become of this Reply? We know reverence of the Germans for Göthe, and their

cagerness to print even his most trifling letters. Nicolai was the friend and fellow-labourer of Lessing, and a work which, "though only circulated in MS., deprived him of all literary consideration," must have been rather widely circulated. It is very unlikely that all the MSS. should be destroyed.

M. M. E.

Satirical Prints—Pope—The World's End.—I shall be much obliged to any of your readers who will inform me from what works the two following prints are taken. One represents Pope in an unhappy condition, held up by the waist by one gentleman, while another stands by enjoying the scene. Both these gentlemen wear ribbons, but not stars. Pope exclaims, "Damn me if I don't put you all in the Dunciad."

The other print is dedicated to Robert (Drummond) Lord Archbishop of York, by Christopher Brown, and must of course have been published between 1761 and 1776. It is allegorical, and represents vessels "going to the world's end;" and various persons on land, amongst whom are Death and Time, "going to a world without end."

From which of Christopher Brown's works is

From which of Christopher Brown's works is this taken? The practice, too common, of tearing prints out of books has probably made my searches for it unsuccessful.

GRIFFIS.

"World without end."—Can any of your correspondents give me the probable explanation and reasons why this rendering of the phrase "in sæcula sæculorum" was adopted? I have found the English phrase in Marshall's Primer, published in 1535, where it occurs at the end of the Preface, &c., in a manner that seems to indicate that it was then an ordinary phrase: but the "Gloria Patri" is without it. We see it also in the old version of Ps. xc. 2., which was first published about the same time. I would also ask whether the same expression is to be found in other languages?

F. A.

Eaton Family.—1. The name, parentage, and issue, with any other particulars of the father of the late Rev. John Eaton: in 1755, Rector of Steeple Aston, Oxon; supposed to have been born about 1700 at Malpas, Cheshire.

2. The present heir-at-law or next-of-kin to the late Rev. Dr. Eaton, Rector of Fairsted, Essex: afterwards of Amersham, Bucks, and Deptford, Kent; ob. 1806?

Scrutator.

Congleton.

A Burns Relic.—I have in my possession a silver crown of the reign of Charles I., and date 1643. It is kept in a circular silver box, of which the top and bottom are formed of the obverse and reverse of a silver ten-shilling piece (which has been cut in two to form the box) of the same reign, but a year earlier. Inside the box is engraved, "From G. M'Iver to Rt. Burns. For Auld lang syne, 1791." Can any of the readers of "N. & Q." favour me

with any particulars of G. McIver and of his acquaintanceship with the Ayrshire poet.

PRESTONIENSIS.

Louis Napoleon, President of France. — He is called by the French "Napoleon III.," "the third heir of the fourth race;" and I am informed that the reason is, that the French will not admit that the dynasty has ever ceased.

I pass over Napoleon's absolute abdication for himself, heirs, &c., and wish to inquire, supposing the French are now correct, whether the president is the third heir of the race, and Napoleon III.?

F. B. RELTON.

Minor Queries Answered.

Early Edition of Solinus. — Being unable to refer to any copy of Panzer, I should be much obliged if you, or one of your correspondents, could furnish me with a description of the edition of Solinus said to be printed by Schurener de Bopardia about 1473. I have a copy which, according to the description in Brunet's Manuel, seems to be the edition in question, and should be very glad to have the means of verifying my idea.

have a reference on the fly-leaf to Panzer, vol. ii. 531. No. 700.; and also to Dibdin's Bibl. S. A. S. Spenc., ii. p. 360.

Bridgewater.

[The following occurs in Panzer, vol. ii. p. 531.,

under "Romæ, sine nota anni:"

"C. Jvlii Solini rerum memorabilium Collectanee. Epistola ad Aventinum [Adventum?] Index Capitum L. In fine: Finis Laus Deo. Char, lat. Joh. Schurener de Bopardia, sine sign. cust. et pagg. num. lin. 36. foll. 120. 4 min." Dibdin (Bibl. Spencer., ii. 360, 361.) has given a long description of this edition, and states that it is Audiffred (Edit. Rom., p. 385.) "who justly assigns the printing of it to the press of Schurener de Bopardia at Rome: and that either Morelli nor Boni question such conclusion." He further states, that "the Probeme or Preface, with a table which immediately follows, occupies four leaves. On the recto of the fifth leaf, we read this prefix to the text of the author: 'De origine et téporibus urbis Rome et mensibus et diebus intercalaribus. Capitu-lum primum.'" The edition of 1473 was printed by Jenson at Venice, and is noticed by Dibdin as the editio princeps.]

Editions of the Prayer Book prior to 1662.— Where can I find a list of all the editions of the Book of Common Prayer, from the First Book of King Edward VI. to the last revision in 1661-2. Such a list, with size, date, and printer's name, will be very acceptable to me.

W. SPARROW SIMPSON, B.A.

[Consult Liturgias Britannica; or, the several Editions of the Book of Common Proper of the Church of England, from its Compilation to the last Revision, &c.:

By William Keeling, B.D. Second edition, 8vo. 1851. The object of this work is for the Prayer Book to tell its own history; and in the prefatory matter the editor bas given a fac-simile of the title-pages of each edition containing any variations. But the most valuable work to consult on this subject is Mr. Pickering's Library Edition of the Books of Common Prayer, from the first compilation in Edward VI.'s reign to King Charles II.'s Book, as settled at the Savoy Conference, 1662. Six vols. folio, 1845.]

Reulies.

"WORKS OF THE LEARNED."

(Vol. vi., pp. 271. 327.)

As my own list is rather more complete than that of Mr. Parkes in the Quarterly Journal of Science (vol. xiii. pp. 36. 289.), referred to by your correspondent ARTERUS, I shall not, perhaps, be unnecessarily occupying your space in giving, as shortly as is consistent with accurate descriptions, a list of the literary journals published in Great Britain to the date of the commencement of the Monthly Review (1749). It will, at all events, supply a bibliographical groundwork for a complete enumeration of them; and I trust will be made, by the corrections and additions of your correspondents, which I solicit the communication of, as nearly perfect as it is possible to make a catalogue of this nature. I have all the periodicals noticed except those to which I have appended a reference.

1.—1665. The Philosophical Transactions of the Royal Society, which commenced in 1665, and which contain reviews of books as well as original papers, are entitled to the first place. This series is too well known to render it necessary to describe it further.

2.-1669. News from the Republic of Letters. This I find noticed in a MS. memorial of George

Chalmers, in my possession, on the subject of Literary journals. I have not seen it.

3.—1681-2. Weekly Memorials for the Ingenious, or an Account of Books lately set forth in several Languages: London, printed for Heart Seithers and Languages. Faithorn and John Kersey, 4to. In fifty weekly Numbers. First Number, January 16, 1681-2; fiftieth Number, Monday, January 15, 1683; pages, exclusive of Index, 390. The editor was James Petiver.

4 .- 1682. Weekly Memorials for the Ingenious, 4to. A rival journal, printed for Chiswell Crook, &c. First Number, Monday, March 20, 1682; twenty-ninth Number, Monday, September 25, 1682; pages 224. At the end of the last Number is a notice that the Memorials will be intermitted

till the term.

5. - 1687. The Universal Historical Bibliothèque, or an Account of most of the considerable Books printed in all Languages. Three Numbers were published, for January, February, and March, 1686-7. It was discontinued, in consequence of the death of G. Wells, the publisher. The editor was Edmund Bohun, the well-known political writer.

6 .- 1688. An Historical Account of Books and Transactions in the learned World, printed at Edin-(Nichols's Literary Anecdotes, vol. iv. p. 73.)

7. - 1688-9. Weekly Memorials, or an Account of Books lately set forth, with other Accounts relat-ing to Learning. No. 1., January 19, 1688-9. (Nichols's Lit. Anec., vol. iv. p. 73.) Mr. Nichols erroneously states this to have been the earliest

specimen of an English Review. 8.—1690-1. The Athenian Gazette, folio. first Number was published 17th March, 1690-1. The first three Numbers were published on Tuesdays; afterwards it came out on Saturdays and Tuesdays, price one penny each Number. Thirty Numbers are contained in a volume. With each volume was published a supplement, containing the "Transactions and Experiments of foreign Virtuosos; to which is added an account of the Design and Scope of most of the considerable Books printed in all Languages, and of the quality of the Authors, if known." The review of books was relinquished with the fourth supplement, in consequence of the Works of the Learned, edited by J. de la Crose, being commenced by the same publisher (John Dunton). The Athenian Gazette, as originally, or the Athenian Mercury, as subsequently entitled, was continued to the end of the nineteenth volume, the thirtieth and last Number of which was published on Saturday, February 8, 1696, in an advertisement to which notice is given "That the proprietor of the Athenian Mercury thinks fit, whilst the coffee-houses have the Votes every day, and six newspapers every week, to discontinue this weekly paper (the nineteenth volume being now finished), and carry on the said design in volumes; and, in pursuance of this resolution, thirty Numbers shall speedily be printed altogether, to complete the i twentieth volume; the first undertaker designs to have it continued in weekly papers as soon as ever the glut of news is a little over.

Notwithstanding this promise, the first Number of vol. xx. was not published till Friday, May 14, 1697; and it did not extend beyond No. 10., which came out on Monday, June 14, 1697. See Dunton's Life and Errors for an account of this work, of which he was the projector, and a complete copy of which in the original folio (the 4 vols. 8vo. only an abridgment) is very difficult to meet with. Amongst many other curiosities in these most curious volumes are (vol. v., Supplement, p. 1.) the humble and reverential letter (dated Moor Park, February 14, 1691) and ode of Jonathan Swift, which must have been gall and wormwood to him in the after part of his life. The

number of queries answered in other volumes, as

computed in my copy, is 3-62.

9.—1691. The History of Learning, or an Abstract of several Books lutely published, as well Abroad as at Home, by one of the two authors of the Universal and Historical Bibliothèque: Lond. printed for Abel Swake and Timothy Childe, 1691, 4to., pages 62. The dedication is signed "J. It de la Crose." He observes, in the preface, the the same design "had been twice attempted here; but those having been barely translations, and the readers generally understanding the original, seems to be the reason they were no better received. Whether more was published than this first Number I do not know.

10.—1691. Mercurius Eruditorum, or News from the learned World. No. 1., August 5, 1691 (Nichols's Lit. Anec., vol. iv. p. 75.) 11.—1691. The Works of the Learned, or a

historical Account and impartial Judgment of Book newly printed, both Foreign and Domestic, to be published monthly, by J. de la Crose, a late author of the Universal Historical Bibliothèque: London, printed for J. Bennett, 1691, 4to. First Number published August 1691; last, March and April 1692, concluding the first volume, containing all 398 pages exclusive of index. The publisher all 398 pages exclusive of index. Bennett, in an advertisement subjoined to the last Number, declares his intention of only publishing four or five times a year, instead of monthly. "a monthly journal returning too quick to have it always filled with considerable books," and conplains of the disappointment he had met with from Monsieur Le Crose, who is very apt to change he mind, though strictly obliged. Of this learned and ingenious man, whose attempt, however imperfection this journal, to supply the want of an English review, was certainly the most satisfactory which had yet been made, I propose giving some account from materials which I have collected, in a future Number of "N. & Q."

12 .- 1692. The Young Student's Library, containing extracts and abridgments of the mos valuable books printed in England, and in the foreign journals, from the year 1665 to this time, by the Athenian Society, folio, 1692. This was another undertaking of the indefatigable John Dunton. It was published in one volume, and not in periodical numbers, by subscription, the price to subscribers being 10s. The reviews seem to be translated entirely from foreign journals. The Young Student's Library was continued in a 4to. form.

13.-1692. The Complete Library, or News for the Ingenious, by a London Divine: printed for John Dunton, 1692, 4to., published monthly. It begins May, 1692; first volume ends with November, 1692, and contains 480 pages exclusive of Second volume begins with December. index. 1692, and ends with December, 1693, and contain-

458 pages exclusive of index. Third volume begins with January, 1694, and ends, in my copy, with April, 1694, containing 140 pages. This is one of the scarcest in the series of literary journals. The editor, as appears from Dunton's Life and Errors, was R. Woolley.

14.—1692. The Gentleman's Journal, or the

Monthly Miscellany: London, printed by Richard This in-Baldwin, 4to., to be continued monthly. teresting work, which may be considered the first English magazine, and which partakes more of the character of a magazine than a review, was edited by Peter Motteux. First volume begins January, 1691-2, and ends with the year 1692. Vol. ii. begins January, 1692-3, and ends with the year 1693. I have only these two volumes; but there appear to be two more (Reed's Cat. 2431.). Perhaps some of your correspondents may have a perfect series, and would give a description of it.

15.—1693. Memoirs for the Ingenious, in miscellaneous letters by J. de la Crose, Ecc. Ang. Presb., to be continued monthly: printed for Rhodes and Harris, 1693, 4to. Here we see this haborious editor, nothing daunted by previous mis-haps, commencing again. The first volume begins January, 1692-3: it was continued to June, 1693, in 196 pages. Whether it was continued beyond June I do not know. The editor complains that no contributions come in, and laments that he is not in a fit state to reward contributors. "Those who shall be so generous as to send me any papers, are desired to direct them to my lodgings, at Mr. Fage's, a turner, in Playhouse Yard in Black-

16.—1694. Memoirs for the Ingenious, or the Universal Mercury, in miscellaneous letters, by several hands, to be continued monthly: printed by Randal Taylor, 1694, 4to. I have the first Number of this for January. It appears to be made up of miscellaneous observations, without

any reviews.

17.—1694. Miscellaneous Letters, giving an account of the works of the learned both at home and abroad, published weekly: London, printed by J. D. for William Lindsay, 1694, 4to. This work was published weekly, from October 17, 1694, to December 19, 1694 (ten Numbers), afterwards monthly, to the end of December, 1695, when the first volume, containing 578 pages ex-clusive of index, ends. The second volume begins January, 1696; February and March follow, containing together 96 pages. I have no more of it. It is one of the best periodicals in the series, and one of the least common.

18.—1694. History of Learning, giving an account of the choicest new books: London, printed by J. M., and sold by Randal Taylor, 1694, 4to. The first Number contains 36 pages. How far it extended I have been unable to ascertain.

19.-1697. Theosophical. Transactions by the

Philadelphian Society, consisting of memoirs, &c. for the advancement of piety and divine philosophy: London, 1697, 4to. In this rare periodical, which was started to disseminate the doctrines of Mrs. Lead, and of which the learned F. Lee was the editor, there are reviews of books of a mystic and ascetic description. I have six Numbers of it, which form a thin 4to. volume.

20. - 1698-9. The History of the Works of the Learned, or an imperfect Account of Books lately printed in all parts of Europe, done by several hands: London, printed for II. Rhodes, 4to. The first Number was published 1698-9. entire volumes were issued, ending with the year 1711, and one Number for January, February, and March, 1712, being the commencement of a fourteenth volume; but there it appears to have stopped. Ridpath was one of the editors of this journal, which is an important and indeed indispensable one in forming a series of English Literary journals. Complete sets rarely occur.

In a future communication I will continue the J. CROSSLEY.

(Vol. vi., p. 298.)

list from 1700 to 1749.

HYDROPHOBIA.

In the year 1805 the writer saw a case of hydrophobia at Kensington, with several other medical men, and was one of those who, with great solicitude, visited the patient till his death. The case excited great interest and commiseration, the more so because the sufferer was not quite six years old, a fine, gentle, and affectionate child, and the injury he had received from the dog was not a positive bite. He was fondling a favourite little dog in his lap, when the animal held up its head as if desiring to be caressed, and pressed one of his teeth upon the child's upper lip so firmly as to abrade the skin. No immediate alarm was taken, but the sudden disappearance of the dog created fears which led to a free application of caustic to the lip; the horrid complaint, however, broke out in a few weeks' time, and, notwithstanding every conceivable care, soon proved fatal. The child was wonderfully good and patient, even when suffering from spasms and convulsions; but his strength was soon worn out and exhausted, and after two or three days of suffering, he calmly breathed his last.

It almost surpasses belief that such a case as this, occurring in a respectable family, attended by several medical men of reputation, and in which many of the principal inhabitants of the town took great interest, should by any possibility be converted into a case of feather-bed suffocation; yet so it was. In a short time after the child's death, the writer, visiting a patient near Curson Street, met a lady who was giving full particulars of the sad event, and enlarging upon the raging fury and agonising screams of the little boy, which, she said, at length compelled the doctors to order him to be suffocated between two feather beds. Whether the strenuous denial of all this nonsense by the writer was believed, may, perhaps, be doubtful.

The notice taken in the "N. & Q." of these cases has induced the writer to make some recent inquiries at Kensington about this case. After an interval of forty-seven years, few persons comparatively remember anything about it; but one gentleman remembers that his father was the principal medical attendant, and he recollects distinctly the being told, when he went to school a few years afterwards, that the child had been suffocated between feather beds, a story which all his schoolfellows appeared to believe. He has also ascertained that at one time the belief in the suffocation was extensive among the lower classes at Kensington. At present the case is rarely spoken of, but there is reason to fear that this marvellous story is not altogether abandoned.

I have repeatedly heard the late John Dunkin, author of the Histories of Oxfordshire, Dartford, &c., relate that he knew of more than two hydrophobic patients in Oxfordshire being smothered. My own godfather, towards the close of the last century, after being bitten by a mad (or supposed to be mad) dog, was sent from Kensington, Middlesex, to a place in Surrey to be dipped, because a professed dipper resided there: although I have often heard the name of this then celebrated locality, I am unable to remember it at the present moment. The dippings, I believe, required to be performed thrice. If the dog was mad the cure was perfect, for the patient, a Mr. Foster, lived many a long year afterwards.

In proof of the fact, that the practice of smothering hydrophobic patients was certainly carried on within living memory, I may cite the experience of a clergyman, a friend of mine. A good many years ago he was conversing with one of his parishioners who had survived two or three husbands, and having occasion to mention the particulars of their deaths, she said, "My first died in such and such a manner, and my second we smothered!" My friend was a little startled at so quiet an avowal of murder; but it appeared, on examination, that he had been seized with hydrophobia, and his widow evidently considered that he had met with the regular treatment for that malady.

H. W.

eikok basilike. (Vol. vi., p. 361.)

Perhaps it may assist the inquiries of Mr. Perhaps it may assist the inquiries of Ma-TATLOR if I send some particulars of an edition of the "Eikon Basilike" which is in my possession. It forms part of a duodecimo volume, entitled Reliquiæ Sacræ Carolinæ, which contains, also, many of the king's letters, his papers on church government, an account of his trial and execution, with several elegies, one of which is that by Mon-trose, which is in MS. in Ma. Taylon's copy. It is detail 1648, and professes to have been printed is dated 1648, and professes to have been printed abroad - "Hague, printed by Sam. Browne;" yet there can be no doubt, I conceive, that it proceeded from an English press. The object of the work itself, and various expressions in it, will sufficiently account for the pretence of its being printed "be-yond the seas," where "Sam. Browne" would be out of the reach of the speaker's warrant. In the "Eikon" is a print of Prince Charles, with the inscription "Natus Maij 29, Ano 1630, etatis sue 19." The Greek line is not in the title-page, but at the foot of a page which faces an emblematical engraving, and contains some Latin and English verses explanatory of the emblems. In my copy the Greek is incorrectly printed, having εδικησε. This line MR. TAYLOR terms "the disputed motto," but I am unhappily so ignorant of the controversy, "Who wrote, &c.?" that I do not know why the line is disputed, nor who are meant by the χ and the κ . The emblematical engraving itself, I imagine, is well known, and it would seem was in those days very popular with the royal party. There is a large painting, precisely similar (if I recollect aright) in St. Martin's Church, Leicester, which is thus mentioned by Mr. Thompson in his Handbook of that interesting old town :

"Over the site of the altar, a picture of Charles I., the work of an artist named Rowley, has long been placed; it was painted in 1686."

The engraving and the painting it would seen, then, were copies from some common original, as the print is not later, I judge, than the date of the book, viz. 1648. What and where is the original?

S. S. S.

TRAFALGAR. (Vol. vi., p. 362.)

W. T. M. is assured that Trafalgar, with the accent on the last syllable, is the right pronunciation. I know this from the lips of my deceased connexion, the Rev. Dr. Scott, who was a learned linguist, and the chaplain and friend of Lord Nelson, who died in his arms. Dr. Scott met Mr. Canning at dinner at Fife House, and was mysteriously informed by that statesman, that he was about to publish a poem on the great naval victory, some lines of

which he repeated on approbation. Dr. Scott at once found fault with the accent being thrown on the middle syllable of Trafalgar. Mr. Canning defended this, by citing the example of Gibráltar: but Dr. Scott informed him that even this was wrong; and gave the right pronunciation, Gib-

ral-tar, with the most delicate precision.

At Vol. vi., p. 333. the Rev. John Scott is named. This ought to have been, the Rev. Alexander John Scott. John Scott, Esq., was public secretary to Lord Nelson, and was killed, being nearly cut in two by a cannon-shot, at the beginning of the action. He was no relation to his namesake, the chaplain and foreign confidential secretary. Both men were highly esteemed by the commander-in-chief: and such was his power over the affections of those who were about him, that during the five-and-thirty years that Dr. Scott survived, he was weak as a woman at any mention of the death of Nelson. ALFRED GATTY.

Oct. 21., Anniversary of Trafalgár.

Byron is an authority for the accentuation of the ultimate syllable:

- "'Twas on a Grecian autumn's gentle eve Childe Harold hail'd Leucadia's cape afar, A spot he long'd to sec, nor cared to leave: Oft did he mark the scenes of vanish'd war, Actium, Lepanto, fatal Trafalgár." Childe Harold, Canto II. St. 40.
- "The oak leviathans, whose huge ribs make Their clay creator the vain title take Of lord of thee, and arbiter of war; These are thy toys, and, as the snowy flake, They melt into thy yeast of waves, which mar Alike the Armada's pride, or spoils of Trafalgar." Childe Harold, Canto IV. St. 181.
- " Nelson was once Britannia's god of war, And still should be so, but the tide is turn'd; There's no more to be said of Trafalgar, 'Tis with our bero quietly inurn'd, Because the army's grown more popular, At which the naval people are concern'd," Don Juan, Canto I. St. 4.

It must be confessed that, in common parlance, the accent is almost uniformly on the penultimate syllable. I doubt not, however, that Scott and Byron are right, and the populace wrong.

C. H. COOPER.

Cambridge.

SCOTCH EAST INDIA COMPANY.

(Vol. vi., p. 342.)

This company was established by an act of the Scotch parliament in 1695. Towards the end of the same year the matter attracted the notice of the English parliament, and on the 17th of December the House of Commons, in an address to the king, complained of the Scotch Company as

prejudicial to English interests. In his reply the king said "that he had been ill served in Scotland; but he hoped some remedies might be found to prevent the inconveniences which might arise from this act." This reply was disingenuous, for it may almost be said that the Scotch parliament had passed the act at the instigation of the king. On the 10th of May, at the opening of the Scotch parliament, the Marquis of Tweedale, his majesty's high commissioner, declared -

"That if they found it would tend to the advance-ment of trade, that an act be passed for the advancement of trade; that an act be passed for the encouragement of such as should acquire and establish a plantation in Africa or America, or any other part of the world, where plantations might be lawfully acquired, his Majesty being willing to declare that he would grant to the subjects of this kingdom, in favour of these plantations, such rights and privileges as he granted in like cases to the subjects of his other dominions."

After this, it was a little too bad to say, that he had been "ill served in Scotland;" but perhaps politicians may find an excuse for this piece of statecraft in the difficulties of William's position, and the then temper of the House of Commons. On the 26th of the following January the House of Commons resolved that the directors of the Scotch Company were guilty of a high crime and misdemeanour, and ordered them to be impeached. An incident occurred, in connexion with this business, which is worth noting as indicative of the feeling of the House towards the king. In committee several resolutions had been passed, and amongst others one recommending that certain commissioners of trade, proposed to be appointed, should take an oath acknowledging King William as the rightful and lawful king of the realm; that the late King James had no right or title thereunto; and that no other person had any right or title to the crown otherwise than according to the Act of Settlement, &c. When these resolutions were reported to the House, his majesty's "duti-ful commons," after a warm debate, rejected some of them, and, in particular, that recognising William as the lawful sovereign!

The Scotch Company occasioned King William further trouble in 1700, as appears from the parliamentary history. The Marchmont Papers, liamentary history. The Marchmont Papers, edited by Sir George Rose, also contain some letters on the subject, written at this time to King William, by Patrick Earl of Marchmont.

C. Ross.

BARLOW FAMILY.

(Vol. vi., pp. 147. 392.)

I cannot think that your correspondent Ms. George Barlow (p. 392.) can have any good reason for supposing himself to descend from Thomas Barlow of Sheffield, to whom arms were granted in

1691: and most certainly Mr. Thomas Barlow was not identical with the Mr. Barlow (p. 147.) who

in 1676 invented repeating clocks.

The Thomas Barlow of Sheffield was born in 1666: he succeeded to the principal part of the property of his uncle Francis Barlow in 1690. He married in 1691, the year in which he had the grant of arms. His wife died in 1694, and has a handsome monument in the church of Eckington, in Derbyshire; Renishaw, in that parish, being for a time his place of residence. He finally settled at Middle Thorpe, near York, where he built for himself a house after the model of villas which he had seen abroad; and died in France in 1713, while travelling with his son.

His issue was one son and one daughter. The daughter was baptized at Sheffield, July 20, 1692, and buried there January 28, 1693. The baptism of the son I have not found, but it seems probable that he was born at Renishaw. His name was Francis, and as Francis Barlow, of Middle Thorpe, Esq., he served the office of high sheriff of the county of York in 1735. His will was made December 13, 1769.

There is no reason that I know of to suppose

that Thomas Barlow had any other son.

There is a monument in the chancel of the parish church of Sheffield for Francis Barlow, the uncle of Thomas; and in the Table of Benefactors his name appears as the founder of an annual dole, which I believe the poor of the place still enjoy.

which I believe the poor of the place still enjoy.

The father of Thomas Barlow was named Samuel, and Samuel and Francis were sons of Humphrey Barlow of Sheffield, ironmonger, by Dorothy his wife, daughter of Gregory and Cassandra Sylvester, of Mansfield. Joseph Hunter.

Edward Barlow, whose real name was Booth, was born near Warrington, and ordained in the English College at Lisbon. He took the name of Barlow from his godfather, Ambrose Barlow, a Benedictine, who suffered at Lancaster for his religion.

"He has often," says Dodd, "told me that at his first perusing of Euclid, that author was as easy to him as a newspaper. His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity, Mr. Barlow had never been considered on that occasion, had not Mr. Thompson (accidentally becoming acquainted with the inventor's name) made him a present of 2001. He published a treatise on the origin of springs, wind, and the flux and reflux of the sea, 8vo. 1714, and died about two years afterwards, nearly eighty-one years of age."—Dodd's Church Hist., iii. 380.

Ambrose Barlow was one of the Manchester Barlows, born about 1585, and executed at Lan-aster about Sept. 10, 1640. His original name ras Edward Barlow, but he changed his Christian

name to Ambrose. (Chalmer's Missionary Priests, ii. 91.) In the Warrington register there is this entry:

" December 1639.

Edward, son to Richard Booth, the 15th day."

and assuming that Dodd is not strictly accurate
as to the age of Edward Barlow, this entry may
relate to his birth.

W. BEAUMONT.

(Vol. vi., p. 198.)

The principle involved in the optical phenomenon, respecting which your correspondent C. Mansfield Ingles desires an explanation, though probably known to Babtista Porta as being exactly the same as that of the camera obscura invented by him in 1560, and described in his Magia Naturalis, was first satisfactorily explained by Maurolycas in his Theoremata de Lumine et Umbrâ, 1575:

"In his work," says Professor Baden Powell (History of Natural Philosophy, p. 127.), "he gives an explanation of the fact noticed by Aristotle, that the light of the sun passing through a small hole, of whatever shape, always gives a circular illuminated space on a screen at a little distance. The rays from the different parts of the sun's disk cross at the aperture (which we will suppose to be, for example, triangular), and each ray gives a small triangular bright spot on the screen; these being partially superposed, but arranged in the form of the sun's disk, will give an image sensibly circular; and the more accurately so as the hole is smaller, or the screen more distant."

In that section of his History of the Inductive Sciences which Mr. Whewell has devoted to an investigation of the "cause of the failure of the Greek school philosophy," he has made use of the speculations of Aristotle upon this question, as an illustration of the conclusion, that "the radical and fatal defect in the physical speculations of the Greek philosophical schools, was, that though they possessed facts and ideas, the ideas were not distinct and appropriate to the facts." Mr. Whewell proceeds:

"One of the facts which Aristotle endeavours to explain is this: that when the sun's light passes through a hole, whatever be the form of the hole, the bright image, if formed at any considerable distance from the hole, is round, instead of imitating the figure of the hole, as shadows resemble their objects. We shall easily perceive this appearance to be a necessary conequence of the circular figure of the sun, if we conceive light to be diffused from the luminary by means of straight rays proceeding from every point. But instead of this appropriate idea of rays, Aristotle attempts to explain the fact by saying that the sun's light has a circular nature, which it always tends to manifest: and this vague and loose conception of a circular quality employed, instead of the distinct conception of rays, which is really applicable, prevented Aristotle frees

giving a true account even of this very simple optical phenomenon."

Now, with the utmost deference to the Savilian professor, and the equally learned and elegant Whewell, I presume to add a few remarks to their as it appears to me - incomplete and unsatisfactory explanation. Both these gentlemen, indeed, while assigning a correct cause to the phenomenon, still seem to cling, in words at least, to the Aristotelian idea of the circular nature and tendency of the sun's light. They could not, in fact, be unaware that the bright images are not invariably round, but that, being produced by a luminous body, the rays from which proceed in straight lines, in all directions, and from every point, and which, moreover, cross one another beyond the apertures, they must necessarily resolve themselves into a more or less exact (according to the distance, size of aperture, &c.) and inverted representation of the luminous body itself. Thus, if the rays of the sun during a state of partial eclipse be allowed to pass through variously shaped apertures, the images are of a crescent form, like that part of the sun remaining visible. If the sun's light, however, be transmitted through a circular hole before being allowed to pass through the apertures, the images cease to represent the sun's visible form, and become representations of the apertures themselves. The general principle may be easily brought to the test of experiment, by cutting a small square aperture in a piece of paper, and placing a lighted taper behind it, so as to throw the shadow of the paper upon the wall of a room. At a certain relative distance of these objects, it will be found that the luminous spot in the shadow of the paper ceases to be square, and assumes the form of an inverted cone, which is in fact the image of the flame of the candle, as may easily be seen by blowing the latter, when a corresponding flickering will be perceived in the bright image.

I had intended to make some remarks upon the other optical phenomenon which has puzzled your correspondent, but must now defer them to a future opportunity.

WILLIAM BATES.

Birmingham.

SCANDINAVIAN SKULL-CUPS. (Vol. iv., pp. 161. 231.)

I should be glad to be permitted again to revert to this subject. It involves a question of some importance, in a literary and ethological point of view; and is of especial interest to all those who, being conscious of a certain sensation of pride in persuading themselves that they come of the old northern stock, whether Anglo-Saxon or Anglo-Danish, would fain have their far-off Scandinavian progenitors appear on the page of history with no

other stigma upon their names than such as may attach to them by evidence of the most undeniable character. With this feeling, however, your correspondents W. B. R. and George Métivier have no sympathy. The latter, indeed, is quite angry with Mr. J. A. Blackwell, with "one Magnusen" (we shall next hear of one Dr. Johnson, of one Prof. Porson, of one Niebuhr), and with "certain ironical dilettante of Cockneyland' whom he does not otherwise specify, for daring to controvert the assertion of Ole Worm, that the Northmen were wont to use the skulls of their enemies as drinking-cups. Whether or no such a practice prevailed elsewhere, is not the subject of disputation. I therefore pass over the long array of authorities and examples adduced by your cor respondents in reference to other countries, and proceed to notice only the direct testimony upon which this "railing accusation" against the former inhabitants of Scandinavia is attempted to be founded. This testimony is comprised in a single couplet of the 25th stanza of the "Krákumál, er sumir kalla Lodbrókarkviðu:" a wild rhapsodical Skaldic lay, full of periphrasis, distorted metaphor, and exaggerated expression; setting forth the actions and death of the celebrated sea-king Ragnar Lodbrok, and presented to us as the composition of the hero himself: "verum non ipse, sed Bragius, Boddii filius, verus est carminis autor" (Thorlacius, Autiq. Boreal., sp. vii. p. 70.). Amid the horrors of his Northumbrian dungeon, the expiring chieftain is represented as exulting in the encouraging reflection, that he will soon participate in the joys of Valhalla, when

" Drekkum bjor at bragdi Or bjúgvidum hausa."

The question is, how are these words, or, rather the compound expression "bjúgvidum," to be interpreted? Ole Worm (Dan. Literat. Antiq.: Hafn. 1636) translates the entire passage: "Bibemus cerevisiam brevi ex concavis crateribus craniorum," or, as Bartholin (Antiq. Dan., 1689) renders the latter portion of it, "ex concavis craniorum poculis." Southey adopts the same reading; and James Johnstone (1782), with what Mrs. Malaprop would call "a judicious use of epitaphs," Englishes the couplet:

" Soon from the foe's capacious skull We'll drain the amber beverage."

This is the traditionary account of the matter, without a doubt: or, rather, it is the interpretation first given by Ole Worm; sanctioned by Bartholin; to a certain extent supported by the laborious Dr. Grimm, in his Geschichte der Deutschen Sprache; and by other writers taken up and adopted. But is it the correct one? Is it not rather one of those long-received errors, upheld to support the tottering base of some favourite theory, which it is the peculiar province of "N. & C.

to unmask and expose? A very brief inquiry suffices in reply to these queries. Setting pre-conception and prejudice aside, let us turn to our dictionaries, and discover what the terms in dispute, i. e. "Or bjúgviðum hausa," literally signify. Do they mean, "out of the skulls of our enemies," or "out of the hollow skulls" at all, whether of man or beast? I would be equally positive with W. B. R. and George Mérivier, and say that such is not their meaning. Hauss (Haus), indeed, is correctly rendered by caput, cranium; and bjug (bjugr), in bjúgviðum, is curvus, a beýgia, curvare, flectere; but what is vidum? Why viðr, in every Glossary and Lexicon I have had the opportunity of consulting,—and I only wish the Old Norse Dictionary of the late (eheu!) most accomplished Icelandic scholar and linguist, Dr. Egilsson, were published to confirm the interpretation, -is arbor, sylva. And, to reduce poetical to common language, what are the arbores or sylvæ of an animal's cranium, but its branches or sylvæ of an animal's cranium, but its branches or horns? The true meaning of the passage, then, divested of all "figures of speech," is: "Quickly will we drink beer out of the curved branches, or horns, of the skulls;" haply, of the elephant or buffalo: i.e. out of some such a drinking vessel as resisted all the attempts of god Thór to empty in the hall of Utgard Loki, for a description of which I must refer your correspondents to the Edda Snorra Sturlosonar — such a horn as that of Ulphus, in York Minster; or as that of Queen's College, Oxford; or as "The Giant Horn of Oldenburgh," preserved in the Castle of Rosenborg,—a horn, in fact, of the form of that delineated at p. 61. of Lord Ellesmere's Guide to Northern Archwology. This, I repeat, is the meaning of the passage; and, accordingly, John Olafsen (Essai sur la Musique ancienne et moderne, tom. ii.: à Paris, 1780) renders the terms in dispute, "dans de cornes recourbées;" Carl Christian Rafn, in his edition of the "Krákumál" (Copenh., 1826, pp. 36. 51.), "ex curvis arboribus (cornibus) craniorum," or, "dans des branches recourbées de crânes;" and or, "dans des branches recourbées de cranes;" and Augustin Thierry (Conquest of England by the Normans, Eng. edit. p. 22.), "in our overflowing cups of horn." But if, unsatisfied with what is here advanced — and there are several other editions and translations of this "epicedium" which I have not the means of consulting — your correspondents still cling to their "fond tradition," then let them join the ranks of those "consecutive (?) and methodical readers," the contemplation of whose diminishing numbers calls forth from George Métivier "the passing tribute of a sigh;" and they will find, in the examination of that valuable series of ancient northern literary productions which have been published "studio et operâ" of such renowned critics, linguists, and scholars as those who form the "Arni-Magnæan Commission," and the "Royal Society of Northern Antiquaries," that in this, as in other instances, resuch men as Ole Worm and Thomas Barileis are occasionally liable to that fallibility of judgment, from which the most exalted genius are not wholly exempt.

Cowgus.

P. S.—The extract (Vol. iv., p. 161.) from the Völundar-goida (s. xxii.), in illustration of the term "Skalar," if it prove anything to the purpose, proves too much; for if, amongst the ancient Scandinavians, it was the usage to turn means skulls into drinking-vessels, so was it their custom (s. xxiii.) to form pearls (Jarkna steinar) of children's eyes, and brooches (Briost kringlur) of the teeth. This term "Skal" (crater) occurs also in another Norse myth, the apocryphal "Gunum slagr" (s. xviii.), and as its meaning in this place without a question, coincides with the conclusion of your correspondents, I am happy in being alto to give them the benefit of it. The entire passes is as follows, which, perhaps, it is better to addard in the translation of one G. F. Thorkelin, than is the original Icelandic:

"Illa, tibi, regi, corda adponet parvulorum tucca calentia in cœnam. Et mixtum medum social corundem bibis tu e crateris capitalium verticus se te animi molestia acerrime mordebit, quod tibi Godruna objiciet flagitia tanta."

PHOTOGRAPHIC NOTES, QUERIES, AND REPLIES.
(Vol. vi., p. 421.)

I have been much interested in reading De-Diamond's valuable communications on photography. A considerable part of my first experiments in the calotype process has been with be Gray's waxed paper process. I confess, although I was determined to give it a fair trial, I have my yet been able to produce one negative that will give a positive. There are other three amateum in this locality who have also failed with the ward paper and Le Gray's formula of sensitive solution

I shall feel much obliged if any of your comspondents, who may have succeeded in getting good pictures or negatives by Le Gray's process or even a modification of it, if they would informe, through the medium of your valuable journal

their mode of operating.

With respect to the method of taking views in the open air by a peculiar arrangement of the camera, I believe it to be rather a complicated affair. I would prefer a small tent, which might be so made as not to exceed much the weight of a large umbrella. The form of the tent, similar to the roof of a house; the ridge or top to be made of a piece of wood three feet long and ten inches broad. At one end a piece of yellow glass could be inserted, and at the other end a piece of wood to carry the lens. Between the yellow glass and the lens end there might be two brass rods, for a

sliding frame, similar to Mr. Archer's. At each corner of this piece of wood could be a hole for four legs, so as to stand about five and a half feet high. These legs could be jointed, so as when not in use they would double up and pack with the above piece of wood. I would have this piece of wood covered with India rubber cloth, which would cover the four legs when they are fitted to the top piece of wood. The tent, when set up for use, would be about three feet long, five and a half feet high; at the ends, about eleven inches at the top, and two and a half feet at the bottom. If you understand this description, you will easily see that the usual camera box need not be used. The brass tube of the lens would just come through the cloth, by being placed in a sleeve, so as not to admit any light. The yellow glass in the top piece of wood would admit sufficient light to operate in the tent, either with glass plates or paper. We would be enabled, with this tent, to manipulate as well as if we were in a room.

Penslur Iron Works, Fence Houses, Durham.

·[There seem two objections to the very ingenious form of tent proposed by our correspondent:—1st. The vibration to which the lens would be subject, and which would of course prevent that accuracy of definition essential to a good picture; 2nd. That from the large exposed surface of the tent, it would be liable to be blown over by the wind. It may also be remarked, that a firm position is more easily obtained upon a tripod than upon four legs.]

Proof of the Value of Photography to the Archaelogist.—As an instance of the application of photography to archeology in securing fac-similes of remains which are becoming gradually obli-terated, an interesting incident occurred to me while taking some views at Pæstum. The only remains of a gateway which is left standing of that ancient city is an arch about fifty feet high. My guide told me, that on the key-stone of the arch was still to be seen one of the effigies of the city, "the Sirena Pæstana," holding a rose, but that it was nearly effaced by the ravages of time and weather. After straining my eyes for some time, it was with the utmost difficulty that I made out something; but on my return to Salerno, when I brought out my negatives, I was much interested in finding that the figure on the key-stone was far more distinct there than the original was to my eye; and by aid of a glass the doll-like figure, worn and much obliterated, was very apparent. I believe that many interesting little morceaux would be detected by archeologists during a quiet study of their photographs at home, which escaped them in the originals. E. KATER.

[Thanks to the courtesy of Mr. Kater, who has kindly forwarded to us a copy of the very interesting view taken by him of the Gateway at Pæstum, we are enabled to confirm his statement as to the extraordi-

nary manner in which his photograph has preserved for examination, by a magnifier, an object the existence of which was probably known to his guide rather by tradition than by observation. The hint to archæologists which Mr. Kater draws from this curious discovery is one well deserving of their attention.]

THE WAX-PAPER PROCESS.

May I be permitted to detail a process I have found very successful during a photographic tour I have taken this autumn? It combines the advantages of extreme sensitiveness (two minutes being as effectual as ten by the ordinary method), together with the faculty of the excited paper keeping good for several weeks; two properties which I consider invaluable while working at a distance from home, as the papers can all be excited ready for the camera before commencing the journey, while the development can be deferred until the return home, provided the time elapsed after exciting be not more than about three weeks. By this means the necessity for carrying about a quantity of dishes, chemicals, &c., is avoided, the only requisites being the camera and stand, paper holders, and prepared paper.

My method is a modification of Le Gray's pro-

My method is a modification of Le Gray's process, in which the pores of the paper are saturated with wax previous to the formation of the sensitive surface. This is undoubtedly the best, both as regards the brilliancy of the finished picture, and the ease and convenience of manipulation; but there are several circumstances which tend to impair the beauty of the result, foremost of which may be mentioned the spots, one or two being generally to be met with even on the best paper. By the following slight modification I have succeeded in removing the impurities which cause the spots, and also in diminishing the time of ex-

posure in the camera.

The paper I employ is the thin variety made by Canson Frères. The first operation consists in waxing it: the sheets, cut to the proper size, and marked on the smooth side, are to be soaked in melted wax, and afterwards separately ironed between blotting-paper, until there are no shining patches of wax to be seen on the surface.

The next operation consists in iodizing the sheets; the bath is composed of

Iodide of potassium - - 1 ounce. Water - - - 1 pint imp.

with the addition of as much free iodide as will give it a sherry colour. This removes the iron and brass, of which the spots generally consist: it will require renewing now and then. The sheets are to be completely immersed in this bath for at least two hours, taking care to avoid air bubbles, and then hung up to dry: they will be of a deep

purple colour, owing partly to the union of the iodine with the starch in the paper, and will keep good any length of time.

The solution for rendering these iodized sheets

sensitive consists of

Nitrate of silver - - - 15 grains.
Glacial acetic acid - 15 ,,
Water - - 1 ounce.

The marked side of the paper is to be laid carefully on this solution, and kept there for about half a minute longer than is necessary to completely decolorise it (from seven to ten minutes), and then floated on distilled water for a few minutes. It must then be dried between blotting-paper, and kept in perfect darkness in a portfolio until required. With only one washing in distilled water, as above, it will not keep good longer than six days; but if washed sufficiently it will keep good for weeks.

It is hardly possible to state any definite time for the exposure in the camera, as this of course must vary with the intensity of light; but with a lens of twelve inches focal length, with a half-inch aperture in front of it, from one to two minutes will suffice on a bright day with the sun out; while on a dark gloomy day, from seven to ten minutes

may be requisite.

For developing the picture, I employ four parts of a nearly saturated solution of gallic acid, and one part of the solution previously employed for exciting the paper; these are to be well mixed, and the marked side of the paper floated on it. The picture will soon begin to appear, and should be completely out in less than an hour, and before the gallo-nitrate is decomposed; it must then be washed, soaked in tolerably strong hyposulphite of soda until all the yellow iodide is removed, washed again several times, and then dried, and either ironed over, or held before a fire to melt the wax. The greatest care must be taken to have the dish perfectly clean to contain the gallo-nitrate; it ought to be rubbed with strong nitric acid every now and then, to remove the stains from a previous operation: unless this precaution be taken to avoid the presence of dirt, the picture will be covered with stains similar to marbling in bookbinding. The gallic acid and nitrate of silver must also be filtered before mixing.

By adhering to these directions, any person who has had a little experience in manipulation may make sure of getting excellent results, with a far less number of failures than by any other process. I have endeavoured to state everything as explicitly as possible, but should I not have rendered myself sufficiently intelligible in any part of the process, I shall be happy to give any information that lays in my power.

WILLIAM CROOKES.

Hammersmith.

P.S.—I have seen several inquiries respecting the price that ought to be paid for a good lens, the general idea seeming to be that they are very expensive. The lens I always employ cost me fifteen shillings; it was made at Slater's, and is 1½ inch in diameter, and 12 inch focus. The picture I forward as an illustration of the process will show what can be done with it: it was taken in one minute with a half-inch aperture in front of the lens.

[We have to thank our Correspondent for a very admirable specimen of his skill. We can assure our readers that it affords the best evidence of the value and practicability of the process which Mr. Crooks has so kindly communicated. — Ed.]

Replies to Minor Queries.

Oblations (Vol. vi., p. 316.). — I could supply W. E. with plenty of instances such as he wishes to find. Some of them are given in How shall we conform to the Liturgy? 2d ed. p. 208. J. C. E.

The Larch (Vol. vi., p. 350.).—Your correspondent's reference to Vol. vi., p. 276. is incorrect: it should be p. 269. I copied your correspondent's Query, and sent it to the Editor of the Gardener's Chronicle, and in the Number for October 23rd (p. 676. col. 2.) he replies:

"We cannot for our own parts add anything to what we have stated upon this subject on former occasions; but we undertake to say that the dictum in question does not belong to the nobleman whose name has been thus introduced, if it has any parentage whatever. On the contrary, we have good reason to know that Lord Portman entertains no opinion of the kind. What our own views are, will be found at p. 435. of our volume for 1851."

To the Gardener's Chronicle for 1851, p. 435, I would refer your correspondent; and for something like the dictum which he attributes to Lord Portman, I would refer him to the Journal of the Royal Agricultural Society of England, vol. is. 9. 372., where he will find it asserted by Sir J. S. Menteath, not "that the larch falls except on," but "the larch grows naturally only on "the primitive mountains. George E. Free.

The Chain of Sulvation (Vol. vi., p. 268.).—Your correspondent E. N. does not seem to be aware that this Chain is only a transcript of part of the engraved title-page to Wollebius's Christian Divinity, translated by Alexander Ross (of voluminous memory): London, 1650, 12mo. Instead of "sanctified," after which your correspondent places a mark of interrogation, the original has more properly "testified." In other respects it is the same as in his manuscript. Nothing is more common amongst the writers of theological "abridgments" and "marrows" of the time of

Ross than these tabular analyses, any quantity of which I can furnish to those, if any such there be, who seek after them. JAMES CROSSLEY.

Heron's "Junius's Letters" (Vol. vi., p. 389.). There can be no doubt whatever that the edition of Junius referred to by your correspondent was edited by Robert Heron, the miscellaneous writer, and not by Pinkerton. Watt, in his Bibliotheca Britannica (title "Heron, Robt.") gives a list of his works. It is, as usual, inaccurate and incomplete; for are there any twelve consecutive lines in that work which do not contain an omission or a blunder? I speak after a pretty long acquaintance with it, and rather a close examination of the greater part of it. Watt does not include the edition of Junius amongst Heron's works, but neither does he include eleven other works or tracts published or edited by him, of which I have made out a list. He does include the Letters of Literature, which are not this Robert Heron's, but the avowed production of Pinkerton, who afterwards discontinued this designation, when he found that there was a real Richard in the field. It might be sufficient to support what I have stated by a reference to Robert Heron's other works, a comparison with which would, I consider, be quite sufficient to satisfy any one as to his being the editor of Junius's Letters. The fact is, however, placed beyond a doubt by a presentation copy of the work which I possess, and in which he has written, "Presented to Mr. Stonehouse by his affectionate friend, the editor, Robert Heron." The handwriting is altogether different from Pinkerton's, of whom I have several autograph letters. I may further observe, that in a very interesting collection of Letters and MS. documents formed by the late George Chalmers on the subject of Junius, which I purchased at his sale, the edition by Heron is occasionally mentioned in the correspondence at the time of publication as the work of the miscellaneous writer of that name. He died in June 1807, and a notice of him will be found in the obituary of the Gentleman's Magazine (vol. lxxvii. part i. p. 595.). He was the editor of the Globe, British Press, and the Fame newspapers, and a melancholy example of the Calamities of Authors. JAMES CROSSLEY.

Brass of Wife of William Bulstrode (Vol. vi., p. 394.).—In answer to your correspondent H. H., who asks the question, whether the kneeling shrouded figure in brass of the wife of William Bulstrode, 1462, has been replaced in the old church at Upton, I beg to say that if it is in existence, and I can find it, it shall be. I have never heard of it.

This brass, by H. H.'s date of 1849, must have been removed long before the recent restorations. The greatest care was shown by Mr. Ferrey and myself, and by every one else, in preserving every vestige of ancient ornament that the old church

And please let me take this opportunity of adding, that when some very early and characteristic coloured ornaments came to light on the stone ribs of the round arched roof of our venerable chancel, and we had no funds to restore them, Mr. Willimont very generously did it for us, at

his own charges. Some or your control to see them: they are extremely good.

H. H. may, in the mean time, be assured that "the wife of William Bulstrode" shall be seen The Curate.

Upton, near Slough.

- "Roma tibi subito" (Vol. vi., pp. 209. 352.). Following in the wake of W. W. T. in reply to the Query of Booricus, I subjoin the following from Lemprière's Classical Dictionary, 16th edition, 1831, p. 730., article Sotades:
- "Obscene verses were generally called Sotadea car-mina from him. They could be turned and read different ways without losing their measure or sense, such as the following, which can be read backwards:

Roma tibi subito motibus ibit amor. Si bene te tua laus taxat, sua laute tenebis. Sole medere pede, ede, perede melos.
Quintil. 1, c. 8, l. 9, c. 4.; Plin. v. ep. 3.;
Auson. ep. 17, v. 29."

Naturalis Proles (Vol. iv., p. 326.). — As none of your contributors have found time or inclination to investigate an expression involving a matter no less delicate than "scandal against Elizabeth," I venture to send you the following extract from Thibaudeau (Hist. de France, tom. iv. p. 250.) regarding Napoleon's assumption of the "Iron crown.

"Le Vice-président Melzi, la consulta d'état et une députation, furent appelés à Paris pour travailler à cet arrangement, et assistèrent au couronnement de l'Empereur pour préluder à celui de leur roi. Le gouvernement de la République italienne fut déclaré monarchique et héréditaire, et l'Empereur Napoléon roi d'Italie. La couronne ne pouvait être que sur sa tête réunie à celle de France. L'Empereur avait le droit de se donner de son vivant un successeur parmi ses enfans légitimes máles, soit naturels soit adoptifs."

In the Senat. Consult. Organique du 28 floréal (18 Mai, 1804), whereby Napoleon received the "Imperial crown," Titre II. de l'Hérédité, the same distinction is drawn between the Emperor's heirs "natural and legitimate," and his heirs "adoptive," the sons or grandsons of his brothers Joseph and Louis. See Hist. Parlementaire de la Rev. Française, tom. xxxix. p. 155.

At the present time the above may interest or

amuse some of your readers; but the following

extract from Old Fabyan is of more general value to Englishmen:

"Whose noble Mother susteynyd not a little oysclaunder and obsequye [sic : obloquy is the reading of later editions] of the comon people sayinge that he was not the naturall sone of Kynge Henrye [VIth.] but changyd in the cradell, to hyr great dyshonour and heuinesse, which I overpasse."—Vol. ii. fol. cciv. b. Ed. 1516.

CHARLES TRIBIOLD.

Cambridge.

Galliards (Vol. vi., p. 311.). — This kind of dance is often mentioned by Shakspeare; in Twelfth Night, Act I. Sc. 3., and in Henry V., Act I. Sc. 2. In this latter play in Reid's edition, b. xii. p. 309. note 3, reference is made to the poem of the Orchestra, by Sir Jno. Davis, and a quotation made

describing this dance.
In Sir John Hawkins's History of Music, b. iv. p. 386. note, reference is made to a work by John Dowland, entitled Lachryma, or Seauen Teares, figured in seauen passionate Panans, with divers other Pauans, Galiards, and Alamands. In this work the several airs are distinguished by appellations, as if they were the favourites of particular persons, as "The King of Denmark's Galiard, the Earl of Essex' Galiard," &c. He informs us, p. 387., that —

"The Galliard is a lively air in triple time; Brossard intimates that it is the same with the Romanesca, a favourite dance with the Italians."

E. G. B.

Maltese Dialect (Vol. iv., p. 383.). -

"There has been much discussion," says a recent writer in the English Encyclopædia, "on the language spoken by the Maltese; as it is written, the subject is one of some difficulty. Mr. Schlierig, an Oriental scholar, and a person who by a residence of several years at Malta is entitled to full confidence, has examined the arguments of those who attempt to trace it to the Phœnicians, Carthaginians, and other ancient nations, and comes to the conclusion that all its words, with the exception of a very few, are purely Arabic, and conform in every respect to the rules, nay, even the anomalies of the Arabic grammar. A Maltese finds no difficulty in making himself understood anywhere on the Mediterranean coasts of Africa and Asia. - a circumstance which is of no small importance in commercial intercourse, and which might be improved by a systematic cultivation of the Maltese-Arabic language, to the great advantage of the Maltese people. The Arabic language was introduced by the Saracens, who had long held almost exclusive occupation of the island, when it was reduced by Count Roger the Norman."

The Rev. Mr. Badger has also written that the vernacular Maltese comprehends the complete Arabic alphabet, with the exception of some of the dentals, and the sound of the gutturals has been preserved pure in many villages of the country, and of the neighbouring island of Gozo. In Valetta the whole dialect is more corrupt being mixed up with a greater portion of the foreign words commonly used in Italian. The late Sir Grenville Temple, Bart., entertained the same opinion with reference to the Maltese dialest Should these references not be satisfactory THEOPHYLACT, I can give him some other auth rities.

Malta.

Harvesting on Sundays (Vol. vi., pp. 199. 271. 351.).—I send you an extract from Jeremy Tayler on this subject:

"Constantine forbad all labour but the labours of husbandry : but affirms the Lord's day to be the fitted for dressing or setting of vines, and sowing corn. Le and Anthemius, emperors, forbad all publick pleasurs, vexatious suits or actions, arrests, and law-days, pearances in courts, advocations, and legal solemning on the Lord's day. The third Council of Orleans pe mitted waggons, and horses, and oxen to travel upon Sundays, but forbad all husbandry, that the men m come to church. In an old synod held at Oxford I find that on the Lord's day concedentur opera a carum et agriculturæ; and I find the like in an old injunction of Queen Elizabeth, corn may be carried Sundays when the harvest is unseasonable and hasadous. In these things there was variety; sometimes more, sometimes less was permitted; sometimes fairs and markets, sometimes none: in which that which we are to rely upon is this:
"1. That because it was a day of religion, only such

things were to be attended to, which did not hinder that solemnity which was the publick religion of the

day.

"2. Nothing at all to be admitted which was directly a cond "— Duct. Deb. Li. an enemy to religion, or no friend."-Duct. Dub, LE c. ii. n. 61. p. 278.

R. J. ALLEI.

Hob, Meaning of (Vol. vi., p. 341.).— This is, no doubt, the same word as hope, as in the instance mentioned by your correspondent, Habkirk a Hopekirk. A hope is "the side of a hill, or low ground amidst hills."—Bailey. "According to soriginal signification, a recess, from the Isl. hope recessus. The situations of Hope Bowdler, Hope say, Hopton, Easthope, Millichope, Middlehope, Presthope, and Wilderhope, accord with this derivation. These places lie between hills, in secluded parts of the county. At a later era, the Islandic word gave birth to one of more general application, and what primarily signified merely a remote or circumscribed spot, grew into use to denote a farm, an orchard, a house. Teut.-Germ. hof, villa, hortus; A.-Sax. hope, domus."— Harts-R. J. ALLEN. horne, Salopia Antiqua, p. 467.

Webster notices the Danish word hob, a heap, and the Welsh hob, that which swells. If the places mentioned by C. J. stand upon hills, a derivation from these words will be satisfactory. For other words of similar sound, see Richardson's Dictionary, under "Hob." In Runswick Bay, in the North Riding of Yorkshire, is a cave called Hobhole, which is said to be named after a spirit called Hob, who once dwelt there. The fishermen of the neighbourhood still regard the place with superstitious dread, and are unwilling to pass it by night.

J. L. R.

Anglican Baptism (Vol. vi., p. 340.).—W. M. N. may consult the Decrees of the Synod of Thurles, held in 1850. These most important, but both by our church and government strangely overlooked, decisions, have attached to them the signatures of four titular archbishops, twenty bishops, and three procurators who signed for bishops, as well as the name of "Fr. Bruno, Abbas Cisterciensis de Monte Melleario." (Pp. 61, 62. Dublin, 1851.)

The (Roman) Catholic Church does undoubtedly admit the validity of baptism administered in the English Church. But owing to the difference of spinion amongst Anglican ministers on the subject of baptismal regeneration, and its consequence, the negligent manner in which baptism was, and often is, administered, her practice is to rebaptize converts conditionally, unless it can be proved, by the testimony of some credible person who was present at the baptism, that it was correctly performed.

P. A. F.

W. M. N. inquires whether the Roman Catholic Church admits the validity of Anglican baptism at the present time.

Three friends of mine, recently received into the Roman Catholic Church, were not rebaptized; and in a letter addressed to the members of the Eslington Protestant Institute by the Rev. F. Oakley, I find this passage:

"And as I am ready to hope that you have all been admitted into the one Catholic Church by baptism, I can regard you as ever in a certain sense the subjects of her motherly care."

This sentence fully admits the validity of baptism without the Church of Rome at the present time.

E. D. K—w.

Glebe Place, Stoke Newington.

The Maiden-hair Fern (Vol. vi., pp. 30. 108. 180.281.).—This plant Adiantum (Capillus Veneris, Linn.) is growing in abundance on the walls of the churchyard, and on the walls and roof of the church porch, of Morwenstow, Cornwall; and the vicar will be ready to transmit a plant with roots to any collector who desires it. The plants are of course dwarfish in the scanty crevices where they grow; but their botanical characteristics are distinctly developed.

R. H.

Printed Sermon by Oliver Cronwell (Vol. vi., p. 340.). — DRYASDUST will find this printed ser-

mon in the Harleian Miscellany, vol. iv. p. 176. (edit. 1809, 4to.). The title is—

"A most learned, conscientious, and devout Exercise; a Sermon held forth the last Lord's Day of April in the Year 1649 at Sir P(eter) T(emple)'s House in Lincoln's Inn Fields, by Lieutenant-General Oliver Cromwell, as it was faithfully taken in Characters by Aaron Guerdon: London, printed in the Year 1680 (4to. 17 pages)."

Mr. Carlyle, I fear, will not accept this sermon as genuine. I should like to see it duly installed in the next edition of the letters, particularly if illustrated by his amusing interjectional criticisms.

If, however, Mr. Park's editorial remarks are considered to be an authority, there is ground to believe in its authenticity. After stating the opinions of Granger and Dr. Kippis, he observes:

"If the Chronicle of Heath is to be depended upon, its authenticity was sufficiently acknowledged. For when in the Humble Petition there was inserted an article against public preachers being Members of Parliament, Oliver Cromwell is said to have excepted against it expressly, 'because he was one, and divers officers of the army, by whom much good had been done.'"

One does not see why, because Oliver Cromwell had occasionally preached, this sermon should therefore be genuine; but, passing by the logic of his deduction, had the learned editor read it? A glance should surely have been sufficient to satisfy him, that it was one of the satirical productions of Mr. John Birkenhead, or some other of the Cavalier party, levelled against the terrible "Lieutenant-General." Jas. Crossley.

I have a copy of the sermon referred to by your correspondent DRYASDUST. It is an octavo pamphlet of seventeen pages, the title-page literally as follows:

"A most learned, conscientious, and devout Exercise, or Sermon, held forth the last Lord's Day of April, in the year 1649, at Sir P. T.'s house in Lincoln's-Inne-Fields, by Lieutenant-General O. Cromwell. As it was faithfully taken in characters by Aaron Guerdon. London, printed in the year 1680."

The text taken is, as your correspondent states, Romans xiii. and 1st verse:

"Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be

A note in pencil at the foot of the title-page states that Sir P. T., at whose house the sermon was delivered, was Sir Peter Temple: what is known of him, or of Aaron Guerdon, who took the report of the discourse? It will be observed that

it was published thirty-one years after it purports to have been delivered, and twenty-two years after Cromwell's death. I presume not to give any opinion respecting the authenticity of this dis-

course; but I think, so far as language, style, and subject go, there is internal evidence of its really being a production of the great man to whom it is ascribed. It was delivered during the existence of the Long Parliament, when Cromwell was distinguished by "the vehemence of his oratory, which often degenerated into coarseness," and when Hampden said of him, "That cloven has no ornament in his speech." Charles I. was beheaded January 29, 1649; the sermon was therefore preached about three months after that event. I do not know what passage Archdeacon Nares quoted from this publication, which leads your correspondent to say "it seems very unlike a composition of the great Protector," but I think there are many passages which would tend to a directly opposite conclusion.

P. T.

Stoke Newington.

Burial in unconsecrated Places (Vol. vi., pp. 84. 136. 229.). — About five years ago I was shown a spot called the Shepherd's Grave, on the Chiltern Hills, about a mile from Aston Clinton, in the county of Buckingham. Tradition states that a shepherd named Faithful, who had passed most of his life in these picturesque hills, exacted a promise from his fellow shepherds to bury him amid the scenes of his former occupation. Consequently they buried him in this spot, from which is seen a fine extensive view of the surrounding country, and cut in the turf over his grave the following rude lines:

"Faithful lived, and Faithful died,
Faithful shepherded on the hill side —
The hills so wide, the fields so round (surround?),
In the day of judgment he'll be found."

The hill being chalk, the *epitaph* might be read at considerable distance, and the shepherds were accustomed to keep the letters perfect and clean. When I viewed the spot the word "Faithful" alone was legible, and I fear the whole has lately been ploughed over. The rustic who showed me the spot appeared to regard it with awe and veneration.

W. H. K.

Mr. Thos. Espin, F.S.A., Master of Louth Free School for thirty years, who died in 1822, was buried in a small Gothic mausoleum built by himself, in a sequestered spot near to a house he had erected in the same style. (History of Lincoln, ii. 192.)

"On north side of Pentilly Castle, a small stream falls into the Tamar, near the foot of a hill called Mount Ararat, crowned with a tower. With this solitary tower is connected a story of Sir James Tille, one of the owners of Pentilly, who died in 1712. Some said he was an atheist; others, that he was a bon vivant, who cared nothing at all about religion, and acted up to the sensual maxim, 'Let us eat and drink, for to-morrow we die.' His enjoyments in this world being of such a kind, he desired that when he was dead

the recollection of them might be kept up among the living by the mode of interment, and that he might placed in a chair before a table, garnished with betts, glasses, pipes, and tobacco, in his customary drea, at in an apartment under the tower. He was placed a cording to his desire as respected the site of his imment, not in a chair, but in a coffin. The vauke opened some years ago, and the remains discount there; while in the upper room of the tower his is was found in white marble." — Itinerary of Cord. p. 76.

J. R. M., XA

Can Bishops vacate their Sees? (Vol. iv., p. 224; Vol. v., p. 548.).—A more modern instance that cited by E. H. B. is mentioned in Hamil Tuble Book, part ii. col. 103. It has reference Dr. Zachary Pearce, who was successively Dam of Winchester, Bishop of Bangor, Dean of Wenninster, and Bishop of Rochester. The passage as follows:

"Dr. Zachary Pearce is remarkable for having sired to resign his deanery and bishopric. In 186, being then seventy-three years old, he told his Mint in his closet that he found the business of his # too much for him; that he was afraid it would more so as he advanced in years, and desired to rein that he might spend more time in his devotions studies. Afterwards, one of the law lords doubted in practicability of resigning a bishopric, but on further consideration the difficulty disappeared. The king then gave his consent, and the bishop kissed hands upon it: but Lord Bath requesting the bishopric and deanery of the king for Dr. Newton, then Bishop of Bristol, the Ministry thought that no church dignites should pass from the crown but through their had and opposed the resignation, as the shortest way of keeping the bishopric from being disposed of otherwise than they liked. On this occasion the law lord, Ed Mansfield, who had been doubtful, and who soon also had seen clear, doubted again; and Dr. Pearce told by the king he must think no more about rese ing the bishopric. In 1768 he resigned the deaners Westminster.

HENRY H. BES

St. Lucia.

"Thirty Days hath September," &c. (Vol. 1. p. 392.). — I sent you a very early English verses of these well-known lines, accompanied by the original Latin. I have now much pleasure in ferwarding a copy of a much earlier date, together with another old English rendering, both of which I have recently met with. They are as follows:

I. In Latin -

"Junius, Aprilis, September, sive November, Triginta luces: reliquis tii una supersit. Octo et viginti Februarius accipit ortus, Si bissextus erit, tunc unus jungitur illis."

These occur in the work *De componendis Epistolis*, by Hieronymus Cingularius, Rector of Goldberg (Aurimontanus) in Silesia; printed at Leipsic,

in 4to., in 1515, but the dedicatory epistle is dated 1512.

II. In English -

"Thirtie dayes hath November, Aprill, June, and September, Februarie hath twentie-eight alone, And all the rest hath thirtie and one."

These are to be found in the Great Cicle of Easter, containing a short rule to knowe uppon what day of the month Easter day will fall, &c., 16mo., London, 1583.

A. GRAYAN.

"Sacrum pingue dabo," &c. (Vol. vi., p. 36.).—
This line is ascribed to Politian, on what authority
I know not. Mabillon, in his Museum Italicum,
says he found it on a picture representing Abel
and Cain, in the church of Sta Maria Novella, at
Florence.

The following is of the same description:

"Patrum dicta probo, nec sacris belligerabo."

and is said to express, in this form, the sentiments

of a Roman Catholic; but, read backwards, those

of a Protestant:

" Belligerabo sacris, nec probo dicta patrum."

This line and Politian's are quoted in Lalanne's Curiosités Littéraires, where may also be found the following sample of what is called "palindromical" verse:

" Arca serenum me gere regem munere sacra."

But the most perfect specimen of this kind, that I have met with, is the line —

""Odo tenet mulum, madidam mappam tenet Anna."
in which each separate word is the same, read
backward or forward.

H. H. Breen.

St. Lucia.

On what principle is this "remarkably clever" line to be scanned as a pentameter? There are three syllables made long in the hexameter, which require to be made short in the pentameter: and further, to make a pentameter of it, the final syllable must also be shortened — making four errors of quantity in the fourteen syllables it contains. The hexameter appears correct, although clumsy.

J. S. Warden.

Passage in Sir W. Draper (Vol. vi., p. 340.).—
In reply to the Query of W. T. M., the author alluded to by Sir W. Draper, where he says that he who does not defend an absent friend, when he hears him accused, is a dangerous man, I take to be Horace:

"Absentem qui rodit amicum,
Qui non defendit, alio culpante ——
hic niger est; hunc tu, Romane, caveto."

Sermonum, lib. 1. iv. 81.
W. W. E. T.

Warwick Square, Belgravia.

Mistletoe (Vol. vi., p. 219.).—I have seen a plant of mistletoe on a cedar in Somersetshire.

W. C. TREVELYAN.

Some months ago an inquiry was made in "N. & Q." whether the mistletoe could be found growing on the oak. In 1844 a branch was cut from an oak tree standing in Bursingfold Farm, in the parish of Dunsfold, Surrey, belonging to Miss Woods of Shopwich, near Chichester (since dead and succeeded by her nephew the Rev. G. Woods), by Robert Pennyand of Plaistow, who was directed to the tree by Wm. Newman of North Chapel, who knew it to have borne mistletoe for sixteen years. I enclose also a note from the Rector of Petworth, written in 1847, on the subject.

M. F. W.

Brighton.

Spanish Vessels wrecked on Irish Coast (Vol. v., pp. 491. 598.; Vol. vi., pp. 44. 182.).—A full account of the remnant of the Armada lost on the Irish coast may be found in a rare pamphlet, entitled Certaine Advertisements out of Irelande, concerning the Losses and Distresses happened to the Spanish Nauie upon the West Coastes of Irelande, in their Voyage intended from the Northerne Isles beyond Scotland towards Spaine: London, 1588. The pamphlet appears to be printed from official sources, and gives a total loss of seventeen ships "sonke," and 5394 men drowned, killed, and taken prisoners, in the month of September, 1588.

W. Pinkeeton.

W. 11NB

Ham.

Miscellancous.

NOTES ON BOOKS, ETC.

We have at length received The Second Course of Dr. Lardner's Handbook of Natural Philosophy and Astronomy, which is devoted to the subjects of Heat, Common Electricity, Magnetism, Voltaic Electricity, and, like its predecessor, illustrated with numerous well ex-couted woodcuts. The work, it will be remembered, is intended to supply that information relating to physical and mechanical science, which is required not only by the medical and law student, the engineer, and the artisan, but by many who, having entered into the business of life, are still desirous to sustain and improve their knowledge of the general truths of physics, without pursuing them through their mathematical consequences and details; and according to the original plan it was to have been completed with this second volume. It has now, however, been found impossible to include Astronomy and Meteorology, if those subjects were to be treated with the fulness and clearness commensurate with their importance; they are therefore very pro-perly destined to form a separate and concluding vo-lume. The work is one likely to prove of great use, from the simplicity and clearness of the explanations, and from the manner in which the general principles laid down in it are illustrated by familiar examples

We know no book which we should so readily put into the hands of an intelligent youth whom we wanted to engage in a course of scientific study.

Mr. Russell Smith has at length undertaken to supply the want so deeply felt by all lovers of old books since the discontinuance of the Retrospective Review; and arguing very fairly, that if the current publications will supply materials for so many reviews, the rich stores of the literature of past ages may well furnish forth valuable and interesting matter for one quarterly periodical, he has issued the first number of a new Retrospective Review, which is as varied and amusing as any number of its able predecessor. The best idea we can give of its nature is to tell our readers that it contains critical and analytical notices on such varied subjects as the Dramatic Writings of Mrs. Behn; Bishop Berkeley on Tar Water; French Pic-tures of the English in the last century; Population and Emigration at the beginning of the Seventeenth Century; Remarkable Providences of the earlier days of American Colonisation; the Travels of Boullave-le-Gouz; and the First Edition of Shakspeare. There can be little doubt of the success of this fresh appeal to all lovers of books and book-men.

BOOKS RECEIVED. — The Australian Colonies, their Origin and present Condition, by William Hughes, F.R.G.S., the new volume of Longman's Traveller's Library, is a very successful attempt to supply, in a popular and not unattractive form, an account not only of the objects of more immediate interest from their connexion with the passing events of the day, but also of the climate, productions, and general resources of the Australian Settlements, and of their extensive capabilities for the profitable employment of British labour, capital, and skill .- Nineveh, its Rise and Ruin, as illustrated by Ancient Scriptures and Modern Discoveries, by the Rev. John Blackburn, is dedicated to Mr. Layard, and has been recommended by him to the "Working Man's Educational Union" as the book best suited to connect the discoveries at Nineveh with the history and predictions of the sacred Scriptures. No better testimony could be borne to the merits of this unpretending little volume. - Old Roads and New Roads is the title of a brochure, the first of a new series of railway literature, which has been commenced by Messrs. Chapman and Hall, under the title of Reading for Travellers. To the great importance of roads the Duke bore testimony when discussing the Caffre War; and the writer of this little essay, which is full of "wise saws and modern instances," will confirm every reader in the accuracy of the great Duke's opinion.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SELBY'S BRITISH FOREST TREES.

IRRLAND'S WARWICKSHIRE. AVON. Small size. 1795.

THE FOOTMAN'S DIRRCTORY, by THOMAS COSNETT. LONDON, 1925. Simpkin and Co.,

ARCHROLOGIA. Vols. III., IV., V.

CHINESE CUSTOMS. Drawings by W. ALEXANDER. LONDON:

W. Miller, Old Bond Street. 1803.

1, RICHARD COSIN'S ECCLESIE ANGLICANE POLITEIA IN

'ABELLAS BIOGETA.

1 BOOK OF ENOCH THE PROPHET.

THE BOOK OF JASHER.

SWIFT'S WORKS (demy 8vo. in twenty volumes). Vols. 1. and

XII. Dublin, George Faulkner, 1772.

SULLY'S MEMOIRS (12mo. in six volumes). Vol. II. Rivingtes,

CUMBERLAND AND WESTMORELAND, HISTORY OF, by NICHOLSON and Burn. 1777.

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LETTER TO DAVID GARRICK, about 1770 to 1773.
255AY ON PUBLIC WORSHIP, PATRIOTISM, AND PROJECTS OF ESSAY ON REPORM.

LITTINGY ON UNIVERSAL PRINCIPLES OF RELIGION AND MORALITY. All the above by DAVID WILLIAMS.

All the above by DAVID WILLIAMS.

All the above by DAVID WILLIAMS.

4to. Lond. 1787.

Harleian Miscellany, Vol. VI., London, 1745; or the volume of any other edition which contains the "Vocacyon of Johns Ball to the Bishoprick of Osserie."

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Lectures on the Romans.

RETROSPECTIVE REVIEW. Vols. XV. & XVI.

ADOLPHOS' (J. L.) ESSAY, to prove Sir Walter Scott the author of Waverley.

*** Correspondents sending Lists of Books Wanted are requested to send their names.

a Letters, stating particulars and lowest price, carriage free, to be sent to Mn. Ball, Publisher of "NOTES AND to be sent to Mr. BELL, Put QUERIES," 186. Fleet Street.

Botices to Correspondents.

PRECISE REPERENCES. Our valued Correspondent ME C. FORBES lately pointed out the necessity of precisions in all references, on the part of those seeking or giving information through our columns. We now allude to this valuable hint, because we are anxious to impress upon our friends how much time and labour they would save us, if, when replying to Queries, they would be particular in specifying the volume and page in which thus Queries are to be found. It is but little trouble to the writer, who has the page open before him, but it gives much trouble and occupies much time to supply such omissions.

COBBECTION THE PRESS. We have applied to the state of the control of the c

Correcting the Parss. Kappa probably refers to the directions for this, given in an early Number of the Penny Magazine. They will be found also in Johnson's Typographia, vol. ii. p. 216, and several of the London Publishers and Printers have published Guides to Authors, which contain useful information on the preparation of copy, correction of the press, &c.

NEPON (Liverpool). There are several modern editions of Herrick's Poems; the best being that published by Pickerns. We are not aware of any modern edition of the Poetical Works of Sir John Suckling.

W. D. MITCHELL (Worcester). The title of Charlemagne we Carolus Magnus Imperator, Rex Francorum.

CAROLUN MAGNUS IMPERATOR, REX FRANCORUM.

PHOTOGRAPHY: WAX PAPER PROCESS. Our Corresponded Mr. R. ELLIOTT (anté, p. 442.), who complains that he has not has able to succeed in the use of wax paper, as directed by Le Gratis informed that Dr. Diamond has met with perfect success by following in the main the process described by the French Phobygrapher. Dr. Diamond, however, has now written to us that he betieves he is enabled much to accelerate the action of it, without impairing its efficacy, and to request us to withhold his communication for the present, which our readers will not regret, in the present very umphotographic state of the weather. Since writing the foregoing we have received Mr. Crockes' interesting communication on the Wax-Paper Process, which will be found at p. 43

PRILO-COL. We have certainly heard of the new French Collodion: but that is all. We hope next week to be enabled to give our Photographic friends some account of it.

Oxoniensis. The line is from Borbonius. See our 1st Vol.,

J. R. R. Situla is a bucket. The article referred to is pro-bably one of those Anglo-Sason buckets of which examples are figured in Akerman's Archmological Index and Worsan's Primeral Antiquities.

BACK NUMBERS OF NOTES AND QUERIES. Pull Price will be given for clean copies of Nos. 19. 27, 28, 29, 30. 59, 60, and 61.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parech, and deliver them to their Subscribers on the Saturday.

QUERIES: NOTES

A MEDIUM OF INTER-COMMUNICATION

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

" When found, make a note of." - CAPTAIN CUTTLE.

Vol. VI. - No. 159

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N'S PLAYS MENTIONED IN HENSLOW'S DIARY.

the following Notes on Chapman may hout interest; I send them as the bean investigation that might prove usethe works of this writer ever be pubcollected form.

Collier's valuable edition of Henslow's blished by the Shakspeare Society, the otice of Chapman is at p. 64., in record-irst performance of his play, The Blind of Alexandria, on February 12, 1595-6. by judge by the manager's share of the this would appear to have been very the performance of it was continued ocfor more than a twelvementh. We do with him again till the 16th May, 1598, with him again till the 16th May, 1598, find there was lent to him, "in earneste cke for the companye, xxxx." Seven rwards, on the 23rd May, was further him, "upon his boocke which he pro-xx." On the following 10th June he a further 10s.; and on the 15th June, ste of his boocke called The Wylle of a xx.," pp. 123-125. Mr. Collier has a this as follows:

may not have been a separate play, but the in pp. 119, and 122. 'A Woman will have where it is imputed to William Haughton apman may have added to it, or assisted him seems unlikely that two plays, so resembling ould have been produced at the same time."

t say I think this view correct. It was ans of unfrequent occurrence to have as milarity in the titles of plays. "Young a" had already received 40s for his work, onsidering he had had but 10s for his performance in the preceding November, obably be thought sufficient. And the hapman's play may not improbably have ed. The amount received for the two The next notices are September 31, 1598: "To bye a boocke of Mr. Chapman, called The Founte of new Facianes: pd. in pte, iii"

ne nau "no doubt written much of it." The plot would of course have been arranged before a single scene was written; and the above entry distinctly states he

was to write it (not finish it) before Christmas. Doubtless he was sanguine, and he wanted twenty shillings; but he found that three weeks, with the

best will in the world, was too short a time to produce a tragedy, and consequently we hear nothing more of it. On the 23rd October, 1598, however,

we find, lent "unto Mr. Chapman one his playeboocke, and ij ectes of a tragedic of Bengemen's plotte, the some of iij"." Jonson and Chapman did write in conjunction; and it seems hardly

questionable that, in the present instance, the latter took up "Bengemen's plotte," and completed the work the former had left unfinished.

On the day following the date of the last entry, Chapman appears to have borrowed of Henslow 10l. 10s. What the "playe-boocke," mentioned in the entry of the 23rd October, was, does not appear; but on the 1st December he received a further 10s. p. 140. Possible the "last beauty and the state of the last beauty and the last entry, and the last entry e was The Foundain of new Fushions, upon which something additional was then paid, and the 10s.

of the 1st December a final payment on account of the two acts of the tragedy of "Bengemen's plotte." it with and wit The next notice is at p. 141., where it appears that discove on the 4th and 8th January, 1598-9, he received 6L for a tragedy, the name of which is not given. not by Chapman's works appear by this time to have

risen considerably in estimation, and, as a consequence, he appears to have been paid higher sums.

The Blind Beggar of Alexandria was so successful that, within five years of its first performance, the company at some considerable expense

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plotte tragea 17, 15

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NOTES AND QUERIES:

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Vol. VL - No. 159.

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CHAPMAN'S PLAYS MENTIONED IN HENSLOW'S DIARY.

I trust the following Notes on Chapman may not be without interest; I send them as the beginning of an investigation that might prove useful should the works of this writer ever be published in a collected form.

In Mr. Collier's valuable edition of Henslow's Diary, published by the Shakspeare Society, the earliest notice of Chapman is at p. 64., in recording the first performance of his play, The Blind Beggar of Alexandria, on February 12, 1595-6. If we may judge by the manager's share of the receipts, this would appear to have been very popular: the performance of it was continued occasionally for more than a twelvemonth. We do not meet with him again till the 16th May, 1598, when we find there was lent to him, "in carneste of a boocke for the companye, xxxx*." Seven days afterwards, on the 23rd May, was further lent to him, "upon his boocke which he promised us, xx*." On the following 10th June he received a further 10s.; and on the 15th June, "in earneste of his boocke called The Wylle of a Womon, xx*," pp. 123—125. Mr. Collier has a note upon this as follows:

"This may not have been a separate play, but the same called in pp. 119. and 122. 'A Woman will have her Will,' where it is imputed to William Haughton alone. Chapman may have added to it, or assisted him in it. It seems unlikely that two plays, so resembling in title, would have been produced at the same time."

I cannot say I think this view correct. It was by no means of unfrequent occurrence to have as great a similarity in the titles of plays. "Young Haughton" had already received 40s. for his work, which, considering he had had but 10s. for his previous performance in the preceding November, would probably be thought sufficient. And the title of Chapman's play may not improbably have been altered. The amount received for the two was certainly above the usual price of plays at that date. The next notices are September 31, 1598: "To bye a boocke of Mr. Chapman, called The Founte of new Faciancs: pd. in pte.,""

A mind diseased is worse than death.

An ox is bound by his horns, a man by his words. Cowards should stop at home. , In a sluggard's house all must go to the dogs.

If you act without judgment, fear the consequences It is by soft words and kind actions you will win your point.

It is out of a thief's power to rob a naked man.

It is in time of danger you will know your friend. No one performs a service without a hope of re-

There is more reliance to be placed on the word of a Maltese than on the oath of a prince.

Never undertake a work without thinking how it is to terminate.

That man is a savage who eats your bread and then slanders you.

A person who is never in love is sure to be fat. Who does not like to work with Christians shall labour with slaves.

To drink pure water you must seek the fountain head.

You know not your man before you converse with

The Maltese have many proverbs among them of Arabic origin, which have come down for cen-turies unmutilated, and will be found to contain as much "salt, significance, and true sense," as those of any other people. With the common class they are so numerous as to form a "species of national code," and are quoted on all occasions. W. W.

Malta.

Minar Rates.

Customary Freeholds in Cumberland.—Probably most of your readers are aware that a customary tenure exists in Cumberland similar in some of its incidents to copyholds, but in others quite peculiar, and considerably more burdensome. (See Hutchinson's Cumberland, &c.) In none of the books I have consulted are these incidents given with any exactness. I think it therefore worth recording in your columns the following incidents of the tenure, as they at present prevail in a manor in the neighbourhood of Keswick.

All the petty freeholds are ultimately held under the lord of the manor, whose profits are as follows: He receives from each tenant a trifling yearly payment, amounting in the whole manor to some ten pounds yearly. When any tenant dies, a fine (equal in amount to two years' profits) is paid to the lord by the successor (whether he take as heir or purchaser). When any tenant mortgages his land, he pays to the lord sixpence on every pound he borrows: for instance, on a mortgage for two hundred pounds, the lord will get five pounds. When the lord dies, every tenant pays to the new lord the fine of two years profits. Each tenant lord the fine of two years profits. must yearly lend the lord for one day the use of a

man and cart, or of a mower (a man and scythe); in default pay a fine of two shillings. The bound to feed such man on that day. The lord i Easter each tenant must present to the lord a hea, or forfeit tenpence. They generally give him some old worthless bird; for, unluckily for the lord, there is no rule as to quality. The lord of the manor is obliged to keep a stallion, a bull, and P. M. M. a boar, for the use of his tenants.

"Beauty and Booty." - I was much surprised lately, in looking over the tenth volume of Sir A Alison's History, that he had given insertion to this vile calumny against the memory of the inegallant Sir Edward Pakenham, who fell at New Orleans. I had fancied that this story, which appears to have been circulated by some low Americans (low in mind, if not in station) and renegade Britons, had received its coup-de-gran from the declaration of the five senior surviving officers of the British force present there, which was published in 1833: and it appears the more strange, as Sir Archibald has been a contributor to, and I suppose also a reader of, Blackwood for twenty years past and upwards, that he did not remember the article on Stuart of Duncarn's Three Years in America in that periodical, vol. xxxv. # p. 430. of which he will find the declaration aforesaid at full length: but Sir Archibald, though be does not imitate Mr. Stuart in doing his best to prove the soldiers of his country poltroons, is quite as much inclined to believe the worst of them is other respects; witness his remarks on the storming of Saint Sebastian, in which he appears 10 suppose that the British soldiers were alone guily of all the atrocities committed, including offence of a nature infinitely more frequent in the south of Europe than amongst us. He must surely have known that the storming force was not composed of them alone.

The edition I have seen is the first, but this published many years after 1833, and even in first edition of "a work of twenty years" should be free from these errors. I have seen no sign sequent edition, and perhaps the above passage has been since expunged.

J. S. Warden has been since expunged.

Conrocation. — The following episode in the passing the Act of Submission is just now of so much significance, that I think it will be worth while for your readers to "make a note of it," 25 I have done.

"On Feb. 11, the archbishop brought in a further qualification; letting the clergy know the king was contented it should run Ecclesiae et Cleri Anglicani. cujus singularem Protectorem, unicum et supremum (Dominum et quantum per Christi legem licet, etiam supre-mum) caput, ipsins Mujestatem recognoscimus. And with this salvo the Supreme Headship was acknowledged. However, still with some reluctance: for when, upon

he archbishop's proposal of this last form, a general idence followed, and he took the advantage from thence o say 'Qui tacet consentire videtur,' some of them relied immediately, 'Itaque tacemus omnes:' and there heir morning debates ended." — The Rights, Powers, and Privileges of an English Convocation, by F. Atterbury.

AN OXFORD B. C. L.

Supplying Imperfections in Books (Vol. vi., p. 220.).—Several of your correspondents possessing old and scarce books in an imperfect condition, wanting, it may be, the title-page, or a leaf or two, or the portion of a leaf, might, I think, get them perfected with a very little trouble and expense. Some years ago I wanted some minor deficiencies nade good in several rather scarce works, and I applied to the second-hand booksellers, who deal argely in old and rare works, to know if they could nform me how I might get them completed. They recommended me to an individual they were n the habit of employing themselves, who makes t a part of his business to supply these imperfections. The plan he adopted was, to take the imperfect book to the British Museum, or to some other large library, where a copy of the same work and the same edition might be found, and there to ranscribe the missing portion, in the same character, and on paper which by some process he made to harmonise with the colour of the paper of the mperfect copy. It was done with such care and mactness (as to character of type, colour of ink md paper), that it is almost impossible to detect he portion thus copied, except by those who have wery critical eye in such matters: even the joinng of a portion of a leaf could not be seen unless said up to the light, and carefully examined. I have found this plan to succeed admirably well. Information might be obtained at the second-hand booksellers' whose trade is confined chiefly to old beoks. H. M. BEALBY.

North Brixton.

Sir Phelim O'Neile.—I send you the following Note, taken from my copy of the Eikon Basilike, which is interesting if it can be relied upon. It occurs in a margin of the twelfth chapter, and is written in an old hand:

"A Thomas Bellingham, Esq., sayd, in my hearing, yt is was by S' Phel O'Neile whe was executed; and yt is heard O'Neile confess at yo Gallouge, yt he tooke yo Breat Seale from a Patent, and affixed it to yo parchent yo authorised yo Irish to rise in Rebellion: where yo ground of you have yo ground of you have those was yo ground of you have you have the was yo ground of you have the was have heart you have you han

I do not know whether any of your readers can ell me who Ch. Ward is, or whether the statenent can be confirmed. R. J. Allen.

Aueries.

AN ANCIENT DUTCH ALLEGORICAL PICTURE.

Can any reader of "N. & Q." give me information respecting a curious Dutch painting, the property of a friend, which has lately been entrusted to my keeping? As a painting, it is not without merit; and as it seems to have some historical or allegorical (if not satirical) meaning, I think it probable that it may be well known in Holland.

It represents the interior of a large chamber, the spectator being placed at the left-hand corner, so as to command a full view of the opposite wall, and of the distant end of the room; the left-hand side of the room being occupied by a large window, of which four compartments are visible in perspective. The wall at the end of the room contains the fire-place, in which a bright fire burns; the chimney sides are ornamented with Dutch tiles; and over the chimney-piece is a picture (emblematical, I presume, of "Charity") representing a female in white garments, holding a naked child on her left arm.—At her right hand is another child standing; and on her left, two other children embracing. Under this picture is the following inscription:

"Waert dat elck docht op Christij laeste sentensije Daer hij der liefden wercken Alleen maeckt inensije En hoe de barmhertighe sijn Rijck sullen ontfaen Ick sonde in het hert En niet voor de schouwe staen."

Over the picture, extending horizontally the whole breadth of the room, is a flag-staff, on which is rolled a large tricolor banner, red, white, and blue.

On each side of the picture, high up in the wall, is a niche, the left-hand niche containing a statue with the right hand extended, holding a roll; the left holding the caduceus of Mercury. This statue is inscribed below "RETORICA."

In the other niche is a statue inscribed in a similar manner "Bacchus," representing a Silenus astride on a tun, and quaffing a cup of wine.

astride on a tun, and quaffing a cup of wine.

Under "Retorica" is a glass cupboard containing, on two shelves, silver and gold cups, flagons, and dishes; beneath which hangs a white paper with this inscription:

"VRAGE.
"Bij wie is liefd int woort
En nochtans wort verschouen?"

Under "Bacchus" is a similar cupboard, the glass door of which lies partially open, displaying three shelves full of books, placed after the saccient fashion, with their edges outwards and the backs

turned in. Under this is a frame containing, on a white ground, the following words:

> " ANTWOORT. " De liefdt is in t'woort Bij meest de Christen klercken En wort verschouen doort Gebreck van t'krecht 'uijt wercken."

On the right-hand side of the fire-place stands a Jew, in a black gown trimmed with fur, and black slouched hat, smoking a long white clay pipe. On his left arm hangs a brown shield-like tablet, with the following inscription:

> " De outste lecr Van godt den heer Ons voorgeschreüe Houd ick in eer En oock geen meer Om na te leüen."

On the opposite side of the fire sits a Turk, with white turban, and in a reddish dress, smoking also a long clay pipe. At his foot a white jug stands on the floor. His right arm rests upon the back of his chair, upon which he sits sideways, and from the wrist depends a shield similar to the former, with this inscription:

> " D'Alcoran net Van Machomet Ons nac-gelaten Twist christne wet Verdooft verplet 't spijt die Sid'ex haten."

Behind the Mahometan sits a figure in scarlet doublet and hose, with grey cloak, and grey slouched hat, playing the violin. A music-book lies open upon his right knee: and beneath is a shield as before, leaning against the leg of his chair, with this inscription:

> " Ick quel mij niet Met groot verdriet Van veel dispuijten Ick hoort en siet En specke en siet Op snaer of sluÿte."

Behind the violin player, in the corner of the room, just under the light of the window, sits a grave figure, with black hat and black dress, reading attentively a book which he holds in his left hand, the right hand being laid upon his breast. On his knees rests a large folio volume closed; and from the back of his chair hangs a shield, with this inscription:

> " Pastoor vier boeck Spreeckt eene vlocck Ouer veel kercken Door ondersoeck Van menich boeck Kent nie haer wercken."

e closed volume on his knee has its title m on its uppermost side; of which, however, only read the words "ondecken der '

To the right of this last figure, standing under the window, is a table, on which, at the end farthest from the spectator, is a folio book standing on end, and another smaller book lying flat on the top of it, with an inscription on its side, which I cannot make out. Then a sort of tub, with a vine branch lying carelessly across it; and on the end of the table nearest to the spectator two pewter flagons.

To the right of the table is a very large flagor, quite as high as the table, made apparently of wood, but with brass cover and handle, and with brass hoops. Beyond this, and to the right of the spectator, is a large brazen, shallow vessel, containing two large white glass bottles, with silve tops, over which stands a stooping figure in dra, apparently a servant, who holds in his left hands pewter flagon with a spout, from which he is pouring water into the brazen vessel; and in the other Beyond hand a long conical-shaped wine-glass. him, in the middle of the room, sits a black and white spaniel dog, in the act of scratching his right ear with his hind paw.

On the right-hand wall of the room, high up, are three pictures in oak frames. That nearest the fire-place is oval, representing the crucifixion. At the foot of the cross is a white scroll, with words that are nearly obliterated. The middle words that are nearly obliterated. picture is lozenge-shaped, representing what I take to be St. John Baptist preaching, the right hand raised, and in the left a white banner. There is a white scroll across the picture, containing words which I cannot make out. The frame of this picture is most elaborate. At the top sits a female figure, with a child on her left knee, and another sitting at each side of her, representing, as I suppose, Charity. She holds in her right hand a flaming heart. On each side is a figure, and dependent from below, on each side, large bunches of green and black grapes. The figure nearest the fire-place is a female figure, seated, in a red dress, holding in the left hand an open book and in the other a globe surmounted by a cross Hanging upon the wall, over her head, is a shield suspended with red ribands, containing a coat of arms, — a leafless tree, white, on a blue ground. The other figure is male, seated, in a blue dress, with a red girdle, holding on the right hand a parrot, and on the left (as well as I can make it out) another bird; whether a hawk, or a different kind of parrot, I cannot tell. Over the head of this figure there hangs upon the wall a shield similar to that just described; but the arms emblazoned on it are a sword proper, on a red field,

between four stars, surmounted by a cross, or.

The last picture is oval, like the first, and contains two figures, one apparently representing our Saviour bearing His cross, and joining hands with a female figure, clothed in red and white. Under their feet is a flower-pot, containing a bunch of white lilies, and over their heads a glory, with the

sacred name יהוה. A scroll runs across the picture with the words "In liefd getrouen.

Under these pictures, running the whole length of the room, is a black roller, from which hangs a large white sheet mounted like a map, made to roll up at will, containing the following inscription: "RETORICA SEER ARRDICH WORT DOOR BACCHUS WEER

ONWARDICH.

Hier ist bibel inde bol 'Want

mmeer het volck is vol

dan soo handeltmen van boecken.' die elek door sijn ondersoecken

na sijn Sin te dracien weet ' Hier siet elck een anders leet

Hier spreeckt d'eene voor Caluinis, en den ander voor Arminius

D'ander die hanght luijter aen Menns wort oock voor gestaen

En een ander prijst Sosijnus 'vrijgeest roemt op lijbertijnus Ja de Jootse kerck seer out, wort hier mee noch op

gebout Somm verwerpan Predick ampten, gelijck doen veel

kooleds Janten. Machomet prijst d'Alcoran, den soosist hanght dwael-

geest An maer't konsijlium van trenten, verbant al deef argumenten.

Over this large roll, apparently inscribed upon the wall, are these words:

"Door der druiven soetheijt rapen wij solses."

A long table covered with green cloth runs along the whole length of the room under this At the side nearest the spectator, and at the end nearest the fire-place, sits a figure in a red slashed doublet, a grey clock falling down upon his chair, and his pipe, with a long glass full of wine, beside him on the table: he holds in his right hand a glove; and his hat is grey, with a red band. At his foot is a shield with this inscription:

> " P [? . . .] kan ick vlie Moer hoort eens wie Hier spreckt als prests Dwaes sielix geschie Soe ten recht sie Ist wijt van fests,"

There is some vacant space between this gentleman and his next neighbour, and in this space stands a violoncello, leaning against the table. But the next figure has his back to us altogether. He is evidently a Roman ecclesiastic, perhaps a Jesuit, and has on his head the square cap. A long rosary of beads, with a cross, hangs from his waist.
Under his chair lies a large folio book, inscribed
"Concilium von Trent." His right hand and arm are extended, as if in conversation with one of those opposite to him. Under his chair sits a red and white spaniel dog, apparently asleep. Beside him, at the end of the table, stands a Calvin-like figure, in black cap, and robe trimmed with fur. Under

his left arm he holds a book; and from his left hand depends a shield with this inscription:

> " O tÿt veel maar een van eeuwighteen is uyt verkooren Wie tegens reen hier toe seijt neen is niet herbooren."

This figure holds his right hand extended, and is evidently addressing his next neighbour, who sits at the end of the table with his back to the wall, and a large book open before him. This personage has his head uncovered, and is attentively listening to the Calvin-like divine just described. He has on a Geneva gown trimmed with fur, and a ruff round his neck.

At his right sits a jovial character, with black bonnet, playing the guitar, and evidently paying no attention to what is going on around him. His next neighbour, however, a grave divine, seems to be in conversation with the Roman Catholic ecclesiastic already spoken of, who sits at the opposite side of the table. This venerable personage has a book open before him, and is in the dress of an English ecclesiastic of the seventeenth century,

with beard and skull-cap.

Two other figures, who are sitting at the table against the wall, complete the company we have to describe. They are in close conversation. One of them is evidently a secular personage, with a feather in his cap, a ruff round his neck, and a gay dress: nevertheless he is speaking earnestly to his neighbour, and a closed book lies on the table beside him. The other, who sits nearer to the fire-place, and at the farthest end of the table, isin black, with a black hat, and has a book open before him, to which he seems to be appealing in the argument. All the figures in this picture have.

the appearance of being portraits.

I am greatly afraid that this description of the picture may be too long for insertion in "N.&Q. But if you can insert it, I have no doubt that some of your Dutch correspondents will be able to send me an answer to my Query, "What is the history and meaning of this picture?"

I have only to add that the Dutch inscriptions

have been decyphered and transcribed for me by a learned friend. JAMES H. TODD.

Trinity Coll. Dublin.

MEDALLIC QUERIES.

Thanking Ma. Evans for his references to Bergmann and the Trésor de Numismatique et de Glyptique, and hoping still to obtain some information relative to the other medals enumerated in my communication of the 5th June, I now further beg to add a few more Queries, viz.:

1. Who was the Antonio Bossi represented on a medal (size 161, Mionnet's scale), which reads" An

toninus Bossi," and underneath the bearded bust "VENE:" Reverse, "Nunquam morior; length winged figure of Fame. Had it not been for the letters under the bust, signifying, I presume, "Venetus" (as they will not stand for the name of any medallic artist), I should take it to be that of the author of Roma Sotteranea, 1632: but he was a Milanese, and I am also inclined to think that the medal is of earlier date.

2. How must the following thaler and onethird thaler be read:—Obverse, "Wolf. Georg. Co. In. Stolb. Ko. 1624:" Reverse, "Wern. et Ho. Co. In. Stollo. No. 1024: Reverse, "Werli et 110. Do. In. Ep. Min. B. Lor. E. C." Obverse, "Christ. Ludewig U. Fried. Botho. Gr. 3. Stollo. K. R. W. U. H. 1747: "Reverse, "Gott seegne und erhalte unsere Bergwercke." I presume them to belong respectively to Wolf George and Christopher Louis, Counts of Weringerode, Stolberg: and the Reverse of the second one is plain enough, with the exception of the last word, of which I am not quite certain; but I am desirous of an explanation of the contractions and initial letters.

3. The meaning of the legend on the ducat issued by the Provisional Government of Hungary in 1848, and which reads on the Obverse, "Kiralya Erd. U. Fejed. V. Ferd. Magy. H. T. Orsz:" and on the Reverse, "Sz. Maria Ist Annya Magy. or. Vedoge,"—and which, having no knowledge of the Magyar language, I am unable to explain.

John J. A. Boase.

Minor Queries.

Berkeley's Sublime System .- The following note is appended to Coleridge's poem entitled Religious Musings:

"This paragraph is intelligible to those who, like the author, believe and feel the sublime system of Berkeley, and the doctrine of the final happiness of all men."

I suppose Bishop Berkeley is meant: if so, where is the "sublime system" to be found?

Name of Martyn. — Did this name, so common in the district allotted at the Conquest to the Earl S. R. P. of Mortaigne, thence originate? Launceston.

Passage in Milton. - I have seen a reprint of a poem alleged to have been written by Milton in his old age, one stanza of which is as follows:

" It is nothing now,

When heaven is opening on my sightless eyes, When airs from Paradise refresh my brow, The Earth in darkness lies."

I have no means of referring to the last Oxford lition of his works, from whence it was taken; , presuming it to be correct, does not the force he antithesis require the substitution of that We in the last line? H. J. C.

Emblems.—I have a book of emblems, enriched with some good manuscript notes in an old hand. I have found most of the references correct, and very useful; but there is one author, Floridan, whom I cannot trace. The title of his book is generally given Bet. Pegu.; but in one instance it is fuller. The emblem is a brig with both masts broken: "Bis fracta relinquor." In the margin is fuller. The emblem is a brig broken: "Bis fracta relinquor." is written, "Melius in Floridan: Betrub. Pegues. 240." Another of a chessboard, "Per tot discriminus:" "Idem in Florid, Bet. Pegu. xiv." Can any of your readers direct me to the book, or give any account of its author?

Rhyming Rats to Death .- Sir William Temple in his Essay on Poetry, says, speaking of the old Runic:

"The remainders are woven into our very language. Mara, in old Runic, was a goblin that seized upon men asleep in their beds, and took from them all speech and motion. Old Nicka was a spirit that came to strangle people who fell into the water. Bo was a fierce Gothic captain, son of Odin, whose name was used by his soldiers when they would fight or surprise their enemies: and the proverb of 'rhyming rats to death' came, I suppose, from the same root."

Can you, or any of your correspondents, inform me what is the proverb to which the last words allude?

Trin. Coll. Camb.

Catcalls. — Addison has a paper on the catcall (Spectator, 341.), and Boswell tells us that on the first night of Irene some alarm was caused by the catcalls. I cannot find any one who has heard or seen the instrument, and it seems to be unknown at the toy-shops. If the Spectator is not mere banter, its use was not confined to the galleries: yet it is strange that gentlemen, even then, should have used such a thing in a theatre. Can you, or your correspondents enlighten me on this subject?

"For 'tis God only," &c. — What is the situs of the following passage, which I am anxious to know?

" For 'tis God only who can find All nature to His mind."

T. B. H.

Edward Polhill. - Can any of your readers afford me information in reference to the author of the following book? - Speculum Theologia in Christo, or, A View of some Divine Truths which are either practically exemplified in Jesus Christ set forth in the Gospel: or may be reasonably deduced from them, by Edward Polhill, of Burneash, in Sussex, Esq.: small quarto, pp. 450, 1678. Mr. Polhill was the author of several other theological treatises, but I cannot collect more particulars relating to him than these, viz.:

1. Calamy (*Ejected Ministers*, vol. ii. 680.) says of Edmund Thorpe, ejected from Selscombe, Sussex: "He was a great acquaintance of that learned and pious gentleman, Mr. Polhill of Burwash, who had a great respect for him; and he held a very pleasing and useful correspondence with him."

2. Mr. Polhill was the author of Precious Faith considered in its Nature, Working, and Growth: of which book Philip Henry once said, "it was

hard to say which excelled, the gentleman or the divine."—Life of Philip Henry, p. 422.

3. Orme, in his Life of Dr. John Owen, notices Mr. Polhill, but says he is unable to furnish any account of him. It seems that he was a magistrate of the county of Sussex, and much esteemed. His various works, says Orme, "are valuable, and deserve a place in every theological library," p. 507.: and at the conclusion of this biography (p. 513.) is inserted an excellent letter from Owen to Mr. Polhill's wife, on the death of her daughter. Mr. Polhill's wife, on the death of her daughter. Orme conjectures that Mrs. Polhill was a member of Owen's church.

In Watts's Lyric Poems there are some verses addressed to David Polhill, Esq., a Kentish man. Were they related?

Barum.

Lord Mayors of London. — The recent visit of the Lord Mayor of London to his native town of Bury St. Edmunds creates an interest in the inquiry, as to who and how many other Lord Mayors have been natives of the same town, or of the county of Suffolk. I know of but one native of Bury, Sir John Paddisley, or Pattisley, who was mayor in 1440, and held the office of "Master of the Money in the Tower," or Master of the Mint, in the time of Henry VI. During the same century, Milford, Mildenhall, and other towns, furnished lord mayors. If any of your readers can nished lord mayors. If any of your readers can help me to any facts or sources of information on this point, I shall be greatly obliged. Buriensis.

Barons of Ulster.—Can any of the readers of "N. & Q." give me any information respecting these personages? I have seen a card on which was engraved the name of a gentleman, and around the crest was a label with the words, "One of the Barons of Ulster;" but I have been unable to learn more on the subject, which much interests

Sir Walter Scott and the Edinburgh Magazine. In the well-known article on the first series of Tales of my Landlord, in the Quarterly for January, 1817, the reviewer, whether Sir Walter Scott or William Erskine, quotes a passage relating to the gypsies from what he styles "a new periodical called the Edinburgh Monthly Magazine." Now the first number of Blackwood's Edinburgh Maga-

zine, in which the passage appeared, only came out in April, 1817. Sir Walter was the author of the paper in Blackwood, and so could know its contents without needing to employ second sight: but what puzzles me is, his quoting it as already published. Was it in print at the earlier period? and if so, what deferred its publication; and what caused the change of name?

J. S. WARDEN.

Wit referred to by Coleridge.—Coleridge (Introduction to Greek Classic Poets, p. 36.) writes, "A noted English wit of the day can improvise in rhyme, even in our language, as long as you please to listen to his amusing exhibition." Who is alluded to?

The Charm of a Clan. - Whilst on a visit to Strowan, the chief of the clan Robertson, at Dunalister, his beautiful residence near Loch Rannoch in the Highlands of Scotland, the chief said after dinner to his wife, "Show the charm of the clan; when there was produced from a silken purse a small globe, two inches in diameter, of pure crystal apparently, but with some slight cracks in it. This, it is said, was found one morning after a day's fight, during the Crusades, adhering to the standard of the clan Donochie, or Robertson, which had laid on the ground. It had remained without flaw till the day of the battle of Sheriff Muir, when the chief, looking at it for an omen, observed for the first time cracks in it; after which there were some misfortunes in the clan. Can any of your Scotch readers give any more details of this curious stone, called in the clan "Clagh-na-bratagh," or the stone of the standard? JAMES E. ALEXANDER, KNT., A.D.C.

Montreal, Canada.

Admiral Vernon. — I have a cocoa-nut cup, mounted in plated metal, with the following inscription engraved in running character round the

"VERNONIS ut memorent Britones celebrare Salutem Hunc Anglis Cyathum BLASSIUS ipse dedit. Carthagena, 1741."

Blassius - Don Blas de Leso - was the Spanish admiral at Carthagena, which he defended against Admiral Vernon in 1741. Are these lines intended to ridicule Vernon's unsuccessful attempt? or how are they to be explained? Do any similar cups exist? ARTHUR PAGET.

Privilege at Fairs.—At Fazely fair, in Staffordshire, held the first Monday after Oct. 10, and during the week which is the wake week, an old charter gives the inhabitants the privilege to brew and sell beer, and to sell tobacco.

The inhabitants of Belton, Leicestershire, have the same privilege during their fair and wake, held the second Monday after Whitsunday.

Output Is this a common privilege?

W. Br.

Query, Is this a common privilege?

Genealogies wanted. — Families of Sir Francis Drake and Lord Chancellor Bowes.—Can any of your correspondents give me any information, or direct me where to find it, about the subsequent or antecedent genealogy of Sir Francis Drake, and, more particularly, of Lord Bowes, Lord Chancellor of Ireland, who died in 1767?

Leader, whence derived.— In conversation lately with a gentleman connected with the press, the assertion was made that the articles in papers which are called leaders, or leading articles, were so called from the practice of leading, or putting leads between the lines to keep them at a distance, and is not to be understood as we generally do the words leading article. Can any correspondent confirm this view, or mention the origin of the word?

Ecclesiastical Year. -- A. by deed, dated January 1650, gave certain property to the parishioners of a parish to be applied for the benefit of schools. By will, dated September 1650, he vested the powers in the rector and church-wardens. A dispute has now arisen between the parishioners and rector which of them has the appropriation of the property. The latter contends propriation of the property. The latter contends that the will of September 1650 is prior to the deed of January 1650, because that, at that time, the ecclesiastical year commenced in March. Query, Would the ecclesiastical year prevail, in 1650, in the disposition of property, or for any purpose other than ecclesiastical purposes?

RUSSELL GOLE.

Georgia Office. - In the Gentleman's Magazine for 1735, p. 499., is announced the arrival, on the 24th August, of Captain Thompson, from Savannah in Georgia. It is added:

"He brought with him the Spake (or Speech) made in June last by the Indian kings of Cherrikaw and other nations, attended by Tomo Chachi, and the Indians who were with him in his kingdom. The said Spake is curiously written in red and black, on the skin of a young buffalo, and was translated into English as soon as delivered in the Indian language. It contains the Indian's grateful acknowledgments for the honours and civilities paid to Tomo Chachi, &c. The said skin is to be set in a fine gold frame, and hung up in the Georgia Office at Westminster.'

Query, What is the history of this Georgia Office, and what became of the papers and documents which must have been deposited there? u.

Wellington. - Why did Sir Arthur Wellesley choose the title of Wellington when he was raised to the peerage? E. H. A.

Town Plough. - Can any of your readers enaten me as to the origin, use, and discontinu-e of the "Town Plough?" During the Com-

monwealth, it appears that in some places the parish church was made its depository; for in a parochial visitation of part of Cambridgeshire, shortly after the Restoration, I find orders given for its ejectment from that locality. GASTROS.

Minor Queries Answered.

Ziervogel.—I have a book, Dissertatio Academica, de Re Nummaria ejusque in Historia Suiogotkia usu: cujus partem priorem publico eruditorus examini subjicit Evaldus Ziervogel: small 4m Upsaliæ, 1745.

Can any of your northern readers inform z whether the second part, which should contain the inscriptions of Swedish coins, and the dissertation on their historical use, ever appeared? W. H. S.

[The Second Part was published in 1749, the paginal figures being continued from the First. Both parts are frequently bound together.]

Lovell (Robert), Pambotanologia. - A short time since I picked up at a stall a copy of a work entitled ΠΑΝΖΩΟΡΥΚΤΟΛΟΓΙΑ sive Panzoologicomineralogia, or a Complete History of Animals and Minerals, by Robert Lovell, St. C. C. Oxon., &c.: Oxford, 1661. In the preface to this work the author refers to his Book of Plants (Pambotanologis), containing the first part of the Materia Medica and to its favourable reception by the reading public. Where will I find an account of this work and its contents? Though I have made several in and its contents? Though I have made several inquiries, I can get no information about either the book or its author. If it at all resembles the second part of the Materia Medica (the Panzoologicomineralogia), it would be well worthy a perusal by those who take an interest in the medical superstitions of a past age. Who was Robert Lovell? and did he publish any other works than the above?

Drogheda.

[Robert Lovell was a native of Warwickshire, and entered as student of Christ Church, Oxford, in 1648. and afterwards "diverted himself with the pleasant study of botany." He subsequently practised as a physician at Coventry, and was buried in the Church of the Holy Trinity in that city, on November 6, 1690. Besides the work possessed by our correspondent, Lovell was the author of Pammineralogicon, or an Universal History of Minerals, 8vo.: Oxford, 1661; as well as the following, the title-page of which is sufficiently descriptive of its contents: HAMBOTANO-AOFIA, sine Enchiridion Bolunicum, or a Compleat Herball, "containing the Summe of Ancient and Mo-dern Authors, both Galenical and Chymical, touching trees, shrubs, plants, fruits, flowers, &c., in an alphabetical order, wherein all that are not in the Physick Garden in Oxford are noted with asterisks: shewing their place, time, names, kinds, temperature, vertues,

use, dose, danger, and antidotes. Together with an Introduction to Herbarisme, &c.; Appendix of Exoticks; and an Universal Index of Plants, shewing what grow wild in England. The second edition, with many additions mentioned at the end of the Preface: Oxford, 1665." A short notice of the author will be found in Wood's Athenæ Oxon., by Bliss, vol. iv. p. 296.]

Ch. Harvie. — In Walton and Cotton's Angler, p. 125. 3d edition, 1775, by Hawkins, is a very beautiful though short poem "on the Book of Common Prayer," by Ch. Harvie. Is anything known of him? Who was he? Has he published anything else? He is described as an imitator of Herbert, and, by the specimen there given, not by any means a bad one.

R. J. S.

[Sir Harris Nicolas has added the following note to the words quoted by our correspondent : - "This passage ('that the author is a friend of mine, and I am sure no enemy to angling') goes very near to unfold the name of the author of The Synagogue, a collection of poems, suppletory to that of Mr. George Herbert, entitled The Temple. For we see 'Ch. Harvie' subscribed to the ensuing eulogium on the Common Prayer, which is also to be found in The Synagogue. And I find in the Athen. Oxon., vol. i. p. 267., a Christopher Harvey, a Master of Arts, vicar of Clifton in Warwickshire, born in 1597, and who lived to 1663, and perhaps after. Further, the second copy of commendatory verses prefixed to this book has the subscription 'Ch. Harvie, M. A.' The presumption, therefore, is very strong that both were written by the Christopher Harvey above mentioned. At the end of The Synagogue are some verses, subscribed 'Iz. Wa.' H. thony Wood says The Synagogue was written by Thomas Harvey. - Athen. Ozon., by Bliss."]

Hugh Broughton. — May I, through the "medium," put the following Queries? Where can be found the fullest biographical notice of this biblical worthy of the sixteenth century? Was ever a collected edition of his works published, and when? Your correspondents will much oblige me by answering either or both of these Queries.

A. W.

Kilburn.

[In the year 1662 was published The Works of the Great Albionean Divine, renowned in many Nations for rare skill in Salems and Athens Tongues, and familiar Acquaintance with all Rabbinical Learning, Mr. Hugh Broughton. Collected into one volume, and digested into four tomes. The editor, Dr. John Lightfoot, has prefixed a "Preface, giving some Account of the Author's Life and Writings;" and at the end of the volume is a Funeral Sermon for Mr. Broughton by Dr. James Speght. The best account of Broughton will be found in Kippis' Biographia Britannica, vol. ii. p. 604. Although Dr. Lightfoot collected the greater portion of Broughton's pieces, still we are inclined to think, that many of his theological manuscripts are yet unpublished, and preserved in the British Museum, of which a list is given in Ayscough's Catalogue. Among

the miscellaneous folio sheets in the British Museum is " A Schedule of the Workes of the late Reverend and Learned Mr. Hugh Broughton, as they were preparing for the Presse." It contains a list of seventy-eight separate pieces, is without any date, but appears to have been issued during the Commonwealth. The following curious "Advertisement to the Reader" is prefixed to the list: "This ensuing Catalogue presents itself to view with a double scope -an intimation and a request. The former gives to understand a purpose to set forth in an entire work the scattered pieces of that famous divine, Mr. Hugh Broughton, a man rarely learned in the originals, excellent in the cleare handling of darkest passages in the Holy Scripture, of closest meaning, eminent in his generation. It presents what by careful well-wishers to the truest knowledge and publique good hath been preserved in sinister times from perishing in obscurity. This facilitates the request: That if pieces to perfect what is defective, or adde to the whole, be in private hands, they will be pleased not to envy them to the publick, and to light his candle, which without their charge shall shine to themselves brighter. Nor shall this candid goodness be concealed, that they may reap the good name of faithful treasurers and liberal stewards. Please they therefore to repair to Mr. George Thomason [see " N. St. Paul's Churchyard, London, they shall finde a further assurance not to fail of serious performance to answer their pious expectations."]

Carthusian Order. — When was the Carthusian Order established, and what is known of its history?

Mr Weld, in his Auvergne, Piedmont, and Savoy, thus remarks:

"Voltaire, cynical as he was, admitted that this was the only ancient order which never wanted reform, the leading rules of governance being so admirably framed as never to require an alteration."

w. w.

Malta.

The order of Carthusians was founded in the year 1084, by Bruno of Cologne, a Canon of the Church of Rheims, who retired with six companions to the desert of Chartreuse, near Grenoble, in Dauphiné, and thence took the name of Carthusians. Each member of the community has a cell, with a little garden adjoining. By this means the recluses, however numerous, have no communication with each other. They never meet excepting at the public service, to which women are not admitted; and whenever it is necessary to make any communication to their brethren, it is done by signs. During meals, they are enjoined to keep their eyes on the dish, their hands on the table, their attention on the reader, and their hearts fixed on God. Notwithstanding this great severity of their regulations, it appears that no monastic society degenerated so little from their primitive institution and discipline as that of the Carthusians. The progress of their order, however, was less rapid than that of those establishment whose laws were less rigorous, and whose manners were less austere. Consult the Narrative of a Te

taken in the Year 1667 to La Grande Chartreuse and Alet, by Dom Claude Lancelot; Petri Orlandi Chro-nicum Carthusianum; Mabill. Annal. Bened. tom. vi.; and Helyot's Hist. des Ordres, tom. vii.]

Vegetable Ivory. — Is there such a substance as vegetable ivory? How is it cultivated; and where?

14. King Edward Street, Liverpool Road, Islington,

[Vegetable ivory is the seed of a dwarf palm-tree, the Phytelephas mucrocarpa. The part used by turners is the hard albumen, or the part which answers to what is called the flesh of the cocoa-nut. It is as durable, and nearly as hard, as the ivory of the ele-phant; but, from the small size of the fruit, can never come into competition with it for large articles. Some beautiful productions in this new material were exhibited by Mr. Taylor in the Great Exhibition, which, with drawings of the nut itself, are engraved in the second volume, page 781., of the Illustrated Catalogue.]

Dutch Inscription. - On a flask of earthenware, in my possession, is the following inscription in black letter:

" Coept I fles van aken ter spoet En hout de in heilich vuater tes goet."

Perhaps some of your friends in the Navorscher could furnish me with a correct translation. I have had several interpretations given to me, which do not, however, agree with each other.

[We are informed by an accomplished Dutch scholar, to whom we have submitted this Query, that the lines are to be translated, -

" Buy a bottle of Aix-la-Chapelle with speed, And keep it in holy-water for good."

As the meaning of this is not very clear, our friend suggests that the proper sense of the two lines is,-

"Buy a bottle of Aix-la-Chapelle with speed, And keep it in holy-water; it is good."]

Antiquities of Chess .- Can your correspondents refer me to some readable work on the antiquities of chess? What is the history of the celebrated Indian problem printed on the cover of the Chess-player's Chronicle? Where is a solution of it to be found?

A. A. D.

We believe the best and fullest account of the antiquities of this beautiful game will be found in Twiss On Chess, 2 vols. 8vo., 1787--1789. That accomplished antiquary, the late Mr. Douce, was, we believe, a large contributor to this interesting work, and had collected considerable additional materials, which may probably be found in his copy of it in the Bodleian. Considerable additions will be found also in the second volume of Twiss' Miscellanies (8vo., 1805). There is, besides, much valuable information in a paper by Sir Frederick Madden, printed in the Archaologia, vol. xxiv. p. 203.)

Heplies.

"WHOE'ER HAS TRAVELL'D LIFE'S DULL BOUND," ETC. (Vol. vi., p. 414.)

The lines are by Shenstone. In a pleasing little volume * by his friend, the Rev. Richard Graves of Mickleton, the circumstances which gave occasion to their composition are thus narrated:

" About the year 1750 (notwithstanding his reluctance to leave home), Mr. Shenstone had resolution enough to take a journey of near seventy miles are the country to visit his friend Mr. Whistler, in the southernmost part of Oxfordshire. Mr. Whistler, a manly sense and a fine genius, had a delicacy of and softness of manners bordering on efferninacy. laid a stress on trivial circumstances in his domest economy, which Mr. Shenstone affected to despeads a people in small families find it difficult to retain a valuable servant, Mr. Whistler made it a rule to prevent, as much as possible, any intercourse with strai servants, and, without making any apology for it, had sent Mr. Shenstone's servant to a little inn in the village. This was a little disgusting, but unfortunately, while Mr. Shenstone was there, Mr. Whistler thought proper to give a ball and supper to two or three of the most respectable families in the neighbourhood."

Mr. Shenstone (as he says in a letter on that occasion) -

"never liked that place. There was too much trivial elegance, punctilio, and speculation in that polite neighbourhood. They do nothing but play at cards, and on account of my ignorance of any creditable game, I was forced to lose my money, and two events out of seven, at Pope Joan with Mr. P.'s children."

This disposed him to ridicule Mr. Whistle's great solicitude in preparing for his entertamment: instead, therefore, of paying any regard to the hints given him, that it was time to dress for their company, Shenstone continued lolling at his ease, taking snuff, and disputing rather perversor on the folly and absurdity of laying a stress up such trifles: and, in short, the dispute ran so hi that although Shenstone suppressed his choler the evening, yet he curtailed his visit two or thru days, took a cool leave the next morning, and de-camped. Traversing the whole county, he reached Edge Hill that night, where, in a summer-house,

he wrote the lines in question.

Both Shenstone and Whistler seemed afterwards conscious of their childish conduct on this occasion: each seemed solicitous to know how his account stood with the other. Whistler still expressed the highest regard for Shenstone, and Shenstone retained the same warmth of affection for his old friend until his death.

Mr. Graves remarks that "there were more stanzas added to this effusion afterward, which

^{*} Recollections of some Particulars in the Life of the late William Shenstone, Esq.: London (Dodsley), 1783. 12mo.

diminished the force of the principal thought." The additions are thus given in Dodsley's edition of Shenstone's Works, vol. i. p. 218., where the whole is inscribed:

" WRITTEN AT AN INN AT HENLEY.

"To thee, fair Freedom! I retire From flattery, cards, and dice, and din; Nor art thou found in mansions higher Than the low cot, or humble inn.

"'Tis here with boundless pow'r I reign;
And every health which I begin
Converts dull port to bright champagne;
Such freedom crowns it, at an inn.

"I fly from pomp, I fly from plate!
I fly from falsehood's specious grin;
Freedom I love, and form I hate,
And chuse my lodgings at an inn.

"Here waiter! take my sordid ore,
Which lacqueys else might hope to win;
It buys, what courts have not in store,
It buys me freedom at an inn.

"Whoe'er has travell'd life's dull round, Where'er his stages may have been, May sigh to think he still has found The warmest welcome at an inn."

The statement of Mr. Graves, that the lines were written in a summer-house at Edge Hill (Mr. Jago's), is inconsistent with the title prefixed to these stanzas. Perhaps the lines so often quoted were all that were produced at Edge Hill; and the other stanzas may have been written afterwards at the inn at Henley.

Poor Shenstone! of him it might truly have been said,

"Some demon whisper'd, Visto! have a taste."

That "purest of human pleasures" which fascinated him, was not unmixed with the bitterness of embarrassed circumstances arising out of the pursuit. He is, however, entitled to the grateful remembrance of every lover of the picturesque for his devotion to landscape gardening, which his example, and the taste he displayed in it, served to advance. Mr. Graves defends his friend from the supercilious and shallow observations of Johnson, who, from his education and physical defects, was incapable of appreciating the beauties of nature, and the merits of those who devoted themselves to the embellishment of rural scenery:

"Bred up in Birmingham, in Lichfield born,
No wonder rural beauties he should scorn."

That Shenstone's writings are now little read or remembered, is evident from the Query of your esteemed correspondent, to whom, if I am right in my conjecture, I should think little that is valuable in our literature would be unknown.

S. W. SINGER.

Mickleham.

The second version forms the fifth stanza of a poem which purports to have been Written at an Inn at Henley. The author is William Shenstone, one of the favourites of my youthful days. The quotation requires only the substitution of Where'er for Whate'er, and stages for wandrings. There is a semblance of truth in the lines which helps to stamp them on the memory, but I hope it is no more than the semblance.

BOLTON CORNEY.

I am surprised that my excellent and accomplished friend J. H. M. (if I do not misinterpret these initials) should inquire after these lines; for the author (Shenstone), and the two versions of the epigram, are given, under the date of 21st March, 1776, in Boswell's Life of Johnson, to Mr. Croker's edition of which J. H. M. (if I am not mistaken) contributed several intelligent notes.

SIR ROBERT AYTOUN (NOT AYETON). (Vol. vi., p. 413.)

The name of the poet respecting whom UNEDA inquires is Sir Robert Aytoun. The verses which he sent to "N. & Q." will be found, with a few slight variations, in pp. 66. and 67. of The Poems of Sir Robert Aytoun, edited by Charles Roger: Edinburgh, 1844. The volume contains a memoir of the author, and a genealogical tree of the family. He was the second son of Andrew Aytoun, proprietor of Kinaldie in Fifeshire, and was born in 1570. He was, according to Dempster (who gives an account of him in his Historia Ecclesiastica Gentis Scotorum), a writer of Greek and French, as well as of Latin and English verses. He was acquainted with many of his learned and poetical cotemporaries. Ben Jonson made it his boast, that "Sir Robert Aytoun loved him dearly." He was a member of the royal household of King James I., and afterwards became secretary to Henrietta Maria, queen of Charles I., and enjoyed the favour of that monarch till his death, which took place in the palace of Whitehall, in March, His remains were consigned to Westminster Abbey. A monument, with bust, was erected to his memory by his nephew Sir John Aytoun.

They are still in good preservation.

In a note to the poem referred to by UNEDA, the editor says:

"This poem is reprinted from Watson's collection, where it appears anonymous, as well as in many others of our earlier collections of English poetry. From its similarity to Aytoun's other productions, it has been often ascribed to him, and little doubt can be entertained as to its authenticity. It is undoubtedly one of Aytoun's best productions; and it so attracted the notice of the poet Burns that he made an attempt to improve the simplicity of the sentiments, by givin them a Scottish dress.' Burns' alteration, however was a complete failure."

For further particulars respecting Sir Robert and his poems I must refer UNEDA to the volume before mentioned, from which my account has been entirely derived.

Dublin.

The poet inquired after by UNEDA is Sir Robert Aytoun (not Ayrton), whose poems, with a Memoir and Notes, were edited, "from a MS. in his possession, and other authentic sources," by Charles Roger, and published by A. and C. Black of Edinburgh, 1844. For further information I shall refer to the work itself; and shall only add that the version printed by Roger differs, in some verbal respects, from that quoted by your correspondent, which appears improved. J. D. N.

P. S. — I find a version ("Anonymous") in Campbell's Specimens (vol. iii. p. 405.) from Select Ayres and Dialogues by Lawes, 1659, which is evidently very incorrectly given. It is also printed with Aytoun's English poems in The Bannatyne Miscellany, vol. i. p. 323., by Mr. David Laing, with a short Memoir and Notes. There appears, however, to be nothing but internal evidence for ascribing the authorship to Aytoun.

UNEDA is referred to Smith's Scotish Portraits, 4to., 1798. In that work Sir Robert Aytoun's portrait is engraved from his bust in Westminster Abbey, where there is a very beautiful monument with his bust in bronze. H. W. D.

NEWSPAPER FOLK LORE.

(Vol. vi., pp. 221. 338.)

I trust that I am more felicitous than K. P. D. E. in solving A LONDONER'S difficulty. To exclaim with Theodore Hook, "Those rascally newspapers will say anything," is cutting the Gordian knot with a vengeance. Without imputing mendacity to newspaper editors, I think I can find a rational solution. I suggest that in all probability the editors obtained their information through the deluded friends of some hypochondriac, or from the patient bimself. It is a very common delusion with persons afflicted with hypochondriasis, that they have swallowed reptiles in drinking ditch or pond water. In other ways besides (which prurient imaginations will readily suggest) does this disease affect the stomach and bowels of the patient. you can find room for the following incident, I think your correspondents will incline to my solution.

An old woman came to the General Hospital here, and having been introduced to the houseon (Mr. F. Jukes, now a surgeon resident he stated that she was troubled with pains wels caused by the contortions of a newt as she called it), which she had swallowed

while drinking water from a pond. The housesurgeon, suspecting how the case really stood, took the woman to the physician then in attendance, who happened to be Dr. John Johnstone, the celebrated pupil of Dr. Samuel Parr. The doctor being of the house-surgeon's opinion, addressed the woman thus: "I see, my good woman, that we shall do no good unless we kill the newt. I will put up something for you that will soon destroy him, and let me see you again in a few

days."

Not long afterwards she again presented herself at the hospital, and was shown up to the doctor,

when the following colloquy ensued.

Dr. J. "Well, my good woman, I suppose the draught I gave you soon killed the reptile."

Woman. "Lord bless you, no, Sir. The nort has had young ones since!"

The doctor dismissed the case as bound his

The doctor dismissed the case as beyond his

skill.

The extract furnished by K. P. D. E. confirms my view. Some illusion was probably practised upon the young man while in the act of vomiting, which his sister, acting under medical instructions improved, with the view of persuading him that the reptile was really ejected. A feigned accouchement is often the only method of dispelling one class of these extraordinary delusions.

C. Mansfield Inglest.

Birmingham.

DUTENSIANA.

(Vol. vi., pp. 292. 376.)

Although perhaps as much has been said of M. Louis Dutens as his literary status warrants, the following bibliographical remarks may perhaps interest your correspondents G. and W. as I know, he commenced his literary career by the publication, in 1768, of an edition of Leibnitz G. C. Leibnitii Opera omnia, nunc primùm collecta, in classis distributa, præfutionibus et indicibus exornata, studio Ludovici Dutens: Génève, 1768, 6 vols. 4to.). A copy of this work elegantly bound he presented to Voltaire, who acknowledged the gift in two highly complimentary letters (preserved in *Dutensiana*, p. 97.). In 1776 appeared his *Recherches sur l'Origine des Découvertes attribuées aux Modernes*: Paris, 2 vols. 8vo., an edition of mich in English was simultaneaghe substitute of mich in English was simultaneaghe who tion of which in English was simultaneously published in London by Elmsty. This is an elaborate, curious, and instructive work: the abstract of its contents in Hone's Table Book, vol. ii., cannot fail to interest the reader, and direct him to the original. Dutens was residing in Paris about this time, where, without holding the infidel opinions of the Holbachian coterie, he became acquainted with many of its illustrious members. Shortly, without however disturbing his friendly relations

with the philosophes, he declared open war against their principles, by the republication, under the title of L'Appel au bon Sens, of a pamphlet which he had previously (1769) published at Rome, entitled Le Tocsin des Philosophes. This excited the ire of Voltaire, who, in a letter to M. de Chastellux (7th Dec. 1772), acknowledging receipt of a copy of the treatise La Félicité publique, by the latter, in which Dutens was spoken of in commendatory terms, attacked him violently as

"Un demi savant, très méchant homme, nommé Dutens, refugié à présent en Angleterre, qui imprima, il y a cinq ans, un sot libelle atroce contre tous les philosophes, intitulé Le Tocsin. Le polisson prétend que les anciens avoient connu l'usage de la boussole, la gravitation, la route des comètes, l'aberration des étoiles, la machine pneumatique, la chimie, &c."

This was not, however, the only occasion on which Voltaire, forgetful of the Leibnitz, and his complimentary letters to its editor and donor, had manifested his wrath against M. Dutens. In the Dictionnaire Philosophique (art. "Système") he went out of his way to attack him:

"Un des plus grands détracteurs de nos dernier siècles a été un nommé Dutens. Il a fini par faire un libelle aussi infâme qu'insipide, contre les philo-sophes de nos jours. Ce libelle est intitulé Le Tocsin; mais il a beau sonner sa cloche, personne n'est venu à son secours, et il n'a fait que grossir le nombre des Zoïles, qui, ne pouvant rien produire, ont répandu leur renin sur ceux qui ont immortalise leur patrie, et servi le genre humain par leurs productions.

Dutens was also attacked by Condorcet and others. Upon the publication of the edition of Voltaire edited by the latter and Beaumarchais, Dutens thought it due to himself, as an antidote to the subsequent injuries, to transmit the two earlier letters he had received from Voltaire; but the prejudice and injustice of the learned editors prevented their insertion.

Dutens was also the author of the following

works:

"Traité des Pierres précieuses, et des Pierres fines,"

Londres, 8vo.: Paris, 16mo.

"Explication de quelques Médailles grecques et phéniciennes, avec un Alphabet phénicien, et une Paléographie numismatique." Londres et Paris, 1776. "Œuvres mèlées, contenant : l'Appel au bon Sens;

la Logique; Lettres sur un Automate qui joue aux Échecs, &c." Génève et Paria.

" Itinéraire des Routes les plus fréquentées de l'Europe, &c." Paris.

« ΛΟΓΓΟΥ ΠΟΙΜΕΝΙΚΩΝ ΤΩΝ ΚΑΤΑ ΛΑΦΝΙΝ ΚΑΙ XAOHN, BIB. E. recensuit Ludovicus Dutens." Paris, 1776, 12mo.

"Manuel d'Epictète, avec un Présace." Paris, 1776,

24 mo.

" De l'Eglise, du Pape, de quelques points de Controverse; et des Moyens de Réunion entre toutes les Eglises ohrétiennes." Génève, 1781.

"L'Ami des Etrangers qui voyagent en Angleterre. " Londres, 1787, 8vo.

"Mémoires d'un Voyageur qui se repose, &c."

5 vols. 12mo. 1806.

The fifth volume of this last-mentioned work is entitled Dutensiana, and is quite distinct from the other four. Although tolerably well acquainted with the Ana, I must confess that in variety of amusing and instructive anecdote I do not know any volume in this class of literature that much excels it. In the preface, Dutens acknowledges the authorship of the Correspondence interceptée, published anonymously, some of the contents of which are incorporated in the Mémoires d'un Voyageur. The edition in two volumes 8vo. of the latter work, to which W. alludes, was committed to the flames by the author, as containing remarks and strictures upon living characters, which he was led to think might give offence, and would be better suppressed. WILLIAM BATES. would be better suppressed.

Birmingham.

EARLY CAST-IBON GRAVE SLABS.

(Vol. vi., p. 291.)

In the first part of Christian Monuments in England and Wales, by the Rev. Charles Boutell, M.A., 1849, a work which I regret to say remains unfinished, there is a representation of a remarkable slab of this description, concerning which I shall quote the author's own words:

"In the nave of the church at Burwash in Sussex, there lies a monumental slab of very singular character, apparently of the latter end of the fourteenth century. The material of which this memorial is constructed is cast iron. It is a large slab, or rather plate, measuring in length five feet five inches and a half, by eighteen inches and three quarters at the head, and eighteen inches and a quarter at the foot; and it bears in relief a small cross with a legend at its base, in these words: 'ORATE . P(RO) . ANNEMA . JHONE . COLINS.' So far as I am aware, this is the only monument of this kind known to be in existence."

In a foot-note:

"It appears that a family named Collins carried on the iron trade in a parish adjoining Burwash, in the sixteenth century; and their predecessors were pro-bably iron masters, and had some connexion with Burwash itself, at the date of the monument. The Rev. C. R. Manning, in his List of Brasses, mentions an iron monumental plate at Crowhurst in Surry, the date of which is A.D. 1591. Upon this plate there is a representation of a shrouded figure."

I may add, that in the churchyard at Broseley, Salop, there are cast-iron slabs: but these are of modern date. W. J. Bernhard Smith.

Temple.

EPITAPH.

(Vol. vi., p. 340.)

A. A. D. makes inquiry about an epitaph of a rather curious character having a local habitation; which Query I cannot solve, but can give him a few I think, equally remarkable, whose genuine local habitations I can vouch for. The two following I have just copied within Ashburton Church, Devonshire; and the third had an existence there also about thirty years ago, since which time, it being engraved on slate, it has become almost obliter-ated, in consequence of the water finding its way within the crevices of the stone, becoming frozen in the winter months, and consequently enlarged in volume, which has caused the slate to desquamate in large scales.

1. On Thomas Harris, tanner, who died Sep-

tember 30th, 1637:

" Fear not to die: Learn this of me, No ills in death, If good thou be."

- 2. On Thomas and George Cruse, brothers, who died in the year 1649:
- "Within this space two brothers heere confin'd, Though by death parted, yet by death close join'd: The eldest of these two, plac'd in his tomb, Greeted the younger with a welcome home. They liv'd, they lov'd, and now rest in tomb, Together sleeping in their mother's womb."

The third, which is still fresh in the recollection of the sexton, ran thus (I should have said that a part of the stone (slate) still exists, imbedded in the wall, just outside the chancel door):

"Elizabeth Ireland, died in 1779.

" Here I lie, at the chancel door; Here I lie because I'm poor. The farther in, the more you pay. Here lie I as warm as they."

The two following, I am credibly informed, are to be seen in the undermentioned churchyards, or, I should have said, did exist there a few years

Portsea Cemetery:

"What was she? What every good woman ought to be, That was she."

Stepney Churchyard:

' My wife she's dead, and here she lies; There's nobody laughs and nobody cries; Where she's gone, and how she fares, Nobody knows, and nobody cares."

In worse taste, I fear, than the one forwarded by A. A. D.

SHAKSPBARE EMENDATIONS.

(Vol. vi., pp. 135. 423.)

The doubt your correspondent C. expresses about the phrase "I am put to know," may be satisfactorily answered from the pages of the poet, who uses similar phraseology in other places. It evidently signifies "I am obliged or constrained to know." Thus in Cymbeline, Act II. Sc. 3.:

"I am much sorry, Sir, You put me to forget a lady's manners, By being so verbal."

So in Coriolanus, Act III. Sc. 2.:

"You have put me now to such a part, which never I shall discharge to the life."

And in 2 King Henry VI., Act III. Sc. 1.:

And, had I first been put to speak my mind, I think I should have told your Grace's tale.

I was much pleased to see the Query respecting the passage in As You Like It, Act III. Sc. 5., respecting the words "all at once." It was one of the passages I had marked as requiring attention. I agree with your correspondent in thinking it, it stands, "not merely surplusage, but nonsense It is somewhat singular that it should hitherto have passed unquestioned, and that it should have escaped the attention of the two acute and able correspondents who discussed the passage for other purposes.

I now feel assured that it is to be placed in the numerous list of printer's errors, and is not without a remedy, and that not so forced and improbable as the substitution of à l'outrecuidance, proposed by Mr. Fornes. The printer, misled probably by a blurred or illegible manuscript, has substituted the word all for rail, and we should

undoubtedly read,

And why, I pray you? who might be your mother? That you insult, exult, and rail, at once Over the wretched?"

Should any exception be taken to the phrase "rail over the wretched," I answer that the post uses to rail on and to rail upon in other places.

The printer does not seem to have been more vigilant here than elsewhere; for just above, in Phæbe's speech, he has given us capable instead of palpable. I read:

> " Lean but upon a rush, The cicatrice and palpable impressure Thy palm some moment keeps;

not being content with the attempts of Johnson and Malone to make sense of "capable impresor with Mr. Knight's gloss which interprets it able to receive! S. W. SINGER.

Mickleham.

As I started the doubt which Mr. C. Forms of the Temple has attempted to clear up, I may be

permitted to say that his proposition does not at all satisfy me.

TUMBLE-DOWN DICK.

(Vol. vi., p. 391.)

When old London Bridge was standing, there was, very near to the southern extremity, and on the western side of the street, a tavern displaying this sign. Perhaps an inquiry into the history of that house may give L. B. some information. I never heard that it had any reference to the Re-The sign merely represented a man storation. falling intoxicated from his chair. It is to be observed that the lines quoted from Butler, though by no means respectful to Richard Cromwell, do not connect the epithet "Tumble-down" with his name.

Your correspondent L. B. asks if any other signs called "Tumble-down Dick" are known. I am familiar with one in Norfolk, at Woodton, on the high road between Norwich and Bungay, about five miles from the latter place, and I have heard it spoken of as a memorial of the overthrow of Richard Cromwell. A few years ago the sign was repainted; but with the old design, a very redwaistcoated John Bull, bottle and glass in hand, toppling off his chair, in a fushion indicative of as gross a violation of the law of gravitation, as the act was intended to express respecting the rules of sobriety. In this region, where Puritanism and Nonconformity were deeply rooted, the antagonist spirit was correspondingly strong. The celebration of the 29th of May, in a very High Church manner, has not been discontinued above a single generation; and the children still observe it, by bumping," with right rustic good-will "bumping," with right rustic good-will, their companions who are unadorned with oak-leaves, with the same gusto and ignorance that the 5th of November was kept withal, till the recent movement of Pius IX. revived the ancient spirit. I once saw the children attending an Independent Sunday School, keeping the day in this fashion; and on inquiring, discovered that they had the custom from their elders, but what they were celebrating they did not at all know; nor did a boy from the Church School, who was joining in the sport. This illustrates the existence of the temper which would set up a "Tumble-down Dick" over a tippling house, and would retain the sign thus "thro' age after age revolving." B. B. WOODWARD.

DARIDIANUS. -- INSCRIPTION AT BAYENNO. (Vol. vi., p. 359.)

I am afraid your correspondent A. B. R. is patting himself and others to useless trouble in inquiring for "an explanation of the word Duri-dianus," as well as in seeking for "any note of the erection of a church, which would certainly seem to date from the first century." The inscription observed by A. B. R. in the Church of Bavenno says nothing about that or any other church; it merely informs us that Trophimus Daridianus, a slave of the Emperor Claudius's, dedicated the inscription to Memoria and Tarpeia.

As to Daridianus, I suspect it to be a mason's blunder for Dardanianus, a name which is regularly formed from Dardanius, though I am not

aware that it is to be found in books.

In the latter part of the inscription a proper name seems to have been obliterated by time after Memoria, and perhaps, if this Note comes to the knowledge of A. B. R., he may tell us something of the state of preservation in which he found the inscription: but, whether it be perfect or not, he may rest assured (unless he can produce further evidence) that Trophimus had no more to do with founding the church at Bavenno than M. Ulpius Cerdo, Lucretius Lucretianus, and others, who set up ancient inscriptions now preserved in the British Museum, had to do with erecting that great national building.

P.S. — I subjoin two inscriptions, which I copied some years ago at the British Museum; the first on account of its form; the second, to show that blunders are not uncommon in ancient inscrip-

" MEMORIÆ CL . TI . F . OLYMPIADIS EPITHYMETVS . LIB . PATPONAE . PIENTISSIMAE." " LVCRETIA QVEVIXI T ANN . XII . M . VIII PATER . B . M . F.

DIFFERENCES BETWEEN COPIES OF THE FOLIO EDITIONS OF SHAKSPEARE.

(Vol. vi., p. 142.)

The variations noticed by Mr. Collier between his copy of the folio edition of 1632 and other copies of the same edition (proving that corrections were made of the text whilst the edition was actually in the press), reminds me of a similar instance, pointed out to me by Mr. Henry Foss in his copy of the edition of 1623. The passage occurs in Twelfth Night, Act V. Sc. 1., in which the Duke says,

O thou dissembling cub! what wilt thou be, When time hath sow'd a grizzle on thy case?" This is the reading of many (how many?) copies of the first folio edition, and has been received without suspicion by every modern editor, including Mr. Knight and Mr. Collier himself, who

explain case by skin or exterior: The latter notes, "The skin of a fox, or of a rabbit, is called its case." The expression, to say the least, is incorrect and forced; but in Mr. Foe's copy, we are at once led to the true and obvious rendering, for the text stands thus:

" Du. O thou dissembling cub! what wilt thou be, When time hath sow'd a grizzle on thy cafe?"

Proving, beyond doubt, that the word in question should be face; but by transposition of the letters became cafe, and was then altered into case. May not this easy confusion of s and f throw light upon some other passages, hitherto unsuspected?

F. MADDEN.

I send you an account of a first folio which is in my possession. It is unfortunately an imper-fect copy, and I should be exceedingly obliged to you if you could put me in the way of perfecting it. I am afraid separate leaves of the first folio are difficult to meet with; but should you know where any are to be found, perhaps you would inform me. I presume it would be impossible to procure the title with portrait. I must content myself with a fac-simile.

Folio 1623.

Dimensions.—13\frac{1}{2} inches by 9.

Missing.—Title with portrait; leaf opposite to title, containing verses; pages 29 to 38, inclusive; pages 389 to 399, inclusive.

Variations from the Collation in Lowndes.

Comedies. - Page 237, misprinted 233

Histories.—Page 37, not misprinted. Tragedies.—Page (78), commencen commencement of Troilus and Cressida, not marked.

RICHARD C. HEATH.

PHOTOGRAPHIC NOTES AND QUERIES. (Vol. vi., pp. 421. 442.)

To copy Collodion Negatives on Collodion posi-tively. — Paste two strips of letter paper on the

collodioned side of the negative proof; superimpose this on a prepared glass plate, and expose it to the influence of light, either natural or artificial, during half a second or a second, and develope in the usual manner. If required only for magiclanthorn slides, it is advisable to substitute for the hypo a solution of common salt, 1 drachm to the ounce of water; this leaves the transparent portions opalescent, and produces a better effect than ground glass.

J. B. Hockin.

French Collodion. - Seeing in your Notices to Correspondents last week a reference to the new French collodion, and having tried two bottles er that it possesses no advantages whatever be ordinary English-made collodion. It is

dearer in price, and certainly not more sensitive than that produced according to the form gives in your former Number of "N. & Q." (vide p. 277.) I may here observe that I find the sensitive qualities of the collodion may, to a great extent be tested without the use of the camera, by looking through the film of collodion on the glass, star immersion in the nitrate of silver bath, when it good, it will be found to be of a bright orange colour, although, looking upon the surface and a through it, the appearance should be a bluid opal-like, semi-opaque tint. If the colloding over iodized, it is more opaque, and is apt to fell off in small films in the bath, leaving uneven faces, and consequent destruction to the pictus The sensitiveness is not increased by carrying in H. W.D. iodization beyond a certain point.

Mr. Crookes' Wax-Paper Process. — There is slight typographical error in the description of my wax-paper process, page 443., line 7 from bottom, where, "with the addition of as much free iodic as will give it a sherry colour," should be, "with the addition of as much free iodic as will give it a sherry colour."

I should be the believe the

I should feel obliged by your causing this to be corrected, as it is one of the most important points in the whole process, but, as now worded, might lead those who are devoting much valuable time to this pleasing and important study astray

WILLIAM CBOOKS

-We have received from H.W. Ross' Lenses. a gentleman whose acquirements entitle him speak with authority on a point of science, a letter, praising in the highest terms the lenses made for photographic purposes by Ross of Featherstone Buildings, Holborn; and no doubt most deservedly. We do not insert the letter for three reasons: 1. Because it would have an appearance which the writer never intended, namely, to put a man of science; 2. Because it contains no new facts; and 3. Because we fear the closing paragraph would tend to discourage the practice of an art which we agree with H. W. in considering "one of the most delightful occupations it is possible to conceive, for an artist or a man of leisure."

Replies to Minor Queries.

Coins placed in Foundations (Vol. vi., p. 270.).—The following passage shows this practice to have prevailed as early as 1658, though it may probably be traced to an earlier date:

"But the ancient custome of placing coyns in considerable urns, and the present practice of burying medals in the noble foundations of Europe, are landable ways of historical discoveries in actions, persons, chronologies; and posterity will applaud them. — Browne's Hydriotephia, ch. iv.

Lady Day in Harvest (Vol. vi., p. 399. &c.).—
The following extracts from Wilkins's Concilia may, perhaps, be of some use to Mr. Edwards in determining the day meant by this phrase. In vol. iii. p. 823. he will find "A copy of the act made for the abrogation of certain holydays, according to the transumpt lately sent by the king's highness to all bishops," &c., A.D. 1536, which received the assent of Convocation, and in which it is said:

"Also that all those feests or day holydays which shall happen to occurre eyther in the harvest time, which is to be compted from the fyrst day of July unto the 29 day of Septembre, or elles in the terme time at Westmynster, shall not be kepte or observed from henceforth as holydayes, but that it may be lawful for every man to go to his work or occupacyon upon the same as upon any other workyeday, excepte alwayes the feests of the apostles, of our blessed Lady, and of saynt George," &c.

Also at page 827. there is an "ordinatio in synodo provinciali, die 19 Julii, anni 1536, edita," wherein it is said, —

"Item, quod a festo nativitatis S. Johan. Bapt, usque festum S. Michaelis archangeli nulli dies sanctorum in posterum celebrabuntur pro festivis aut feriatis, nisi dies apostolorum, Assumptionis, et Nativitatis B. Marie."

In these passages we have the legal definition of harvest time, viz. from July 1st (the octave of St. John the Baptist) to September 29th (St. Michael's Day), and also too Lady Days, mentioned within that period. The question, therefore, is reduced to the selection of one of these two.

F. A

Quotations in Locke wanted (Vol. vi., p. 386.).—Probably the last of these quotations, supposed to be taken from Tertullian, is this, which is thus quoted by Wilberforce in his Doctrine of the Incarnation, ch. v. p. 114. 3rd edition:

"Crucifixus est Dei filius: non pudet, quis pudendum est; et mortuus est Dei filius: prorsus credibile est, quis ineptum est: et sepultus resurrexit: certum est, quis impossibile est."—Tertull. de Carne Christi, sec. v.

F. A.

Singing Bread (Vol. vi., p. 389.). — Amongst the effects belonging to Sir John Fastolfe, one of the heroes of Agincourt (of which an inventory is given in the Archæologia, vol. xxi. p. 238.), will be found in the chapel, "One box for syngyng brede weyng 4 oz." To this item the following note is attached by the late Mr. Amyot:

Pain à chanter,' i.e. the host or unleavened bread, consecrated by the priest singing. In Caxton's Doctrinal of Sapyenee, there is a direction to the priest, that if in the host be any form of flesh, or other form than bread, he might not to use that host, but ought to

sing again.' In Queen Elizabeth's injunctions it is ordered that the sacramental bread shall be 'of the same fineness and fashion, though somewhat bigger in compass and thickness, as the usual bread and water heretofore named singing-cakes, which served for the use of the private mass.' It was made into small round cakes, impressed with the cross."—Page 239.

Davies, in his Monuments, &c. of the Church of Durham, 1593, speaks of an almery near one of the nine altars in that cathedral,—

"Wherein singing-bread and wine were usually placed, at which the Sacristan caused his servant or scholar daily thereat to deliver singing-bread and wine to those who assisted in the celebration of mass."

In Strype's Life of Archbishop Parker is given a certificate from the Cathedral of Canterbury concerning the conformity to the rites and ceremonies of the church, in which it is stated (inter alia):

" For the ministering of the Communion we use bread appointed by the Queen's Injunctions."

A marginal note, referring to the word "bread," repeats what has been quoted, viz. that it was to resemble the singing-cakes formerly used in private masses.

J. H. M.

Profane Swearing by the English (Vol. iv., p. 37.; Vol. vi., p. 299.).—Long before "the mass went down," our countrymen appear to have been as much addicted to this profane swearing as in times of a more recent date. Of this the trial of Joan of Arc (ann. 1429) affords us a distinct proof. One of the witnesses, Colette, being asked who "Godon" was, made answer that the term was a nickname generally applied to the English on account of their continual use of the exclamation "G—d d—n it," and not the designation of any particular individual. I derive this fact from Sharon Turner's Hist. Middle Ages, 8vo. edit. vol. ii. p. 555. W. B. M.

Dee Side.

Raspberry Plants from Seed found in the Stomach of an Ancient Briton (Vol. vi., p. 222.). — Some time ago I put a Query to your readers on the subject of the vitality of mummy wheat, which had been pronounced by Professor Henslowe to be erroneous. Your correspondent Cerlower appears, according to the same learned gentleman, to share in another popular delusion; he is reported to have remarked to the British Association (1852) that —

"The instances of plants growing from seeds found in mummies were all erroneous. So also was the case, related by Dr. Lindley, of a raspberry-bush growing from seed found in the inside of a man buried in an ancient barrow."

H. W. G.

Since communicating on the above subject, have been reading the Athenœum, and find by

periodical, that the doubt of Professor Henslowe on the long vitality of seeds had led "a committee appointed to make experiments on the growth and vitality of seeds" to re-investigate the case of the raspberry seeds. Dr. Lankester and Dr. Royle both state that they saw no reason to doubt the correctness of the conclusion that the seeds which had been swallowed and buried in the stomach of a human being, had germinated after the lapse of centuries. (Athenæum, September 18. Meeting of the British Association, section Zoology and Botany.)

Elgin.

Pompey the Little (Vol. vi., p. 483.). — I would request that two misprints, arising probably more from illegible writing than from the printer's oversight may be corrected.

sight, may be corrected.

1. Lady Sophister was Lady Orford, not Oxford, viz. Margaret, the daughter and sole heir of Samuel Rolle. She became Baroness Clinton in 1760, married, first, Robert, second Earl of Orford; secondly, the Hon. Sewallis Shirley, from both of whom she was separated, and died in 1781.

Many scattered notices of this eccentric woman will be found in H. Walpole's Letters. Lady M. W. Montagu admits that she had "talents with an engaging manner," but from her scepticism, and for other good reasons, she would not associate with her.

Some remarks, signed "Lady O.," in Spence's Anecdotes, are erroneously given to Lady Oxford instead of Lady Orford; one of them reflects upon Lady Mary's love of romances and novels: being deep in metaphysics, Lady O. regarded light reading with contempt. Coventry's portrait of her is said to be very correct; and when we view her life and opinions, we may, with Mr. Croker, charitably attribute her eccentricities to insanity,—a sad inheritance, which she may have bequeathed to her insane son.

2. For "the clear reason," read "the clever woman," viz. Lady M. W. Montagu, to whom a reference had just been made. Whether Mrs. Qualmsick, in Coventry's work, was actually painted from Lady Mary, or whether she only considered that the character suited her, is not clear.

According to Lady Louisa Stuart, the amiable pair, Lady Orford and Lady Townshend (the latter the supposed original of Lady Bellaston, as well as of Lady Tempest), were very intimate friends.

J. H. M.

The Venerable Bede (Vol. vi., p. 342.). — Moreri, after noticing his Commentaries on St. Paul's Epistles, mentions an edition of his works in eight columes, imprinted at Bâle in 1563, and at Cologne 1612. The "Commentary on St. Paul's istles," in the sixth volume, after Mabillon he

attributes to Florus, Deacon of Lyon, that by Bede himself not having come down to us. He mentions an edition of some other treatises of Bede, and Letters imprinted at Dublin 1554. The following is the epitaph given by the same author:

"Beda Dei famulus, Monachorum nobile aidus,
Finibus è terræ profuit Ecclesiæ;
Solers iste Patrum scrutando per omnia sensum,
Eloquio viguit, plurima composuit.
Annos hâc vitâ, ter duxit ritè triginta.
Presbyter officio, utilis ingenio.
Jam septenis viduatus carne Calendis,
Angligena Angelicam commeruit Patriam."

Moreri gives the line quoted by your correspondent CEYEEF; but as he speaks of it as "beaucoup plus concise," it appears that the epitaph is contained in this one line.

Ussher, Hist. Dogmatica, p. 356., edit. 1689, says:

"Extat MS. in Bibliothecâ Lambethanâ Bedæ Expositio Geneseos, ad Accam, libris iii. In eâ explicantur 21 priora Geneseos capita. Expositio capitis primi duntaxat habetur inter Opera Bedæ, tom. iv. titulo Commentarii in Hexameron. Reliqua nondum prodierunt."

He quotes in the next page "Exposit. super Casticum Abacuc Prophetæ, MS. ibid.," p. 358. "Lib. de Templo Solomonis." Epistolu ad Egbertum Archiepiscopum Eboracensem, cf. pp. 105—107.

R. J. Alles.

[The article "Beda" in Kippis' Biographia Britannica is worth consulting, especially for the notices of Bede's works. The distinct titles of his various small pieces, whether printed or in manuscript, may be seen in Tanner's Bibliotheca Britannico-Hibernica, pp. 86—92.—Ed.]

Hermits, ornamental and experimental (Vol. v., pp. 123.207.).—In Blackwood's Magazine for April, 1830, it is stated by Christopher North in the Noctes Ambrosianæ, that the then editor of another magazine had been —

"For fourteen years Hermit to Lord Hill's father; and sate in a cave in that worthy baronet's grounds with an hour-glass in his hand, and a beard once belonging to an old goat, from sunrise to sunset; with orders to accept no half-crowns from visitors, but to behave like Giordano Bruno."

This is certainly strange training for a future editor; and no wonder that, when he emerged from his retirement, he found himself rather behind his age in matters of taste, as well as of general information; but no doubt a Pythagorean publisher was well matched with a hermit editor. Perhaps some of your contributors can tell whether Sir John Hill really kept such an appendage at Hawkestone, or if it be merely a joke of old Christopher's.

J. S. Warder.

Customs Duties (Vol. vi., p. 334.).—

"Dag (old word), a leather latchet; also, a hand-gun.
Snap-haunce, a fire-lock, a gun that strikes fire without a match.

Jeat, a sort of black, light, and brittle stone, which is otherwise call'd Black Amber.

Whitster, one that whitens linen clothes.

Tike (country word), a small bullock or heifer; also a kind of worm.

Waddemole (old word), a coarse sort of stuff us'd for covering the collars of cart-horses: it is now call'd Woddemel, and in Oxfordshire Woddemel."—Phillips.

" Bankers Browded, cushions embroidered.

Foines (of foine, F. a little weasel or ferret), a sort of furr of that animal.

Lusern (Lupus cervarius L.), a sort of wolf called a stag-wolf.

Luserns, the fleeces of these animals."-Bailey.

R. J. ALLEN.

Family Likenesses (Vol. v., passim).—In the autobiography of Edward Lord Herbert of Cherbury, he states that his father "was black-haired and black-bearded, as all my ancestors on his side are said to have been." This passage recurred to me afterwards on reading the late Earl of Carnarvon's Portugal and Gallicia, in which he mentions his narrow escape from being shot as a spy by one of the contending parties in the Peninsula, who could not be persuaded that his very dark hair and complexion belonged to an Englishman. These two noblemen were descended from two brothers, who flourished in the reign of Edward IV. Is this complexion generally characteristic of the Herberts of the present day?

"Epistles Philosophical and Moral" (Vol. vi., p. 343.).—It may perhaps interest your correspondent L. Y. (in the Navorscher) to know that William Kenrick, LL.D., the author of the abovenamed work, was also the artist who furnished the very clever designs which embellish it, as appears by the following note in the volume now before me, written at the end of the "Advertisement," p. xxii.: "The Plates in this book, I am told, were executed by the Author, Dr. Wm. Kenrick.—Ic. Reed, 1777." My copy is dated a year later than the one L. Y. quotes from, and the Epistles are preceded by a poetical dedication "To the First Minister of State for the time being." T. C. S.

Furye Family (Vol. vi., pp. 175. 255. 327.).—Unless there is some mistake as to the identity of the parties, the Mrs. Furye, whose maiden name is required, was one of the daughters of the Rev. Thomas Thorp, vicar of Berwick-upon-Tweed.

E. H. A.

Miscellancous.

NOTES ON BOOKS, ETC.

We are glad to learn, as we do from the Athenaum of Saturday last, that the Treasury Minute on the subject of the early State Papers is to be reconsidered. and that it is not yet too late for those interested in seeing those important historical documents in the place where they may be most fitly deposited and most easily consulted, namely, the British Museum, to bring their convictions under the notice of the proper quthorities. If there are any who doubt that these papers should be added to the matchless collection of State Papers already under the charge of the keeper of the MSS there, let them refer to the very able article upon the subject in the Gentleman's Magazine for 1851. Let the First Lord of the Treasury and the Chancellor of the Exchequer glance over the few pages to which we have referred, and we have no fear but that, convinced by the arguments there adduced, and remembering his father's experience at the State Paper Office, when engaged in preparing his Commentaries on the Reign of Charles the First, Mr. D'Israeli will join with Lord Derby, who has so lately done justice to the historical students of Ireland by ordering the printing of The Brehon Laws, in doing justice to the historical students of England, by ordering the earlier documents now in the State Paper Office, to be deposited with their counterparts in the British Museum.

Signs of the approaching discussion at the Society of Antiquaries are discernible. In last Saturday's terary Gazette is a long letter from Mr. Roach Smith, in which that gentleman defends the proposal to return to the new subscription of four guineas, on the ground that the Treasurer has regarded the increase of the subscription as the sole cause of the present unsatisfactory condition of the Society. This, however, is not the case, and we doubt whether there are any members of the Society more anxious to see the various improvements suggested by Mr. Smith carried into effect, than the Treasurer and the Fellows who supported his proposal to revert to the two guines subscription. has been followed by a Letter addressed to the Fellows of the Society of Antiquaries, on the Objections urged against the Proposal of the President and Council to reduce the Payments to the Society, by Mr. Bruce; which we re-commend to the attentive perusal of the Fellows. Passing over the first portion of the Treasurer's letter, which treats of an alleged discourtesy to a distinguished member of the Society, because we do not believe that it ever existed, it will be found that the main objections assume two decidedly opposite grounds. The Society will be paralysed by the loss of half its income, and consequent want of funds to do its work properly, is the first of these. When reasons are shown for believing that the effect of reducing the four guineas to two, will be the accession of a great number of new members, the very opposite objection is urged, and the cry is, the Society will be ruined by the influx of im-proper persons. We do not accept either of these al-ternatives, but we do believe that if any attempt is made to put in practice the threatened blackballing of every gentleman who is proposed for admission, the Society will take some decided steps to put a stop to so degrading an abuse of the elective principle.

We have omitted to notice the progress of Dr. Smith's admirable Dictionary of Greek and Roman Geography. The second, third, and fourth quarterly parts are now before us, and are characterised by the same careful interweaving of the researches of modern scholars and the discoveries of modern travellers with the records left us in the writings of antiquity, which were manifested alike in the first part of the present work, and in the other dictionaries issued under Dr. Smith's superintendence, but compiled with the assistance of so many accomplished writers. We may point to the article Athens, extending as it does over upwards of fifty pages, for proof of the learning, ability, and sound judgment which have been employed in the

preparation of this most useful work,

Mr. Darling has just issued the second part of his Cyclopadia Bibliographica, a Library Manual of Theological and General Literature, and Guide for Authors, Preachers, Students, and Literary Men, Analytical, Bib-liographical, and Biographical. The labour which Mr. Darling must have bestowed upon this indispensable companion to the library of every theological student must have been very great, - labour which it would have been impossible for him to have accomplished had he not had the materials for its compilation close at hand in his own extensive and valuable library of sacred literature. We trust Mr. Darling will receive the patronage he so well deserves; and that not only for his own sake, but because we should look upon the discontinuance of the Cyclopadia Bibliographica as a heavy blow and great discouragement to the cause of theological learning.

Messrs. Reeve and Co. have issued another of their beautifully illustrated popular books on natural history. It is a Popular History of British Zoophytes or Coral-lines, by the Rev. Dr. Lansborough, who is already favourably known by his Popular History of British The study of the zoophytes or corallines has Seaweeds. not yet been so popular as it deserves, even among those who readily confessed their beauty of form and their wondrous construction; a work like Dr. Lansborough's, which is calculated to draw attention to them, is therefore likely to promote an increased knowledge of those zoophytes, and other apulmonic creatures, which, according to the theories of some philosophers, " were the only animals that existed in the pre-adamatic seas, when darkness brooded over the face of the deep.'

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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HAYWARD'S BRITISH MUSE. 3 vols. sm. 8vo. 1738.

COSTERUS, FRANCISCUS S. J., MEDITATIONES DE PASSIONE CHRISTI. IN LATIN 26., OF EDGLISH 10s. Published in Latin at Antwerp about 1590. Date in English unknown.

CASES OF CONSCIENCE, by REV. JOHN NORMAN; with an Account of him, by Mr. W. COOPER.

CHRIST'S COSMISSION OFFICER: an Ordination Sermon, by REV. J. NORMAN.

CHRIST CONFESSED (written in prison), by REV. J. NORMAN.

SELBY'S BRITISH FOREST TREES.

LIELAND'S WARWICKSHIRE. AVOR. Small size. 1795.

THE FOOTMAN'S DIRECTORY, by THOMAS COSNETT. LONDON, 1820. SIMPKIN and CO.

ARGEROLOGIA. Vols. III., IV., V.

CHINESE CUSTOMS. Drawings by W. ALEXANDER. London: W. Miller, Old Bond Street. 1803.

DR. RICHARD COSIN'S ECCLESIE ANGLICANE POLITICA IN TABULAS DIGESTA.

THE BOOK OF ENGEL THE PROPRIET.

THE BOOK OF JASHER.

SULLY'S MEMORIES (12mo. in six volumes). Vol. II. Rivington, 1778.

CUMBERIAND AND WESTMAND IN THE PROPRIET.

CUMBERLAND AND WESTMORGLAND, HISTORY OF, by NICROLSON and BURN. 1777.

LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTER TO DAVID GARRICK, about 1770 to 1773.
ESSAY ON PUBLIC WORSHIP, PATRIOTISM, AND PROJECTS OF
REFORM. LITURGY ON UNIVERSAL PRINCIPLES OF RELIGION AND

MORALITY.

All the above by David Williams.

CLAVIGERO'S HISTORY OF MEXICO. Translated by Cullen. 2 rd. 4to. Lond. 1787.

HAILEJAN MISCELLANY, Vol. VI., Londou, 1745; or the volume of any other edition which contains the "Vocacyon of Jan Ball to the Bishoprick of Osserie,"

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Actices to Correspondents.

PRECISE REFRENCES. Our valued Correspondent Ma. (
Fornes lately pointed out the necessity of precision in all volvences, on the part of those seeking or giving information through our columns. We now allude to this valuable hint, because we wantious to impress upon our friends how much time and like they would save us, if, when replying to Queries, they would particular in specifying the volume and page in which its Queries are to be found. It is but tittle trouble to the writer, what he page open before him, but it gives much trouble and appears much time to supply such omissions.

Sin John Suckling's Works. We are indebted to F. Sofor correcting an oversight in our Reply upon this subject week. It appears an edition was published by Longman in Sounder the title of Selections from the Works of Sir John Sacking edited by the Rev. Affred Suching; which, although called solutions, contains the whole of his works with the exception of the idecent passages.

The Maidenn-Harr Fern. We have received a Note from

The Malpen-Hair Fern. We have received a Note from VICAR OF MORWENSTOW, in which he states that doubts have are as to the identity of the Adiantum, referred to by him has week with true Maiden-hair Fern, and requesting us therefore so fat qualify his communication.

J. R. R. Sydney Lady Morgan is the widow of the & Charles Morgan, and the well-known authoress of Franc Wild Irish Girl, &c.

WILDUARE. Esthetics, from the Greek airforence (he power of perception by means of the senses), is, in the le that science which derives the first principles in all the ar the effects which certain combinations have on the mind, nected with nature and right reason.

T. C. (Liverpool). Scot, according to Covel (Law Dictionar signifies a certain custom or tollage. The right of satisfactory in the who paid scot and lot. See a therefore, is free from such custom or tollage.

C. T., who desires some particulars of Mrs. H. Beecher, the authoress of Uncle Tom's Cabin, is referred to this wall Number of France's Magazine for a very full and onto article by an Alabama Man.

Photography on Glass. C.W. (Preston) is remised the darkened chamber, or camera, is as much required developing, as for the earlier stages of the process. He will may be assured, find it possible to do away with a darken or, what is far better, a camera such as has been down "N. & Q."

Errata.—P. 436. Ist line, 2nd col., for in other read in B p. 436. 8th line from bottom of 2nd col., after form read in B Journal; p. 447. 2nd col., for Mr. read Sir John Birkenhand.

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KENTISH "LEGEND IN STONE."

Many of your readers have, I doubt not, felt much interest in the Worcestershire "Legend in Stone," which has appeared in your columns (Vol. v., p. 30.; Vol. vi., pp. 216. 288.). Permit me to add a Kentish legend to your already rich store of Folk Lore. During a recent excursion in Kent, I visited the very remarkable little church of Barfreston (pronounced Barson), a few miles distant from Dover: a church, the circular east window (one of its original shafts was of wood, Bloxam's Goth. Arch., 8th edit., p. 99.), the chancel arch, and the south door of which are so well known to ecclesiologists; whilst the beauty of its site commends it so favourably to all lovers of the picturesque. It is of the sculptures of this south door that I have now to speak; the tympanum bears a representation of the Saviour, "in a sitting attitude, holding in His left hand a book, with His right arm and hand upheld, and thus placed in allusion to His words, 'I am the door.'" (Bloxam, p. 90.) But the arch itself has a series of panels, from which the aged sexton, who was my guide, contrived to extract the history which, in imitation of your previous correspondents, I have styled a Kentish "Legend in Stone." The figures which most frequently recur are those of a knight, a horse, and a hare: a large stone is also represented. These are seen several times in different positions. The legend founded hereupon was related with great unction, my informant pointing out with his staff, as he proceeded, the panels in which the various parts of the history were de-picted. It was as follows:

There was "once upon a time" a noble knight, who was wont to recreate himself, in those intervals of his life which were not occupied with the chivalrous pursuits of fighting and feasting, by the "huntynge of the hare." [Why the noble knight should have hunted in armour, deponent did not state.] It "fell on a day," as the Liber Festivalis would phrase it, that as he was engaged in his favourite amusement, his horse, stumbling over a large stone, threw its rider. The stone, as compared with the horse and its rider, was, de-

cidedly, a large one. Whether the gallant knight received severe injuries, and recovered in due course, or whether he was miraculously preserved from harm, I cannot tell: suffice it to say, that he repented of his evil ways, and became the founder of the picturesque little church which, standing on a graceful slope, with a background of rich foliage, forms the chief attraction of the village of Barfreston.

The name of the knight would, of course, be interesting. His church has been recently and well restored: a small brass plate on the eastern face of the south pier of the chancel arch thus records the restoration:

4 H.M.C. MOES VETUSTISSIMA METATE LABANS

MERE COLLATO AMICORUM OPERA

IN HONOREM DEI

REFECTA ET ORNATA FUIT

JACOBO GILLMAN RECTORE

ANNO SALUTIS MOLINALI."

In the ambry, which is furnished with a modern door, is a small paten bearing date 1577, and a chalice of the same period: and on the interesting Norman stringcourse which runs round the interior of the building below the windows, is a curious little group of a grotesque man, and a monkey and hare carrying a rabbit. A small portion of a fresco painting, which represented our Lord and His apostles, remains at the east end.

A very remarkable instance of longevity in connexion with this parish is recorded by Ireland in his History of Kent, vol. iii. p. 283. At the funeral (in 1700) of a rector of the church, who died at the advanced age of ninety-six, the divine who preached the funeral sermon was eighty-two, the reader eighty-seven, the sexton eighty-six, and his wife eighty; whilst "several" from the adjacent parish of Coldred were above a hundred years of age.

W. Sparrow Simpson, B.A.

NEW CRYSTAL PALACE. (Jurors' Report, PRINTING.)

In the Athenœum of October 9, 1852, p. 1093., and article "Jurors' Report of the Examples of Printing," I read:

"There were examples from Sydney and Washington, towns founded only a generation ago, but nothing from Rome or Venice! The Roman press, once so active and still so famous, is now idle. The great office of the Vatican, founded by Sixtus V., and perfected by Leo X. and Clement XIV., for printing the Scriptures and Fathers, has long been all but idle. The only issues of late having been in the Oriental tongues," &c.

The glaring errors contained in the preceding few lines greatly surprize me, as allowed to appear in so generally a perfectly well-edited publication as the Athenaum: for here we find the Pope Sixtus V. represented as anterior to Leo X., who

in fact died before the former's birth took place the 13th December, 1521; while decease occurred on the 1st of that same twelve days before. Again, Clement XIV. ____ duced as perfecting the Roman press in co-____ tion with Leo X.; of which that Clement ganelli), whose pontificate was posterior to L2 by 248 years (1521—1769), has left no proc whole in truth presents a series of anachand confused names: for Sixtus V. shows Nicholas V., and Clement XIV. should be by Clement VIII. It certainly was in the tificate of Nicholas that printing, if not irproduced any recognisable or corresponding for no example or record exists of a volume to the Bible known as the Mazarine Bible from undoubted, though not dated eviden published at Mentz in the interval of 1450 which interval was filled by that pontiff so in There had indeed been printed, in 1454 and dis some papal indulgences bearing these dates, but single sheets; while no volume exhibited the of impression until 1457, when the Psalter (Manuer Codex) proceeded from the Mentz processed Fust and Schoefher. Our countryman Com M'Carthy's copy, though deficient in some sory requisites, was purchased at his sale is for the Royal Library by Louis XVIII, start price of 12,000 francs. In 1793, my old frances. the Count had left it, with other bibliographical treasures, in my care at Bordeaux for some per in the apprehension of their seizure by the Car vention, as the property of a noble. The earliest book printed with a date in Italy was Lactaria.

In Monasterio Sublacensi, 1465, folio.

Nicholas, after bringing to a happy conclusion the temporary dissentions of the Papal See, problems of the munificent patron of literature liberally providing for its restorers, Pogris Protto, Platina, Theodore Gaza, Cardinal Bessel with numerous other native Italians and resel from the then enslaved Byzantine empire.

As for the united or successive perfection the Vatican press by Leo X. and Clement Market praise should have been given to Sixtuland Clement VIII. The former got printed 1590 the Latin Vulgate, Roma, ex Typogram Apostolica Vaticana, opera Aldi Manutii, in iolina a beautiful volume; but though executed by (the younger) Aldus, teeming with faults, which, and discovery, were immediately corrected in a new edition, under Clement VIII., of equally beautiful typography, in 1592. The title represents the volume as a republication: Biblia Sacra. Vulga time editionis Sixti Quinti, cum bulla Clementis VIII cujus authoritate sunt recusa. This discord of the two papal editions was exultingly seized on b Thomas James, the Oxonian (Bodleian) libraria at the time, as contradictory to the pontifical clair of infallibility, in his work Bellum Papale, ser

ia Discors Sixti V. et Clementis VIII. ieronymianam editionem, &c., 1600, 4to.: simple fact of the instant correction of the edition of 1590, by that of Clement in futes the assumption of infallibility im-1 this instance, to the Popes, as it is a disnowledgment of the contrary—being the hands, and not of minds. No book of any vhatever may be the printer's boast, ever d faultless, or, as it is termed by the maculate, from working hands. One error was long affirmed, pulsis for pulses in the impaired the spotless purity of the edition Vew Testament by Robert Stephens in lubsequent editors, however, Mills, Wetd Griesbach, easily disprove this asserted ; and Didot, in the preface to the mag-dition of Virgil in 1799, equally denounced unded pretensions of the Glasgow Horace with the edition of Livy by Ruddiman in :; nor have the stereotype publications their early promise. Our constantly erring ed editions of the Scriptures need no : they cannot fail to strike every reader. everting to my original purpose, I wish to that, though surprised at such blunders mirably conducted Athenaum at first sight, ld these animadversions, in expectation of the mistakes corrected in the subsequent s of the 16th and 23rd. This omission is e of my present address, far prolonged, I ble, beyond its direct necessity; but the l subjects into which I have been led or may not be deemed wholly devoid of J. R. (of Cork.)

AND FEES IN THE DAYS OF ROBIN HOOD.

ytell Geste of Robyn Hode contains a reillustration of the abuse of robes and he case of Robin's friend the knight, of de near Nottingham.

night, called in a subsequent part of the Rychard at the Lee, had "set to wedde," ed his lands, worth "foure hondred pounde" to the abbot of St. Mary's at York, for four hundred pounds; and it seems that, he knight either repays the borrowed r appears personally at the abbot's court for a longer day, at the expiration of nonths his lands will be forfeited to the

" But he come this ylke day, Dysherytye shall he be,"

abbot, who, being desirous to obtain per-possession of the knight's lands, has taken etain the High Justice of England, or, in s of the ballad.

"The high justyce of Englonde The abbot there dyde holde."

" The hye justyce and many mo Had take into their honde Holy all the knyghtes det, To put that knyght to wronge."

When, therefore, Sir Richard makes his appearance on the appointed day, professes that he is not prepared to pay, and formally prays "of a lenger daye," the justice promptly interferes:

"' Thy daye is broke,' said the justyce; 'Londe getest thou none.'

Whereupon the knight says,

"' Now, good syr justice, be my frende, And fende me of my fone."

And the High Justice makes the following notable reply:

"'I am holde with the abbot,' sayd the justyce;
Bothe with cloth and fee."

The knight evidently considers this a sufficient and final answer to his appeal to the justice, for he immediately turns to the sheriff with-

"' Now, good syr sheryf, be my frende.""

As the writer of The Lytell Geste places this incident of the abuse of robes and fees by the abbot and justice in the reign of "Edwarde our comly kynge," who, according to the Rev. Mr. Hunter, was Edward II., it may be interesting to inquire whether such an incident can be referred, with any degree of probability, to the reign of this king.

Turning to the statutes concerning maintenance, I find an ordinance made in the thirty-third year of the reign of Edward I., A.D. 1305, which de-

clares that

"Conspiratours sount ceux qui receivent gentz de pais a leur robes ou a leur feez pur meintenir lour mauveis emprises et pur verite esteindre auxibien les prenours come les donours."—Statutes of the Realm, vol. i. p. 145.

"They who receive persons of peace to their robes or to their fees, to maintain their evil undertakings and to stifle truth, are conspirators, as well the takers as the

This authoritative definition of conspirators, however, seems to have been insufficient to suppress the abuse; for several statutes against maintenance were made in the first, fourth, tenth, and eighteenth years of the reign of Edward III.; and in the twentieth year of this reign, A.D. 1346, another statute occurs wherein robes and fees are expressly mentioned; it may therefore be reasonably inferred that the malpractice prevailed in the intermediate reign of Edward II.

The statute 20 Edward III. c. v. has the following passage:

" Item. Por ceo que nos sumes enformez que plusurs mesnours et meintenours des quereles et parties en pais sont maintenuz et covertz par seigneurages, par ont ils sont le plus embaudez de mesprendre et par procurement covigne et meintenance de tieux meanours en pais sont plusures gentz desheritez et aucuns delaiez et desturbez de lour droit, et aucuns nientcoupables convictz et condempnez ou autrement oppresses, en defesaunce de lour estat, et en notoire destruccion et oppression de notre poeple, si avons commandez et commandons que touz les grantz oustent desore en avant de lour retenance feez et robes, touz tieux mesnours et maintenours en pais, saunz nul favour eide ou confort faire a eux desore en quecunque manere." — Statutes of the Realm, vol. i. p. 304.

"Item. Because we are informed that many holders and maintainers of quarrels and parties in peace are maintained and protected by seigneurages, whereby they are the more encouraged to offend, and by procurement, covine, and maintenance of such holders in peace are many persons disherited, and some delayed and disturbed of their right, and some innocent persons convicted and condemned, or otherwise oppressed in undoing of their estate, and in notorious destruction and oppression of our people; so we have commanded and do command that all the great do oust from this time forth of their retinance fees and robes, all such holders and maintainers in peace, without any favour, aid, or countenance done to them henceforth in any-soever manner."

The attribution of this misconduct to the High Justice of England may be an exaggeration of the ballad-writer's; but that justices did frequently offend in this way is evident, from the following clause in the oath to be taken by justices, given in the statute just quoted, c. vi.:

"Et que vos ne prendrez fee tant come vos serez justiez ne robes de nul homme graunt ne petit sinoun du Roi mesme."— Id., vol. i. p. 305.

"And that you will take no fee so long as you shall be justices, nor robes, of any man great or small, except of the King himself."

Hence I think it may be safely inferred that the writer of *The Lytell Geste*, who represents that Robin Hood lived in the reign of "Edwarde, our comly kynge," if he intended Edward II., did not commit an anachronism when he introduced the incident of the abuse of cloth and fee by the abbot and justice.

J. LEWRLYN CURTIS.

EAST NORFOLK FOLK LORE.

In this remote district of the county, bordering on the sea-coast, viz. the Hundreds of Flegg, I have discovered many superstitious observances, &c., which, perhaps, will interest lovers of ancient folk lore. I subjoin a few which have lately come under my notice.

1. Prayer. -

" Matthew, Mark, Luke, and John,
Bless the bed that I lie on!
Four corners to my bed,
Five angels there lie spread;
Two at my head,
Two at my feet,
One at my heart, my soul to keep."

The preceding, I have reason to believe, is in constant use among the cottagers who have make received better instruction.

2. Charm for Burns. -

"An angel came from the north,
And he brought cold and frost;
An angel came from the south,
And he brought heat and fire;
The angel from the north
Put out the fire.
In the name of the Father, and
Of the Son, and of the Holy Ghost!"

3. Preservative for Horses.— The follows took place about two years since. A manufacture a horse, round whose neck something tied, which he said would act as a preservate against every mishap, stumbling included. The when stolen by a mischievous urchin, at the interpretation of some village wags, was found to be a thumb of an old leather glove, containing a transcript of the Lord's Prayer.

I imagine this to be a charm against the exe (malocchio), such as one observes constant

with a labourer, he expressed his fears that would be a cold and late spring, judging from the fineness of the weather on Candlemas Day.

"When Candlemas Day is fine and clear,
A shepherd would rather see his wife on the bier."

This, and a mass of others, some excessively curious, are comprised in "Proverbs, Adages, and Popular Superstitions, still preserved in the Parish of Irstead," a paper communicated to the Norfolk and Norwich Archæological Society, by the Res. John Gunn, and printed in their Transactions, vol. ii. pp. 291—309.

of Isteau, a paper communicated to the North and Norwich Archeological Society, by the Ber. John Gunn, and printed in their Transaction, vol. ii. pp. 291—309.

5. Bees. — The hives are regularly put mourning by having a piece of crape attached, appears elsewhere in "N. & Q.;" and if the swarm on rotten wood, it is considered that portends a death in the family.

6. Cure for Swellings. — The rector of a neighbouring parish was solicited (in vain of course) for the loan of the church plate, to lay on the stomach of a child, which was much swelled from some mesenteric disease, this being held to be a sovereign remedy in such cases.

E. S. Taylor.

Martham, Norfolk.

THE DUKE OF WELLINGTON, MARSHAL NEY, AND SOME PERSONAL ANECDOTES OF THE DUKE.

In the Duke's variegated career, few events were more calculated to elicit a signal dissention of judgment than his passive conduct on the trial of Marshal Ney, "le brave des braves," as distinguished by Napoleon after the battle of Moscowa, in 1812, when the title of Prince, with that name, was conferred on him. A zealous convert to the Bourbons, on the first abdication of the Emperor in 1814, he carried his apparent attachment so far as to pledge his faith that he would bring back his late sovereign in an iron cage, as Tamerlane is said to have exhibited his captive Bajazet in triumphant display after his victory of Angora, in 1402. But scarcely had the Marshal, at the head of the troops mmitted to his charge, come in contact with Napoleon, then on his bold march to the metropolis, when he violated his engaged word, and transferred his allegiance to the invader. Here the treason and treachery were flagrant; but as, subsequently to the defeat of Waterloo, Ney was among those in Paris whose personal safety was guaranteed (or at least not amenable in any respect for their political conduct, "qu'ils ne seraient ni inquiétés, ni recherchés pour leur conduite po-litique") by the Allied Powers, of whom Wellington represented one of the most influential, it ras expected and urged that, however justly forfeited to his native sovereign, his life should not be sacrificed. Sent, notwithstanding, before a court-martial, qualified, from its professional chatracter and special composition, one would suppose, to adjudicate what was presented as a military question, and therefore not included in the stipulated indemnity of the Parisian capitulation, the tribunal was declared of incompetent jurisdiction, to the great relief of its members, who felt the delicacy of their position, and the cause was transferred to the Chamber of Peers, as Ney was one of that body, thus divesting it of all military, and imposing on it an exclusive political complexion, and thus, consequently, repelling the le-gitimate interposition of the Allied authorities. No opposition, however, was offered; and Ney, pronounced guilty by one hundred and nineteen peers out of one hundred and sixty constituting the court, was executed the 6th of December, 1815. The former locality of the Abbey of Port Royal, consecrated, in sanctity of residence and venerated recollection, by the ladies associated in religious devotion under Angelica Arnauld, between the Observatory and the Luxembourg Gardens, was the spot chosen for this sanguinary deed, on which it was observed, even by those who denied not its strict justice, that it would have redounded more to the illustrious Duke's fame to have prevented than suffered it. As the subject in relation to him has filled more than one section of M. De Lamartine's recent volumes, The History of the Restoration of Monarchy in France, &c., and as his narrative suggests a little anecdote of the future hero's youth, to which, trifling though it be, his name imparts, like the alchymist's transmuting powder to an intrinsically worthless substance, some value, I beg leave to transcribe the French

historian's words (vol. iv. p. 320. &c. of the English edition *):

"The English nation was not an accomplice on this occasion, either in apathy, or in the tacit approbation of a military execution. . . . Madame Hutchinson, the wife of a member of parliament, and a relation of the Duke of Wellington, who was then in Paris, and whose house was the hospitable rendezvous of the most liberalminded officers of the English army, interceded in the most carnest manner with his Grace to obtain from him a decisive intervention for the salvation of Marshal Ney. She conjured him, by his own glory and the glory of his country, to avert by such a step the reproof which would rest on his memory if this odious sacrifice were accomplished under his eye, and apparently with his approbation. It is even said that in her ardent and eloquent appeal to the magnanimity of the English general, Madame Hutchinson threw herself at the feet of the Duke, to draw from him by her prayers what she could not obtain by higher considera-tions. The Duke replied that his hands were tied by imperative considerations, and that, whatever might be his personal sentiments of interest and commiseration for an unfortunate adversary, his duty was to be silent, to despise the false judgment of the times on his character, and to leave all to the more enlightened and impartial verdict of posterity. Madame Hutchinson retired in tears without being able to move either the statesman or the soldier.

The lady, with whose acquaintance from our mutual childhood I was favoured, was the daughter of the Honorable and Reverend Maurice Crosbie, Dean of Limerick, and brother of the Earl of Glandore, by a daughter of the Right Honorable Sir Henry Cavendish. Married in early youth to a Mr. Woodcock of Manchester, whose sole recommendation to her hand was his fortune, she, in a very few years, was made to feel the necessity of a separation, when she returned to Ireland, where her surpassing beauty of person, enhanced by all the advantages of education, commanded general admiration. A frequent and ever welcome guest, during the government of Lord Westmoreland (1791—1795), at the Castle, or vice-regal residence, then under the superintendence of the Honorable Mrs. Stratford, afterwards Countess of Aldborough, the homage due to her charms was paid by the most distinguished of the land, but more especially, as might be expected, by the youthful aides-de-camp of his Excellency. Amongst the most assiduous in his attentions, bordering on, if not actually reaching impassioned love, was a young officer, little prescient of the fame destined to attend his advancing course, and class him

[•] This English edition, presented as original, and not merely a version, is, however, believed to be the achievement of the poetical historian's wife, who is an English lady; but it teems with Gallicisms, which her habitual use of a foreign tongue will naturally account for.

lady's disappointment was too visible to escape notice, when young Welsey relieved her by calling to his aid Mr. Edmund Henry Pery, subsequently Earl of Limerick, and, placing his lovely charge in the sedan-chair that always awaited in the hall, carried her amidst a storm of assailing snow to her lodging. This, in itself so trivial a circumstance, was many years since consigned, under my initials, to the pages of the Gentleman's Magazine; but in the reproduction of a mass of anecdotes, such as pursuit,we daily read in the public prints with pleasure, lest the most insignificant event of such a life should elapse in oblivion, this little fact may not be disentitled to repetition.

On the death of Mr. Woodcock, his widow became the wife of the Honorable Christopher Hely Hutchinson, the long cherished member for Cork; and though both had passed the attractive spring-time of life, -- for he, too, had lost his wedded partner, - a handsomer couple could rarely be seen ; conspicuous as he was in dignity of manly feature, mien, and aspect, and the lady still all loveliness,

"Omnibus una omnes surripuit Veneres."

Catullus.

in unimpaired and fascinating charms. But even their influence, with the recollection of the feelings she had inspired in early life, sunk obediently submissive to the superior command of what the Duke considered a duty, which is said to have ever swayed his conscience and actions.

Reverting briefly to the lady, I should add, that Mrs. Hutchinson's appeal to the Duke on behalf of Ney, and, conjointly with Lady Holland, her exertions to save Labédoyère, a colonel who had also deserted to Napoleon in 1814, caused her to

expiated 1815, it

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being appe 1787. Ne who had r at Nantes p. 339.), p château, un that of Wa who had been Colonel Propriétaire of the brigade regiment called by his name, and so referred to by Voltaire in his poem on the battle of Fontenoy,—

Clare avec l'Irlandais, qu'animent nos exemples, Venge ses rois trabis, sa patrie, et ses temples"—

he Walsh family purchased the property and semmand of the regiment, which then assumed seir name. In their mansion, and in social union that the junior branches, the military aspirant many a pleasant day in youthful pastime, eting, coursing, shooting, &c., as well as in the triety of the surrounding noblesse; and often ave I heard, not only the inmates of the Sérent hateau, with whom I became well acquainted, but the officers of their regiment, who frequently visited them, refer, in terms of most pleasing resollection, to their young companion's unaffected, prepossessing, and altogether conciliatory dispoition, intelligent mind, and agreeable conversation. Such was the uniform report to me when the parliest of his martial achievements, the victory of Assaye, his first claim to renown, made him a subject of inquiry. Among the most intimate of his associates at Angers was a connexion of my family, then in Walsh's regiment, Mr. Terence M'Mahon, who on emigrating, and the subsequent lissolution of the Irish brigade corps, after a short service in England, obtained the rank of major in English regiment, but on returning to France, where he had left his wife, in 1802, was included n the mass of British subjects detained the folowing year by Bonaparte in France. Indulged by special favour to remove from Verdun, the ap-mointed locality of the British subjects' confinenent, to Toulouse, where resided his wife's reations, he there lived in his daughter's house in 1814, when the last encounter with Soult ended in rur possession of the city. M'Mahon exultingly vaited on the victor, who at once recognised his outhful friend, and appointed, for the short period of the English possession of Toulouse, that is, mtil the general peace became known, M'Mahon povernor of the town, though, as then there on a your and peace of heaven the state of the sta avour and parole of honour, he was justly blamed or accepting the place.

The Duke has been reproached by his country-

The Duke has been reproached by his countrynen, and particularly by Daniel O'Connell, with a narked estrangement from them, as well, like lwift, as with a denial, expressed or implied, of its country. Both accusations are, I believe, roundless, especially the latter; for I assisted at a it. Patrick's charity dinner in London, where he resided, when I heard him most distinctly declare he pride he felt in being an Irishman, and glory a the achievements of his compatriots under his

Count O'Connell, and no one could have been more rorthy of it; but the revolution of 1830 prevented the momination. The Count had saved the King's life in 782 at Gibraltar.

command, of whom the number considerably, in fact, exceeded the proportion furnished by the British population at large.

Another circumstance in reference to the Duke has been told me, and though I cannot vouch for its accuracy, I think it worth communicating. Dining at the old Queen Charlotte's table, on his return in 1814 from the Peninsular campaigns, he happened to be placed next to the Duke of Clarence, our future sovereign, who observed to his mother, "that on entering the port of Cork, while in the naval profession in 1787, an escort of honour awaited to conduct him to the city, commanded by a young officer, whom he was then happy to find seated beside himself, a royal guest, invested with all the distinctions which merit could carry or power bestow." How far the statement may accord with the dates and stations of the Duke's services, I have not at this moment the means of ascertaining; but the prince's visit to this city at the mentioned period, and the honours paid him, can admit of no doubt.

J. R. (of Cork.)

Minar Bates.

Pope Joan. — In looking over Dyer's History of the University of Cambridge the other day, I noticed a reference to a manuscript belonging to the college of which I am a member (Trinity Hall). As it is somewhat curious, I have ventured to transmit to you the passage alluded to, which is in the form of a marginal note to a chronological succession of Popes of Rome. The MS. itself is styled "Liber Cantuarensis," and is the history of the foundation of the Augustine Monastery at Canterbury, written on vellum, and beautifully illuminated. At the dissolution of the monastery, temp. Henry VIII., it fell into the hands of the donor to the college, who, in presenting it, added a proviso that, in case the monks should be again restored to their possessions, the book should return to their hands.

The passage Dyer refers to appears to have been written by some after-reader or commentator, and the date might probably be somewhere at the end of the twelfth century. I have added to it two other extracts which struck my fancy:

"A.D. 853. Hic obiit Leo IIII. duo tamen anni usque ad Benedictum tertium (non) computantur, eo quod mulier in papam promota fuit, quæ non . . . putabatur."

"A.D. 856. Iohs { Iste non computatur quia fœmina fuit } Bndict III."

"Sylvester II. Ilic fecit homagium diabolo."

J. T. ABDY, LL.D.

Trinity Hall, Cambridge.

The Bacon Family.—It appears by the Roll of Remembrances ex parte capitalis rememoratoria. Hibernic of the 15th and 16th years of Edward II.

that upon the supplication of Walter de la Pulle praying that Robert de Tuyt, "valetto suo," might have the Sergeantship of the County of Meath during the minority of the heir of Matthew Bacoun deceased, who held the same in copite, an inquisition was taken whereby it was found that Robert de Tuyt was a fit person for the said sergeantship, worth, yearly, twenty marks; and that the said sergeantship was in the Crown by reason of the minority of the son and heir of Matthew Bacoun, who was then aged fourteen years. By enrolments which appear upon the Exchequer Records of the reigns of Edward II. and III., it will be found, that the Chief Sergeantcy of Meath was granted by the Crown to the family of Bacon to be holden hereditarily. By deed of the 17th Edward III., John Bacoun grants "La Bailie de In Sjaundre du Counte de Mid e de la Fraunchise de Trim" to Thomas Peppard for life, rendering a red rose for the first ten years, and after that "deus centz livres dargent."

J. F. F.

Map for the Use of the National Schools of Ireland.—On a large map, conspicuously displayed in a shop window in the Strand, entitled Map of the United States, constructed for the Use of the National Schools of Ireland, under the Direction of the Commissioners, the Andros Islands are erroneously named Ambros Islands. This inaccuracy ought to be rectified; or, at least, the map should be removed from its public position in a leading thoroughfare of London. Generally speaking, as a people, we know rather too little of geography; but why should we proclaim our ignorance in the public streets? W. Pinkerton.

Ham.

Churchill's Death.—In most of the biographics I have seen of Charles Churchill, he is stated to have died at Boulogne. I believe it will be found, upon proper inquiry, that he died in England, within a few minutes after his landing at Dover, and that his last words were, "Thank God! I die in England."

B. G.

Mistranslations.—The singularity of the following misconception and confusion of name with office, by an otherwise intelligent writer in a scientific article of the last New Monthly Magazine (No. 383.), page 288., induces me to point attention to it. The subject is "Ballooning in Later Years," where I read,—

"On the outbreak of the French Revolution, military aërostation, of which we shall shortly speak, was discovered by Guyton Morveau, Prior of De la Côté d'Or," &c.

Now, this last person's name was Pricur, a deputy to the French Convention from the "départed de la Côté d'Or," a part of ancient Burgundy, "istinguished as such from another Pricur,

deputy of the "département de la Mari identity of their family names making their designation necessary; but assuredly he a prior of any convent. On the contrary, the fiercest enemy of the Church, and altog sanguinary terrorist, as his namesake (the relative) equally was. Both, too, were n of the terrible "Comité de Salut Publi there, special friends of Carnot, not much eminent man's honour. Like him, too, de la Côté d'Or" had been an officer in the tary corps of engineers, and was, in conse equally employed in the military class of the vention. He died in August, 1832, at during my residence in France. No mes subsequently made of him in the magnar article in which would offer other obser were this their apposite repository. J. R.

"Do good by stealth, and blush to find it for is metamorphosed into—

"C'est la promenade du soir que fait le sag This throws into the shade the translator's ence to Berkeley's Le Petit Philosophe, and what confidence is due to French translatio In the Book of Family Crests, "Utiti quasitis" is explained "It is used before y for it."

Junius Inquiries.—It is an erroneous sition, that the inquiry into Junius is a mertion of curiosity. I would sincerely recoit to the study of every barrister, who wou to make himself acquainted with the The Evidence. There is scarcely a claim that he put forward, as yet, but he will find well of his attention, especially when he consideremarkable coincidences which have generall the occasion of their being brought forward, during the last thirty years, admitt claims of five or six of the candidates; no not believe in one.

Rufus's Spur. — At the "Queen's House" in Lyndhurst is preserved a curious relic of antiquity (boasting, perhaps, a much more venerable age than it has any claim to), called Rufus's stirrup. It has the form of a stirrup, of very large dimensions, of steel, with an appearance of gilding or lacker on some parts of it, the loop for the leather being in a horizontal instead of vertical plate of metal.

A doubt is suggested as to its being a stirrup of that date, on the ground that metal stirrups were then unknown in England. Is this so?

The common tradition, which assigns it to the Red Monarch, connects it also with the cruel custom of "depeditation" practised on mastiffs and large dogs found in the forest. It was said to be the test of a dog's harmlessness, that he was small enough to pass through the stirrup. If he could not pass the ordeal, he was carried before the ranger and "depeditated," by means of a mallet and chisel. The latter part of the process is described with minuteness by the chronicler of the Forest Laws, who, however, makes no mention of the test.

G. T. H.

Lyndhurst.

Minor Queries.

Murat.—Reading a week or two ago an article entitled "Dead or Alive," in a late Number of Household Words, it is said that Murat escaped his generally supposed death by shooting, and fled to America, where, in the far West, he resided for the rest of his life. Can any of your readers say whether or no this is the case? Querens.

Jack Straw .-

"July 2, A.D. 1381, upwards of 1500 rioters were hanged in England, among the chief of whom were Jack Straw, and Ball the preacher. Some of them were hanged in chains,—the first example of that mode of punishment."

What, may I ask, is known of the history of these notables; and were they of the number who perished in chains?

W. W.

Malta.

Coins of Julia Domna. — Addison, in his Dialogues upon the Usefulness of Ancient Medals, has the following remark:

"There are several reverses which are owned to be the representations of antique figures, and I question not but there are many others that were formed on the like models, though at the present they lie under no suspicion of it. The Hercules Farnese, the Venus of Medicis, the Apollo in the Belvidera, and the famous Marcus Aurelius on horseback, which are, perhaps, the four most beautiful statues extant, make their appearance all of them on ancient medals, though the figures that represent them were never thought to be the copies of statues, till the statues themselves were discovered."

Is this assertion correct? and, if so, on what coins are they to be found?

If such be the case, I think I can add one to the list, viz. the I. B. and denarii of the Empress Julia Domna, rev. Venus standing in a rather peculiar attitude, and which, unless I am much mistaken, is a copy of the famous Venus Callipyge in the Museo Borbonico at Naples. I should like to verify this.

E. S. TAYLOR.

Pierre Cotton.—Was Pierre Cotton, the Jesuit controversialist, related to any of the English families of the same name?

R. W. C.

Titus Oates. — Pray what did Dryden, in the first part of Achitophel, mean by these lines?

" Some future truths are mingled in his book,

But (qu. and?) where the witness fail'd, the prophet spoke."

What events had occurred in the year 1681, which tallied with declarations that Oates had falsely made three years before? Or if none, what are we to suppose the poet to signify?

A. N.

Thornton Abbey.—It appears that Thornton Abbey, Lincolnshire, was strongly fortified; presenting a curious mixture of the ecclesiastical and castellated styles. The fine gatehouse, which is late Perpendicular, still exhibits a barbican, battlement, loopholes, a moat, the groove for a port-cullis, and indications of a drawbridge. What other examples are to be found of religious houses similarly protected? How could so extensive an inclosure be sufficiently garrisoned? Against what attack was danger apprehended? It has been affirmed that formidable pirates entered the Humber, and committed depredations in the fifteenth century. Is there any authority for such assertions?

Richardson's "Choice of Hercules."—The original MS., dedicated to his nephew, of Richardson's noble poem on "The Choice of Hercules," having come into my possession, I am desirous to ascertain if it was ever published.

If any of your readers could enlighten me, I should feel greatly obliged. CHARLES POOLEY.

Cirencester.

Curious Marriage Entry.—In the register books of a small village in Wilts I find the following entry, of which some explanation seems desirable:

"John Bridmore and Anne Sellwood, both of Chiltern All Saints, were married October 17, 1714.

"The aforesaid Anne Sellwood was married in her smock, without any clothes or head-gier on."

J. Eastwood.

Capital Punishment in England. — I am de sirous of forming a correct list of capital punishments sanctioned by law in England from

earliest ages to the present time. Will some of your correspondents kindly render me their assistance, and give me their references? I begin with the following list :-

Boiling, burning, decapitating, drowning, flogging, hanging, poisoning, shooting, starving, throwing from precipices, throwing into dungeons with wild animals and venomous serpents, torture in various ways, tearing limb from limb, wager of battle.

Tradition says that to the above list there might be added the punishment of death by crucifixion and burying alive, but as yet I have found no in-stances, and trust I shall not, to justify the belief that such atrocious cruelties were ever sanctioned by law.

In Stowe's Chronicles mention is made of two persons who suffered death by boiling. Are any

other instances known of a similar punishment?

1532. On the 5th of April one Richard Rose was boiled in Smithfield for poisoning sixteen persons.

1543, 17th of March, Margaret Davy, a maid, was boiled in Smithfield for poisoning three households that she had dwelled in.*

La Valetta, Malta.

Raising the Wind. — Can any of the readers of "N. & Q." explain the origin of this term either when applied by seamen who whistle at sea to raise the wind, or by "fast men," who seek the assistance of money lenders or pawnbrokers for a similar purpose?

Thomas Bajocencis.—Thomas Bajocensis, Archbishop of York, A.D. 1109, is mentioned by Tanner (after Godwin, Possevinus, and others) as having written, in usum Ecclesiæ Ebor., Cantus Ecclesiasticos, lib. i., Officiarium ejuselem Ecclesiae, lib. i. vide Tanner's Biblioth. de Scriptoribus, Lond. 1748, p. 709. Are the above-mentioned books, or any portion of them, known still to exist, either in print or in manuscript? Or are they known to have formed the basis of any ritual or service-book, afterwards in use in the Church of York?

I do not find the remotest clue to them in Botfield's account of MSS. in possession of the dean and chapter; though it is possible some notice of them may have escaped my search, owing to Botfield not having favoured us with an index to his useful work. J. Sansom.

Oxford.

Richard III. — On looking over the fourth volume of the Patrician, I find, at page 68., mention made of a curious tradition respecting

one "Richard Plantagenet" (who died in the year 1550). It is there stated, that this individual was 1550). It is there stated, that this individual was a son of the king, who acknowledged him as such privately, but delayed doing so publicly until the result of the battle of Bosworth Field (at which time he was between fifteen and sixteen years of age) was known; but, in consequence of the turn of the battle against Richard III., the son left the field and died, as above mentioned, in comparative characteristics but it is not stated whether he was obscurity; but it is not stated whether he was married, or died size prole. However, my Query is to ascertain whether it was the fact, that Richard had a son, as history does not record anything respecting him that I am aware of; it it would doubtless be a curious historical fat concerning a person so little known, although to ditionally connected with the then reigning power.

JOHN N. CHADWICE

King's Lynn.

Watch Oaks. - In the neighbourhood of Leanington is an old oak, or rather the remains of one, which goes by the name of "the watch oak." Can any of your correspondents explain the origin of such an appellation, and inform me whether it is a common one?

Another Burns' Relic.—I have in my possession a quarto copy (the first edition, I think) of Blair's Lectures on Rhetoric and Belles Lettres, which was given by the poet's wife, Jean Armour, to my father. I have been informed that it was presented by the author to Robert Burns, and would like to learn whether the Ayrshire poet ever obtained such a present from Dr. Blair? About one-third of the blank leaf facing the title-page has been cut away by some sharp instrument, and on the inside of the board there is a blotted impression of a name which has been written on the missing portion of the leaf.

Can any of the readers of "N. & Q." favour me with any particulars which could guide to the truth in this matter? Querist

South Shields.

Charles I. and the Oxford Colleges .- Is it true that King Charles I. granted to any particular colleges in Oxford the privilege of wearing a silver tassel, as a reward for their loyalty? and if so, what were the colleges? I have heard the names of Exeter, St. John's, Jesus, and Pembroke men-AN OXFORD UNDERGRADUATE. tioned.

Mary Queen of Scots' Gold Cross. - I find, in late Number of the Morning Chronicle, the following paragraph, copied from the Glasgow Mail:

"Mr. Prince of Glasgow has left in the office of Messrs. Maclure and Macdonald, for the inspection of the curious, a fine gold cross and crown, set with emeralds, rubies, and Scotch pearls, supposed by eminent

F* For cases of boiling to death as a punishment, see & Q.," Vol. ii., p. 519.; Vol. v., pp. 32. 112. 184. - Ĕ'n.]

antiquaries to have belonged to Mary Queen of Scots. We believe that the grounds for this conclusion are the perfect resemblance of this jewel, in every minute particular, to the cross Queen Mary is represented as wearing in the picture at Holyrood; and the evident identity of the workmanship with that of the sixteenth century must strengthen that conviction in the mind of any one who inspects it. We believe it was purchased at the Leipsic fair, from some one who probably knew only its intrinsic value as a beautiful specimen of antique jewellery."

I should be glad to know the opinion of the Society of Antiquaries of Scotland, and of other eminent persons, as to the claim of the Leipsic jewel to be the cross of Mary Queen of Scots.

CEYREP

"Cujus vita fulgor," &c. —How old is the proverb, "Cujus vita fulgor, ejus verba tonitrua," and to whom does it belong?

R. C. T.

" In Nomine Domini." -

"You know the old saying; and what a world of errors and mischiefs men have been led into under that notion. These words are used pro forma, and set in the beginning of the instrument; when all that followeth after in the whole writing contain nothing but our own wills."

So writes a famous old divine; but I do not know the old saying," and cannot find anybody that does. Will any of the readers of "N. & Q." help me?

Minor Queries Answered.

Bostal, or Borstal. — What is the meaning and derivation of the word Bostal, or Borstal, a name given by the common people in Sussex to certain tracks on the Downs, such as Ditching Bostal?

E. A. S.

[It is the narrow cut or roadway leading up the steep ascents of the Downs, usually on the northern escarpment and by the side of a comb. Mr. Kemble (Suss. Arch. Coll., vol. ii. p. 292. n.) derives it from Mork (Beoph, Sax.), a hill or mountain, and Stigele (Suzele, Sax.), a style or rising path. Bishop Green derives it from Bous and stello, a way by which oxen are driven; and Mr. W. D. Cooper (Sussex Provincialisms) suggests Borste, G., a cleft or crack, and hyl, Sax.]

Churches decorated at Christmas (Vol. iii., p. 118.; Vol. iv., p. 109.).— I had taken my pen to answer this Query before I was aware that I had been anticipated by H. H. B. of South Carolina. It is customary throughout the United States for Episcopalians to decorate their churches with different kinds of evergreens and flowers at Christmas; and not unfrequently the windows in the house of the rector, and those in the dwellings of some of his parishioners, are decorated in a similar manner.

May I ask when this custom originated in England, and if any other sect of Protestant Christians excepting Episcopalians observe it?

Malta.

[The best account of the origin of this ancient custom is given in Phillips's Sylva Florifera : the Shrubbery Historically and Botanically treated, vol. i. p. 281., edit. 1823. "We revere," says the author, "the hollybranch, with its spiny and highly-varnished foliage, which reflects its coral berries, as an emblem that fore tells the festival of Christmas, and the sesson when English hospitality shines in roast beef, turkeys, and the national pudding. Tradition says that the first Christian church in Britain was built of boughs, and that the disciples adopted the plan, as more likely to attract the notice of the people, because the heathens built their temples in that manner, probably to imitate the temples of Saturn, which were always under the oak. The great feast of Saturn was held in December; and as the oaks of this country were then without leaves, the priests obliged the people to bring in boughs and sprigs of evergreens; and Christians, on the 25th of the same month, did the like; from whence originated the present custom of placing holly and other evergreens in our churches and houses, to show the feast of Christmas is arrived. . . . The name of holly is a corruption of the word holy, as Dr. Turner, our earliest writer on plants, calls it Holy, and Holy-tree, which appellation was given it, most probably, from its being used in holy places. It has a great variety of names in Germany, amongst which is Christdorn. In Danich it is also called Chimton and in Sunday Danish it is also called Chirstorn; and in Swedish Christtorn, amongst other appellations; from whence it appears that it is considered a holy plant by certain classes in those countries." Others, again, have supposed that it originated from certain expressions in the prophets, which speak of the advent of the Saviour. Hence its observance at Christmas. For it must be allowed that those passages in which the Saviour is re-presented under the type of a Branch, a Righteons Branch, a Bough, the Branch of Righteourness, who will reign for ever, &c., are, in a most lively manner, brought to our memories, and strongly alluded to by those branches and boughs of evergreens with which our churches and houses are then adorned. Who is not also reminded of the beautiful prophecy of the evangelical prophet: "The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary"?— Isa. lx. 13.]

"Pauper ubique jacet." — Can any of your correspondents tell me where the words "pauper ubique jacet" are to be found? I have some recollection of an epigrammatic distich of which they are the conclusion, but have not been able to find it in Martial, or any of the classics to which I have referred.

B. M.

[See Ovid, Fastorum, lib. i. line 218.]

Coin or Medal. — I should be glad to receive any information concerning the fullowing coin or

medal. It is a gold piece about the size of a halfcrown; on one side is a head, the features of which are rather masculine, surrounded by the in-Beription, "MARIA . D. G. ANG . SCO . FR . ET . HI .
REGINA." On the other side is a female figure eated on a rock, apparently either to represent Britannia or Justice, and above it the motto A. W. H. "O. DEA. CERTE."

[This is the coronation medal of Mary, Queen of James II., and not rare.]

- " Youth at the Prow." -
- " Youth at the prow, and Pleasure at the helm."

Who is the author of the above, and in what part of his works is it to be found? S. WMSON.

[From Gray's Bard:

" Fair laughs the morn, and soft the zephyr blows, While proudly riding o'er the azure realm In gallant trim the gilded vessel goes;

Youth on the prow, and Pleasure at the helm; Regardless of the sweeping whirlwind's sway, That, hush'd in grim repose, expects his ev'ning prey.

Gray has been supposed to have caught the imagery of this passage from Shakspeare:

" How like a younker, or a prodigal,
The scarfed bark puts from her native bay, Hugg'd and embraced by the strumpet wind! How like the prodigal doth she return; With over-weather'd ribs, and ragged sails, Lean, rent, and beggar'd by the strumpet wind!" Merch. of Ven., Act II. Sc. 6.]

"Selections from Foreign Literary Journals."— Can any one tell who is the author of the following work, Selections from the most celebrated Foreign Literary Journals, 8vo.: London, 1798? I think it likely to be by D'Israeli the elder,

and a step to his Varieties, &c.

[This learned and amusing work is in two volumes, and was compiled by the Rev. William Tooke, F. R. S., of whom a long biographical notice will be found in Nichols's Literary Anecdotes, vol. ix. pp. 159-180.]

Replies.

BODY OF DECAPITATED MAN.

(Vol. vi., pp. 386-7.)

The interesting communication of your correspondent L. M. M. R. will no doubt claim attention from many of your readers; and although 'ally unacquainted with the neighbourhood of eham Regis and its proprietors, I have a g suspicion that the decapitated body will rut to belong to no less a personage than the of Monmouth, who was beheaded on Tower 1 1685; and although, according to Burnet,

he was, soon after his execution, buried in the chapel of the Tower, his body may have been afterwards removed, and privately deposited in the quiet chapel of Nuneliam Regis, at that time, as now, the property of the Buccleugh family. Mon-mouth married Ann, the daughter and heir of Francis Scott, Earl of Buccleugh, who, though in some measure estranged from him by his improp connexion with Lady Ann Wentworth, yet the tender interview that is recorded between Mozmouth and his wife previous to his execution, gives countenance to the idea that she may have procured his remains for deposit privately with her own family receptacle; and, under such a cumstances, it may readily be conceived that secrecy would be used as not to leave any mento along with the corpse, as to whom it might belong, the very circumstance of decapitation being thought, probably, quite sufficient then, so being the sufficient then, so being the sufficient then the sufficient the sufficient then the sufficient the suffi

Barton-upon-Humber.

HISTORICAL VALUE OF SOUTH'S SERMONS.

(Vol. vi., pp. 25. 346.)

Your readers could scarcely be expected to take an active interest in the indefinite question, whether South's Sermons or Stirling's Poems were the more profitable study? but as VINDEN (Vol. vi., p. 346.) has openly denied a fact or two which I briefly stated in a hurried summary of South's career (Vol. vi., pp. 25, 26.), his assertions, though wague in the actual profitable study. though vague in the extreme, require some notice. The first sentence in his reply that assumes the form of a fact is this:

" Even James II. objected to South as a controversialist, saying that 'he had not temper to go through a dispute, and that, instead of arguments, he would bring railing accusations."

VINDEX is, I presume, quoting from the Birgraphia Britannica (sub voc. South), for I per ceive that he agrees with the said work in reading temper instead of temperament, which is the word used in the Memoirs, London, 1717, 8vo. I know that there is an "aut viam inveniam aut findam" method of reading, and of writing too (and do not profess to understand its mysteries), but to me the reason given by VINDEX for King James's dislike to South appears to cut the ground from under his own feet, and to prove the daring, outspoken integrity, which not even the presence of that headstrong and arbitrary monarch could warp.

As VINDEX has given the sentiment, I am only too happy to state the facts, which I extract from the Memoirs of South; but must at the same time remark, that VINDEX might at least have informed his readers that South was to have argued against and not for King James. "Even James II.," &c.

would naturally suggest a very opposite idea.

Lord Rochester, the pupil, friend, and patron of South, who was the brother of Lord Clarendon, the brother-in-law of King James II., the Lord High Treasurer of England, and, above all, the son of the great Lord Chancellor Clarendon, when pressed by King James to become a Romanist, boldly refused to do so; but yet was so confident of the doctrines he had received from the primitive Church, that -

"He was willing to abide by the result of a dispute between two Church of England divines, and two of the Church of Rome: being not fearful of venturing to say, that to which side soever the victory should incline, his Lordship would from that time abide by that which conquered. Hereunto the King very readily agreed, and immediately nominated the Fathers Giffard and Tilden for his two champions; and appointed the Rule of Faith to be the subject-matter of the controversy. The persons at first proposed by the Earl were Dr. Jane and Dr. South; but the latter was so unacceptable to his majesty, by the bitter invectives he was said to make use of in the pulpit against the Papists [Why did VINDEX omit this?] and Presbyterians, who then joined in their endeavours for liberty of conscience, that he told his Lordship he could not agree to the choice of Dr. South; who, instead of arguments, would bring railing accusations, and had not temperament of mind enough to go through a dispute that required the greatest attention and calmness.

" Hereupon the Earl chose Dr. Patrick, then Dean of Peterborough, and minister of St. Paul's, Covent Garden, a very able divine, in his room; but would needs have the assistance of Dr. South in a consultation held the night before the conference was to commence, wherein were such irrefragable arguments drawn up by him on the subject they were to discourse upon, as totally obtained a conquest over their two opponents, and made the King dismiss his two pretended advocates with this rebuke: That he could say more in be-half of his religion than they could, and that he never heard a good cause managed so ill, nor a bad one so well. So that if Dr. South could not be said to be in the battle, he was a very great instrument in obtaining the victory; and Dr. Jane has often owned (though a most excellent casuist himself) that the auxiliary arguments contributed by Dr. South did more towards flinging their antagonists on their backs, than his or his colleague's."—South's Posthumous Works, pp. 111, 112.: Lond. 1717, 8vo.

Unsophisticated readers of "N. & Q." will now perhaps be able to guess why "Even James II. objected to South as a controversialist." Not to dwell upon the arguments urged by VINDEX, I must now allude to his wild and delusive generality, that "It had long been South's practice to accommodate his principles to those of the times." here again I rejoice to be able to come to facts and figures, and heartily to defy VINDEX, or any one else on earth, to prove the truth of his assertion.

It is, I must confess, difficult to understand why VINDEX should quote from the Biographia Britannica aspersions against Dr. South, which the same work gave him the means of refuting. The case is as follows: The celebrated antiquary, Anthony à Wood, "whose temper and talents were naturally at variance with those of Mr. South" (Biog. Brit., sub voc. South, note B.), in his Athen. Oxon. gives full vent to his querulous and vindictive feelings by producing all manner of slanderous accusations against him, which he never attempts to prove.

In fact, to avoid this proof, in more than one instance he quotes the Mirabilis Annus Secundus, 1662, 4to., the author of which he does not hesitate to call "a rank fanatic," or, in the words of the same note just quoted from the Biog. Brit.:

"The Oxford antiquary has taken care to draw up the story in such a manner as to leave a door open to escape from the shame of any charge that might be brought of his vouching for the truth of it."

May I charitably hope that VINDEX had never seen Huddesford's Character of Wood, which is given in an appendix to his Life? (vol. i. p. cxxxviii. Lond. 1813); at all events, its omission here would not answer my purpose. He says:

" But it may be further urged, that in some particulars the gloomy disposition of Mr. Wood has exhibited itself to the prejudice of characters, through mere personal disgust, and from much weaker incentives than those already mentioned. No instance of this nature can be produced, perhaps, with more propriety than the account given of Dr. South (Ath. 2nd edit. vol. ii. c. 1041.). This severe, and in some respects unjust, character of this gentleman is said to have taken rise from a joke of the Doctor's, uttered probably by him without any design of giving offence."

The "joke" I need not repeat, but it is given in the note to the above-quoted passage. However, it cost the facetious author dearly, for "Anthony went home and wrote South's Life." Why Tanner retained this Life of South without correction, when he had altered Wood in so many cases, is indeed not easy to say; but he was doubtless guided by Charlet, who was "a hater of South."

(Bliss's Preface, p. 11.)
I shall shortly have to prove that this Life wa not sufficiently harsh or unfair for VINDEX; but I must first allude to South's verses upon Oliver Cromwell, which VINDEX designates as "an intractable fact" for my "purpose." The memoirs of South's Life thus allude to the matter:

"He (i. e. Dr. South) took the degree of Bachelor of Arts, which he completed by his determination in Lent 1654-5. The same year he wrote a Latin copy of verses, published in the University Book, set forth to congratulate Oliver Cromwell upon the peace then concluded with the Dutch; upon which some people have made invidious reflections, as if contrary to t sentiments he afterwards espoused; but these are

be told, that such exercises are usually imposed by the governors of colleges upon Bachelors of Arts and undergraduates. I shall forbear to be particular in his, as being a forced compliment to the Usurper.

"Not but that even those discover a certain unwillingness to act in favour of that monster, whom even the inimitable Earl of Clarendon, in his history of the Grand Rebellion, distinguishes by the name and title of a glorious villain."— South's Posthumous Works, p. 5.

South was about twenty-one years old when this memorable event took place, and his participation in the matter has been the only thing, even approaching to a fact, that his bitterest enemies have ever alleged in proof of his inconsistency. Nor did his sixty-two subsequent years of devoted loyalty silence their malicious comments upon it. I much regret that at present I am unable to examine the little volume itself. It was dedicated by John Owen to Oliver Cromwell, and entitled Musarum Oxoniensium, Elacopopia, &c. Some account of it may be found in Orme's Memoirs of the Life of John Owen, D.D., pp. 189-191., London, 1820, 8vo.; and the note at p. 191. refers me to Dr. Harris' *Life of Cromwell*, pp. 369, 370. Besides Dr. South and John Owen, the celebrated John Locke was a contributor; and also Dr. Zouch, Professor Harmar, Dr. Ralph Bathurst; and still more the loyal and devoted Dr. Richard Busby, who was South's master at Westminster School, and beside whom his remains sleep in Westminster Abbey. Indeed such was the known loyalty of Dr. Busby, and of Westminster School, that South himself tells us in his Sermon upon Proverbs xxii. 6. ad fin. (vol. ii. p. 188. : Dublin, folio), that John Owen, "that noted coryphæus of the Independent faction," used constantly to say that it never would be well with the nation till it was suppressed. And then South continues:

"But if in those days some four or five, bred up in this school (though not under this master), did unworthily turn aside to other by-ways and principles, we can however truly say this of them, That though they went out from us, yet they were never of us. For still the school itself made good its claim to that glorious motto of its royal foundress 'Semper Eadem;' the temper and genius of it being neither to be corrupted with promises, nor controuled with threats."

And speaking of the state of things when Westminster Abbey was in the possession of the rebels, he goes on to say:

"For though indeed we had some of those fellows for our governours (as they called themselves), yet, thanks be to God, they were never our teachers; no, not so much as when they would have perverted us from the pulpit.

"But though our ears were still encountered with such doctrines in the Church, it was our happiness to a taught other doctrines in the school; and what was

ak in there proved an effectual antidote against the prepared for us here" (seil. Westminster Abbey).

Having thus proved South in respectable company on the occasion, I transcribe his complimentary lines as I find them in his *Opera Post-kuma Latina*, after the Preface and table of contents:

OLIVARIO CROMWELLIO, in Fordera inter Rempublicam Britannicam et Ordines Forderatos Belgii stabilita, 1654.

" Intulerant miseranda duæ sibi Bella Sorores, Utraque fatales, utraque Parca sibi. Sic in sanguineam mare commutatur Arenam, Que gladiatorum bella, necesque videt, Has fluctus, illas rapiunt incendia naves, Et miscent æstus flamma fretumque suos. Quæque mori solita est flammis, exhorruit undes, Ne mediis Phœnix mersa periret aquis; Belligeros quot pugna duces, quot sustulit unda? Sic tamen ipsa solent astra subire fretum. Sic mare Cæruleum est : sed sicut Cærula Vena, Quæ tumet incluso sanguine plena fluens. Non nostræ Batavus submisit Carbasa classi. Nec quamvis habuit vela, modestus erat. At sic deposuit tandem Leo Belgicus iras, Securam ut ducat per mare Phryxus ovem. Cætera bella licet pugnasq; elementa sequantur, Sola tamen Pacis Fædera servat aqua.

" At tu dux pariter terræ domitorque profundi,

Component laudes cuncta elementa tuas. Cui mens alta subest pelagoque profundior ipso, Cujus fama sonat, quam procul unde (sic) sonat: Si currum ascendas domito pæne orbe triumphas, In currus aderunt axis uterque tuos. Inclusam populi tua fert vagina salutem, Ut Lateri hinc possis semper adesse tuo. Tu poteras solos motos componere fluctus, Solus Neptunum sub tua vincla dare. Magna simul fortis vicisti, et multa Trophæis Ut mare, sic pariter cedit arena tuis. Nomine pacifico gestas insignia pacis, Blandaque per titulos serpit oliva tuos. Seston Abydos amat; Bataras colit Anglia terras, Insula te tanto facta Beata Duce Insula quam Pelagus, simul et victoria cingit, Quæque (quod hic præstat) cingitur ense tuo."
Pp. xiii. xiv.: Londini, 1717, 8vo.

Let any one compare these lines with those which South wrote on the Restoration of King Charles II., and called Britannia Redivira; and I think it will easily appear that they were not a "labour of love." However, the history of the times may perhaps prove an additional defence of South. And I am glad to remember at the moment a passage written by the honest-hearted royalist Cowley, and written, too, after the death of Cromwell. Speaking of the usurper, he says:

"The first of his foreign (scil. actions) was a peace with our brethren of Holland (who were the first of our neighbours that God chastised for having so great a hand in the encouraging and abetting our troubles at home), who would not imagine at first glympse that this had been the most cirtuous and landable deed that his

could have made any parade of?"—Discourse of Vision concerning the Government of Oliver. Works, p.71.: Lond. 1668, fol.

Dr. South only common justice, we must a moment forget this fact. He does not ulate Cromwell upon wading "through nd alaughter to a throne;" but he comhim upon reducing the enemies of Engsubmission.

es, at this time the Dutch were peculiarly o England. There was a long outstanding punishment due to them, and the heart of glish subject must have leaped for joy nat debt was exacted. The Letters and kes of the great Lord Strafforde abound lusions to the matter (e. g. pp. 22. 397., Dublin, 1740, fol.). And, unless I grienistake, the following statements are facts. od of the English subjects barbarously ed by the Dutch at Amboyna had never enged.

Dutch had helped on in every way the and English fanatics in their rebellion King Charles I. They had refused the Charles II. shelter in their dominions, and irm their hands at those unhappy flames the themselves had kindled; tuning their tarps, when others were weeping over a is funeral." (The Dutch Usurpation, &c., Lond. 1672, 4to.)

not merely had England in general a sud with the Dutch, but the Royalists in ar had additional causes of complaint. And to credit the tract from which I have just

terdam was made the great emporium or market ebels to sell those rich and costly goods which plundered from his Majesty's best subjects in (whereas no king or prince in Christendom iffer them to make use of any of their ports to pose); and the best furniture that some of the ve in their houses at this very day, are many stolen goods."—The Dutch Usurpation, p. 25.: 172, 4to.

ather amusing to find, that one of Wood's es against South, which he takes from the is Annus, must have related to this same nd yet it happened when he was about "to erely the sectaries of his house, and of the ity" (Biog. Brit., sub voc. South, note B.). the crowning accusation against South is wing:

fact is, that Owen and South were both at the friends of Cromwell; or if South was not l, he was at least his open partisan, and had also ly adopted the religious opinions of the Proarty, having appeared at St. Mary's as the great 1 for Calvinism against the Arminians."

is statement, and almost all that follows,

is adopted by VINDEX from Wood (Ath. Oz., iv. pp. 633, 634., edit. Bliss), with this startling and deliberate omission on the part of VINDEX:

" He appeared the great champion for Calvinism against Sociaianism and Arminianism."

There is a remarkable note by South himself to his "Good Friday Sermon" upon Isaiah liii. 8., which was preached before the University of Oxford in 1668. Having mentioned Dr. Pococke's opinion of Grotius, he goes on to say:

"There was a certain party of men whom Grotius had unhappily engaged himself with, who were extremely disgusted at the Book de Satisfuctione Christi, written by him against Socinus; and therefore he was to pacify (or rather satisfy) these men, by turning his pen another way in his Associations, which also was the true reason that he never answered Crellius; a shrewd argument, no doubt, to such as shall well consider those matters, that those in the Low Countries, who at that time went by the name of Remonstrants and Arminians, were indeed a great deal more."—Vol. i. p. 482.: Dublin, 1720, fol.

Whether South's conclusion were right or wrong, is quite beside my purpose to inquire. Dr. Hammond, in his controversy with Owen, rested his defence of Grotius on the de Satisfactione Christi (Orme's Memoirs of Owen, p. 223.), and declared it unjust to pronounce him heretical on the testimony of his posthumous works.

In South's mind, as we have seen, the Remonstrant party were associated with "a great deal more;" but it is utterly false, and utterly unjust, to suppose that at any period of his life he held or maintained either extreme Calvinistic or extreme Arminian views. He always leant more to the school of Sanderson than of Jeremy Taylor: and whatever opinions he preached in his first sermons, he preached half a century after in his last. Besides, that he maintained these doctrines from the University pulpit during the life of Cromwell, proceeds on the wanton and gratuitous assumption that he preached before his ordination. I know that Wood apparently gives credit to a cowardly insimuation of the kind; but South himself, in the Epistle Dedicatory to Interest Deposed and Truth Restored, which was preached July 24th, 1659, declared that it, and the following sermon (on Ecclesiastical Policy the Best Policy), were his "first essays of divinity." It was the first of these two sermons that pleased the Presbyterians, from some sarcasms upon Unton Croke, who was the colonel of a regiment of horse, and a leader of the Independent party. It was the same sermon also that won the applause of Dr. Edward Reynolds, who was present when it was delivered.

But whatever party it pleased or displeased, there is scarcely another sermon in the English language that, for bold and fearless truthfulness, can be compared with it. Bishop Ken, in him ever-memorable sermon upon Micah vii. 8, 9., was not more out-spoken. (Prose Works, pp. 174-Lond. 1838, 8vo.: and Life, by a Layman, pp. 258 273 . Lond. 1851, 8vo.)

Besides, this sermon is beyond measure valuable as proving the principles upon which South himself, and so many others, must have acted during the Usurpation. He declares that in times of persecution a layman may consult his safety, either by withdrawing his person, or concealing his judgment; but that a clergyman, as a public character, must not resort to any such evasions of duty

And then he thus speaks of himself in language which I do verily believe he would have acted out:

" And were it put to my choice, I think I should choose rather with spitting and scorn to be tumbled into the dust in blood, bearing witness to any known truth of our dear Lord, now opposed by the enthusiasts of the present age, than by a denial of those truths through blood and perjury wade to a sceptre, and lord it in a throne."

Some time during the preceding year South had been ordained, and I do not think that the bitterest enemies of either the Independents or Pre-byterians need grudge them his so-called compliments. But long before that time, South and Owen must have been open enemies. When South was magister replicant, in 1658, he turned the whole aystem of Cromwell and Owen into ridicule, and satureed Cromwell's poet-laureate (Pain Fisher) under the name of Piscator (Op. Post. Latina, pp. 46, 54.). And then, if the anecdote mentioned in the Memoirs of South be true, that Owen was mainly indebted to him for the opposition to his election as University member, this shifts the matter back to 1654. The learned biographer of Owen (Memoirs, p. 147.) does not seem to doubt the truth of this statement, but certainly there is some confusion somewhere: for the Mcmores of South (p. 8.) ascribe his opposition to Owen as a piece of retaliation for Owen's treatment of him when commencing A.M. The last must certainly be a mistake, for Owen was candidate for the representation of Oxford University in 1654, and South only commenced A.M. in 1657. As to the charge against South, that he was ambutions of preferment, the facts I produced in my towner letter annihilate it at once. I believe that very soon after his ordination, he was an eager and disappointed candidate for a canonry in Christ Coursel, but then, as University orator, the said vincing was a constal day.

Wood and the Big Brit, acknowledge this

Wood and the 1919 1917, acknowledge rus to And South laurelf states it in his Latin stock is to installation of the Farl of Climendon Chancellar of the Ox ord University, Sept. 9, CC+ Proc. Lat. pp. 72, 73, and note by the individual specific the section of the Chancel School, will yield the section of the Chancel and the section of the Chancel and the section of was no ware has become a and his district *tament prove that in death he was not unmindful of that church which, in life, he hadefended and adorated. I cannot better conclusion this very long Note than by quoting the work of Sir Richard Steele, when speaking of South sermon on The Ways of Pleasuntness:

"This charming discourse has in it whatever we and wisdom can put together. This gentleman has a talent of making all his faculties bear to the great ed of his hallowed profession. Happy genius! He is the better man for being a wit. The best way to puse this author is to quote him."—Tatler, 205. b

Warmington.

PETER BELON'S "OBSERVATIONS." (Vol. vi., p. 267.)

Not having perceived any answer to Mr. Com REDDING's recent inquiry respecting this work! beg to state that it is much less rare and made better known than the querist supposes. A con was formerly in my possession; but as it is not a present in my library, I transcribe the follows: notice of it from the Introduction to the Pictor History of Palestine. Speaking of the few who have visited Palestine as professed naturalists, it

"The first of these was Peter Belon, who spent three years (1546-1549) in exploring the Levant # the expense of Cardinal de Tournon. He travelled m Greece, Asia Minor, Egypt, Palestine, and Syria. He gave his principal attention to the various animal and vegetable products which occurred to his notice, without overlooking topographical matters and the manner of the people. His account of Palestine is short, but exceeding valuable from the number of its product which he enumerates. The name of Belon is well known to general naturalists; but the results of his researches have rarely been referred to by writers on the natural history of the Bible. His name is not, fr instance, given by Dr. Harris in his list of authorities

On reference to a French biographical diction ary, I find that Belon was born in 1518, and w assassinated by one of his enemies at Paris in 154 He was the author of several well-esteemed work on natural history, of which the principal are De Arboribus Confferis, Paris, 1553, in 4to.; Hutoire de la Nature des Oyseaux, 1555, in folio (very rare in this edition); Portraits des Oyseaux, 1555, in 4to.; Histoire des Poissons, 1551, in 4to.; Pe la Nature et Diversite des Peissons, 1555, in 8vo.

older g.

Belon was a Doctor of Medicine of the faculty

John Kitto. JOHN KITTO.

Mr. Repping will find on reference to Brunet, Mrs of the Interior, vol. i. that the work he desonless though not very common, must be prefit
a. Shown to collectors in that department of literature, as five editions are described, the detinctive marks of each being carefully noted. Ι F. S. Q. possess the last, in quarto, 1588.

THE MATHEMATICAL SOCIETY OF WAPPING: BISHOP ANDREWS AND HIS SCHOOLFELLOWS.

(Vol. vi., p. 410.)

· That Wapping was at one time the abode of science and literature receives some countenance from what I am about to state respecting its adjoining fragrant and elegant rival, Ratcliff Highway. In Lewis' Topographical Dictionary (art. Stepney"), when speaking of the Coopers' Company's School in the hamlet of Ratcliffe, it is stated that here "Bishop Andrews and several other distinguished persons received the rudiments of their education;" which quotation is partly confirmed by the Rev. Peter Hall in his preface to the bishop's Preces Privatæ Quotidianæ (Pickering, 1848):

"Natus videlicet nec parentibus locupletibus, nec etirpe nobili, grammatices rudimenta in schola Rateliviana, dein incrementa philologize in Academia Londinenti Mercatorum Scissorum, accepit."

Will you allow me, therefore, instead of attempting to answer the above Query, to found upon it another, namely, whether any of the "other dis-tinguished persons" referred to are known to fame? This question possesses some interest at the present time from the species of resuscitation which has recently taken place in that once celebrated school, the archives of which are singularly destitute of any trace of its former memorabilia.

Kilburn.

I am rather surprised to read Mr. Sydney SMIRKE'S Note under this head, and I should suppose his notion of Wapping must be formed from such a cursory view as is obtainable from the deck of a steamer, on a trip to Dover or Ramsgate. Is he aware that the neighbourhood of Wapping comprises several streets and squares of private houses occupied by the merchant seamen of the port of London, by whom the High Street of Wapping is resorted to for the necessaries of life as much as the more splendid shops at the west end of the town are by the residents in that locality? and that, in the neighbourhood in question, every tenth shop, or thereabouts, is that of a maker of such mathematical instruments as are principally used in navigation? such shops being usually distinguished by their sign of a figure of a naval officer using the requisite implements for "taking an observation:" it being moreover to be ob-served, that many of these shops are nearly in the same condition, even as regards their shop fronts, as they have been for a century or more. Is it then at all remarkable that there should have been "a Mathematical Society of Wapping" in the year 1750? and is it not most probable that there may be a similar one now, or more likely several, of one or other of which every assistant and apprentice in the trade is likely to be an enrolled member? I do not know that such is the case, but I certainly should look for such a society in that neighbour-hood, rather than either in "Belgravia" or "Tyburnia.

BEV. PETER (HENRY) LAYNG: "THE ROD," A POEM. (Vol. vi., p. 317.)

I have a copy of this poem, for which your correspondent E.D. has searched without success. The title is "The Rod, a poem in three cantos, by Henry Layng, Fellow of New College, Oxford:

Ponite crudeles iras, et flagra, magistri, Fæda ministeria, atque minis absistite acerbis. Ne mihi, ne quæso, puerum quis verbera cogat Dura pati, neque enim Lachrymas aut dulcis alumni Ferre queunt Muse Gemitus. Vidæ Poet., lib. i. ver. 238.

Oxford: printed by W. Jackson in the High Street, 1753, 4to., pp. 46."

The following is the argument which precedes the poem:

"King Alfred, having established the English constitution, sends an embassy to all the learned academies of Europe to invite over the most eminent philosophers, having before erected and endowed several public schools for the propagation of learning. Amongst them, Scotus was the most renowned: to him Minerva appears in the form of Priscian, the celebrated Grammarian, and discovers to him the figure and use of the Rod. She warns him to be discreet in the exercise of He neglects her advice, is passionate and cruel. Aribat, a youth of nineteen years of age, resents such cruel usage, especially as it exposed him, he conceived, to his mistress's contempt and resentment. He resolves to enter into a conspiracy against him. Scotus renews his cruelty, and is assassinated. The story is founded on true history. See Inet's History of the English Church, pp. 288, 289."

The poem is written with considerable humour and spirit. I give the following as a specimen, taken at random, being the description of the birch tree:

" A tree there is, such was Apollo's will, That grows uncultured on the Muses' Hill, Its type in Heav'n the blest Immortals know, There call'd the tree of Science, Birch below. These characters observ'd thy guide shall be, Unerring guide to the mysterious tree. Smooth like its kindred Poplar, to the skies The trunk ascends and quivering branches rise; By teeming seeds it propagates its kind, And with the year renew'd it casts the rind; Pierc'd by the matron's hand, her bowl it fills, Scarce yielding to the vine's nectareous rillaOf this select full in the Moon's eclipse,
Of equal size thrice three coeval slips,
Around the Osier's flexile band entwine,
And all their force in strictest union join.
Each Muse shall o'er her favorite twig preside,
Sacred to Phœbus, let their band be tied;
With this when sloth and negligence provoke,
Thrice let thy vengeful arm impress the stroke,
Then shalt thou hear loud clamours rend the breast,
Attentive hear, and let the sound be blest;
So when the priestess at the Delphic shrine,
Roar'd loud, the listening votary hail'd the sign."

I shall be happy to forward the poem to your correspondent, if he wish to see it. J. CROSSLEY.

PHOTOGRAPHIC CORRESPONDENCE.

Sandford's Waxed Paper, &c.—Permit me through your pages to ask Mr. CROOKES whether he is in a position to inform me if Sandford's waxed paper is available for his process, and also if he would be kind enough to supply Slater's address? W.F.W. Brighton.

Improvements in the Cumera.—In using Messrs. Archer's and Browne's form of camera, I have found much advantage in bevelling the lower part of the sliding frame in the interior of the camera. If the ledge for receiving the glasses be cut merely at right angles to the frame, they may sometimes cant out a little on one side, when confined at top by the small bolt or spring, whichever be used, and will tend to derange the delicacy of the focus. This is still more likely to be the case when the glass used for the picture varies in thickness from the one used for focussing. I find that the glass securely rests in the angle of the bevel, taking exactly the same position as the focussing glass; and when taken up from the bath, can be more readily and quickly put in its proper position. I have also followed the plan of cutting what I may term drainage holes at right angles to the bevelled edge, allowing the nitrate of silver to run off; which otherwise accumulates in the ledge, and is a source of annoyance from decomposed portions of matter running back upon the glass when held in a horizontal position during the pro-E. KATER. cess of developing.

Improvement of Collodion for Negatives. — A friend who is about to proceed to the Colonies, and who is so enthusiastic in the pursuit of photography that he is constructing a camera, with a set of lenses having seven-inch aperture, whereby he will be enabled to take pictures upwards of two feet square, informs me that he finds a very reluable collodion may be formed by macerating

ome days coarsely-powdered amber in the preiodized colloction. The definite quantity he ot state. This he says will be found much

more satisfactory than the use of gutta percha, as was recommended by Ms. Fax; for it is only in some samples of gutta percha that any solution can be effected.

H. W. D.

Printing from Negatives (Vol. vi., p. 371.).-W. H., who complains of want of success in printing from negatives on iodized paper, and who sends specimens of his pictures, is informed that, judging from appearances, his errors have been threefold. 1st. He has not exposed the picture sufficiently to the light, whereby a decomposition has taken place during the long time required development. For many weeks there has in a great want of light available for photographic purposes, which in all probability he has not so ciently allowed for. 2ndly. The exciting fluid in also been over-strong. If too much of the access nitrate be used, a peculiar browning often taks place, an appearance too familiar with practisers d the Calotype process. The relative quantities recommended at p. 372. may in general be relied upon; but occasionally, from some peculiarities in the iodized paper, the dilution may be doubled; it is also needful that the acetic acid should be pure, and not contaminated with sulphuric, which is sometimes the case. 3rdly. The pictures have evident marks of sufficient care not having been used in taking a clean brush. Many operators use a new brush each time, but this is an extravagance to be avoided. If a few brushes are stood upright in an egg-cup, or any small vessel, and allowed to soak a couple of hours in a weak solution of cyanide of potassium, and then thoroughly soaked and washed in distilled water, they may be for a long time rendered as fit for use as a new brush.

[The above reply to a private inquirer has been inserted, as it is believed it may be useful to others who may have met with any disappointment; but our Carespondent must be reminded that during the late dul days, had he not practised with the iodized paper, k would scarcely have succeeded in getting a picter at whole day's exposure.]

Replies to Minor Queries.

Late Brasses (Vol. vi., p. 362.).—The brasses to which Mr. John Miland refers, in the Gwdir Chapel at Llanrwst, are mentioned in the Oxford Manual of Brasses (p. xii. note t. and p. xcix.), and also in the Rev. C. R. Manning's List. It appears that they are busts, and "are known to be the work of Sylvanus Crew and Wm. Vaughan." The list of these brasses given in the above works is as follows:

"Mary Mostun, bust in an oval, 1653. Sir Owen Wynne ditto 1660. Several to the Wynne family 16.."

W. SPARROW SIMPSON

The Word "Capable" in "As You Like It" (Vol. vi., p. 468.).—I interrupt myself in correcting the proof of one of the last portions of my volume of Notes and Emendations, founded on my folio, 1632, to do justice to Mr. Singer's sagacity in reading palpable for "capable," in that passage of Act III. Scene 5. of As You Like It where Phase says:

" Lean but on a rush, The cicatrice and capable impressure, Thy palm some moment keeps."

The sheet containing the emendation of the old correction of the folio, 1632, has been printed off several months, wherein I say that "capable appears not to have been the poet's word; and the manuscript-corrector has it 'palpable impressure'—an indentation that may be felt." In fact, a pen is put through the letters ca, and pal substituted in the margin of the folio, 1632, which was all that was necessary.

This coincidence shows that two individuals, one living about two hundred years after the other, have proposed the same correction: the sariier having resort perhaps to some independent authority, and the later being indebted merely to his own intelligence and knowledge. This concurrence of testimony must be satisfac-

sory in a case like the present.

J. PAYNE COLLIER.

The Trusty Servant at Winchester (Vol. vi., p. 416.). — In one of John Aubrey's unpublished letters to Antony Wood, in the Ashmolean Library at Oxford, from which I was lately making some extracts, he speaks of "The Faithful Servant at Winton, done by The Serjeant when he went to school there." As I was not consulting Aubrey's Letters with any view to this particular point, and merely made this memorandum en assant, I cannot say at this moment with certainty to whom he alludes. But, recollecting other references to the same "Serjeant," I believe the person he is speaking of to be the witty and sa-tirical Sir John Hoskyns, of whom there is a memoir in Chalmers's Biographical Dictionary. From that memoir it appears that Hoskyns was a Winchester scholar, and was elected to New College, 1584. Whether Sir John Hoskyns (presuming him to be the person meant) was the *original* painter or not, would of course be a point still unsettled. But Aubrey's casual mention of the circumstance supplies at all events the date of a painting far enough back to make it certain that the work done, according to the College accounts, in 1637 (see Vol. vi., p. 12.), could only be a repainting. The date of Aubrey's letter is Oct. 27, 1671.

J. E. Jackson.

Major-General Benjamin Lincoln of the American Army (Vol. vi., p. 99.). — Mr. Pracock inquires,

whether this American revolutionary officer was descended from an English family of the same name who settled in Lincolnshire as late as 1651? The probability is that he was not. He was born in Hingham, Massachusetts, in 1733. The town was originally settled by emigrants from the neighbourhood of Hingham, county Norfolk: six or eight persons named Lincoln became settlers in Hingham, Massachusetts, between 1636 and 1642. Some of them, it is known, came direct from Hingham, Norfolk; and the presumption is, that all of them were from the same neighbourhood and were relatives. Among the Lincolns admitted freemen of Hingham, Massachusets, between the years mentioned, was Thomas Lincoln, a cooper. His son, Benjamin, was admitted a freeman in 1677. This Benjamin was the father of Col. Benjamin Lincoln, who was the father to Maj.-General Benjamin Lincoln, the subject of this notice. The latter died in 1816, full of years and honours. For further particulars, see Farmer's New England Genealogical Register, edition 1829, and the New England Genealogical Register, a magazine for the years 1847—1852.

Philadelphia, Oct. 1852.

John, Lord Barclay (Vol. v., pp. 275. 309.).— Dr. Lake's Diary has accidentally fallen in my way, and I am surprised that J. Y. failed to see the explanation of the note which he quotes. The diarist says:

"I administered the sacrament to the Lord John Barelay (being not well), and his ladye discoursing with Dr. Turner," &c.

"Lord John Barclay," so styled, apparently, for the sake of distinction from the Earl of Berkeley, was no doubt John, Lord Berkeley, of Stratton; not, however, the person whom Trao (Vol. v., p. 309.) supposes, but his father, who died in 1678. The remainder of the editor's note relates to Dr. Turner, who was successively Bishop of Rochester and Ely, and it ought to have been printed as a separate note.

J. C. R.

Anglican Baptism (Vol. vi., p. 340.).—A convert from the English Church to Romanism is not required to submit to baptism. Where re-baptism takes place it is, I believe, given in a hypothetical form; the administrator and the receiver affecting to suppose that in the previous Anglican baptism there may, through the negligence of the minister, have been an omission of something which the Anglican Church agrees with the Roman in regarding as essential.

J. C. R.

Shakspeare Family (Vol. vi., p. 289.).—The Order to which J. F. F. alludes is subsequent to the Restoration, and of record in a repertory of state papers and other documents, relating chiefly to the acts of settlement and explanation.

are arranged in volumes, and so preserved in the Record Tower of Dublin Castle. That which J. F. F. inquires about will be found in Vol. M. p. 338. Two centuries before the days of the "Swan of Avon," we have had our own Shakspesre floating on the Bay of Youghal, Thomas Shakesper having been in 1376 appointed by King Edward supervisor of the shipping of that town, and subsequently a receiver of the customs within its harbour. Let English genealogists look to this!

Dublin.

Rhymes on Places (Vol. vi., p. 350.).—In your many rhymes on places I do not remember seeing those on Preston, "Proud Preston," as our town is often called; a name it no doubt derived from its being the residence of genteel families in days of yore, before the introduction of the cotton trade, having been, as Dr. Whitaker, historian of Whalley, says, "the resort of well-born but ill-portioned and ill-endowed old maids and widows." The paschal lamb couchant, with the letters "P. P." (Princeps Pacis, Prince of Peace), forms the shield of the town's armorial bearings. The old lines, induced perhaps by these initials, are,

"Proud Preston,
Poor people,
High church,
And low steeple."

The name in the first line yet adheres to us; the prefix in the second is no longer applicable; nor is the last line now true, for in 1815 the tower of the church, which was then only about the height of the nave, was pulled down, and a new one of proportionate size erected. PRESTONIENSIS.

"They who buy a house in Hertfordshire, Pay three years' purchase for the air." England Described, p. 159.: Atkinson, Lond. 1788.

"Cornwall squab-pie, and Devon whitepot brings,
And Leicester beans and bacon, fit for kings."
Dr. King's Art of Cookery. Hudbras, vol. i.
p. 37. note, edit. of 1744.
R. C. WARDE.

Kidderminster.

The following are current in Lindsey:

"Well is the man
'Twixt Trent and Witham."

" Northap rise and Grayingham fall, Kirton yet shall be greater than all."

"Luddington poor people,
Built a brick church to a stone steeple."

Edward Peacock, Jun.

Aber and Inver (Vol. vi., p. 290.). — The recent inication of R. J. A. to the "N. & Q." having factorily pointed out the etymology of these

designations, it but remains for an Irishman to say that the prefix of Aber is to be found, though very rarely, in this country. I find it twice in the county Tyrone, as at Aber-corne and Aber-charagh; and thrice in Donegal, in Aber-mullan or Aber-millan, Aber-rocterment and Aber-mullan or Aber-millan, Aber-rocterment and Aber-medicapple. Isser is of yet more frequent occurrence here; we have our Bay of Isver, or, as it is sometimes spelt, Enver, on the coast of Donegal. The mouth of the Boyne, at the east side of Ireland, was for centuries prior to the Scottish Plantation, called Inver-Colpa (for the derivation of which name see Hist. of Drogheda, vol. ii. p. 2.). Is very "auld lang syne," a religious house was stablished at Inver-Dagan; others at Inver-dash and at Inver-naile, will be found mentioned is Archdall's Monast. Hib.; and at Inver, near the Bay of Larne, in the county Antrim, was another church, whose annals, picturesque bearings, and cemetery crowded with the memorials of Scottish settlers hereabout, I have noted some years since in aid of a history of that county, which I vainly hoped would be encouraged to the press.

JOHN D'ALTOR.

Dublin,

Mitigation of Capital Punishment to a Forger (Vol. vi., pp. 153. 229.).—Can I assist H. B. C. in his inquiries by referring him to the following quotation taken from Wade's British History, published in London in 1839, p. 714.:

"July 22nd, 1814.—Admiral William B—y found guilty of forging letters to defraud the revenue. He was sentenced to death, which was commuted for banishment."

W.W.

Malta.

Print of the Head of Christ (Vol. vi., p. 414.).— The engraving is by Claude Mellan, a French artist, born at Abbeville in 1601. He adopted the mode of working by single lines, the shades being expressed by the same lines being made stronger. The inscription is intelligible by the word linea being understood:

"Formatur Unicus Una (linea) non alter."

The print has been copied more than once. There are specimens of this plate in the collection of Mellan's works in the British Museum.

H. W. D.

Cross-legged Efficies (Vol. iv., p. 382.). — At Tilton-on-the-Hill, in this county, is "Imago hominis cum crure super crurem, hâc inscriptione,

Jehan de Bigdy gist icy - praies pur lui." Nichols thus notices it:

"Under the fourth arch (from the west), which separates the nave from the south aisle, lies a man in freestone in complete armour, cross-legged, and at his feet a lion, a large shield upon his left arm, on which is a large fleur-de-lis, on the sinister chief a half moon, dexter chief (the sun) obliterated; on his left side a sword, his left hand holding the scabbard, and his right in the act of drawing it. Pl. LXVII. fig. 6. John Digby died about 1296."—See Nichols' History of Leicestershire, vol. iii. pt. i. pp. 471, 472.

I have seen this effigy, and it is very finely sculptured.

THOS. L. WALKER.

Leicester.

Under a semicircular arched recess in the south wall of the south aisle of the nave of Melton Mowbray Church, in this county, is an effigy of a knight in complete armour, beautifully executed, in the cross-legged attitude. There is no inscription coeval with the sculpture, but on the back of the recess is the following memorandum in characters of circa 1650:

"This is the Lord

Hamön Belers

Brother to the

Lord Mowbray."

And affixed to the back of the recess is an iron bracket holding a pointed helmet which has been richly gilt.

THOMAS L. WALKEE.

Leicester.

Exterior Stoups. — There is one of these at the door of the library of Winchester College, formerly a chapel. W. H. G.

There is an exterior stoup at Oakham Church of the fifteenth century: it is of hexagonal form, and is in good preservation.

J. G. KNIGHT.

Oakham.

There are exterior stoups at Coggeshall and Thetford Churches. The former is on the south side, and east of the priest's door. The latter has been discovered during the present restorations; it is on the north side.

ALFRED.

"Sheets," a Kentish Word (Vol. vi., p. 338.) .-

"Shot, or kinde of hogge, sic dict. quod brevi instar germinis quod Anglis idem sonat, crescit; propriè enim Shots porcos dicimus qui unicum agunt annum; qui sunt ut lingua vernacula dicimus, well shot up, vel fiat d G. Cochón, I. H. Cochino, d not, not, voce imitatitia grumientis."—Minshew.

ROBERT J. ALLEN.

Springs and Wells (Vol. vi., p. 28.).—There is one of the "by-way" wells, about which Mr. Rawlinson inquires, near the little hamlet of Sawr, which is situated about six miles from Llandilo Fawr in Carmarthenshire. It is much resorted to for the cure of sore eyes.

So also is the spring known as "Holy Well," or Cefyn Bryn (a mountain which runs down the peninsula of Gower). This last is still supposed to be under the especial patronage of the Virgin Mary, and a crooked pin is the offering of every visitor to its sacred precincts. It is believed, that if this pin be dropped in with fervent faith, all the many pins which have ever been thrown into it may be seen rising from the bottom to greet the new one. Argue the impossibility of the thing, and you are told that it is true it never happens now, such earnestness of faith being, "alas!" extinct.

Longevity (Vol. vi., pp. 62. 231.).—In the churchyard of Cheve Prior, Worcestershire, there is a record of a venerable worthy who died at the patriarchal age of 309! It is probably meant for 39, but the village chiseller thought fit to put the 30 first, and 9 afterwards. I copy this from the Worcester Chronicle for September 4.

R. C. WARDE.

Kidderminster.

It appears by the register of the parish church, Minshead, near Nantwich, that in the year 1648 was buried there one Thomas Daunne, of Leighton, aged 154, or, as the register expresses it, seven score and fourteen.

In the grave-yard at the east end of Battle Church, Sussex, is an upright stone —

"To the memory of Isaac Ingall, who died April 2, 1798, aged 120 years."

JOHN MILAND.

Dodo Queries (Vol. vi., pp. 35. 159.).— The derivation of this name from the Portuguese "Doudo" will not hold water at all, as the word has a directly opposite meaning to the idea we form of the Dodo as a stupid, foolish bird. Doudo means rather mad than foolish, and is commonly applied to noisy, rattling, crackbrained persons. To indicate lumpish, idiotic characters, a different term is used.

J. S. Warden.

Was Elizabeth fair or dark? (Vol. v., p. 201.).—
Her hair was of a reddish tinge, which I believe is invariably accompanied by a fair complexion. She may have discoloured her skin afterwards by the use of cosmetics. If Elizabeth's beauty was too much flattered in her own time, it has been too much depreciated since: her good looks are mentioned by writers who were not very favourable to her, and at a time when there was no motive for flattery.

J. S. Warden.

Miscellancous.

NOTES ON BOOKS, ETC.

An important contribution to the ethnology of these islands is announced for publication by Mr. J. B. Davis of Shelton, Staffordshire, and Dr. Thurnam of Devizes, who propose, if a sufficient number of subscribers cabe obtained to prevent pecuniary loss, to issue is.

series of Decades of Skulls, Crania Britannica; or Delineations of the Skulls of the Aboriginal Inhabitants of the British Islands, and of the Races immediately succeeding them; together with Notices of their other Remains. editors believe that they shall be enabled not merely to reproduce the most lively and forcible traits of the primæval Celtic hunter or warrior, and his Roman conqueror, succeeded by Saxon or Angle chieftains and settlers, and, later still, by the Vikings of Scandinavia; but also to indicate the peculiarities which marked the different tribes and races who have peopled the diversified regions of the British Islands; and thus picturing our varied ancestry, to deduce, at the same time, their position in the scale of civilisation by the tests of accurate representation and admeasure-

Such of our readers as are interested in the literature of Germany will be glad to hear that a new paper, something on the plan of our own Athenœum, but to be published monthly, is to appear on the 1st of January, under the title of Deutsches Athenœum.

We have received from Messrs, Williams and Norgate the Prospectus of a splendidly illustrated edition of Göthe's Faust. The publishers — the house of Cotta of Stuttgart — announce that they have secured, for the purpose of doing justice to this masterpiece of the greatest poet of Germany, the talents of an artist, Engelbert Seiberg, who has devoted his life to the study of it; and the book promises to be one of the most splendid ever produced.

BOOKS RECEIVED. - The Convocations of the Two Provinces, their Origin, Constitution, and Forms of Pro-Trevor, M. A., Canon of York, and Proctor for the Clergy of the Archdeaconry of York. It is, we are sure, quite sufficient that we should direct the attention of our many Readers who take an interest in the great question of the Revival of Convocations to this learned endeavour on the part of Mr. Canon Trevor to explain their existing constitution and functions. — The Moral and Historical Works of Lord Bacon, including his Essays, Apothegms, Wisdom of the Ancients, New Atalantis, and Life of Henry the Seventh, with an Introductory Dissertation, and Notes Critical, Explanatory, and Historical, by Joseph Devey, M. A., is the new volume of Bohn's Standard Library. In his Philological Library, only just commenced, he has published a second and revised Edition of a Book which has been most favourably received, namely, An Analysis and Summary of Herodotus, with a Synchronistical Table of Principal Events, Tables of Weights, Measures, Money, and Distances; an Outline of the History and Geography: and the Dates completed from Gaisford, Bachr, &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE

Elegiac Epistles on the Calamities of Love and War; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd Sept-mber, 1779, 8vo., 1781.

COSTERUS, FRANCISCUS S. J., MEDITATIONES DE PASSIONE CHRISTI, In Latin &s., or English 10x. Published in Latin at Autwerp about 1890. Date in English unknown.

HAYWARD'S BRITISH MUSE. 3 VOIS. SIM. STO. 1728.
CASES OF CONSCIENCE, by REV. JOHN NORMAR; with miss of him, by Mu. W. COOPER.
CHRIST'S COMMISSION OFFICER: AN ORDINATAL VILLE IN NORMAN.
CHRIST CONFESSED (WRITTER IN PRISON), by REV. J. NORMAN.
CHRIST CONFESSED (WRITTER IN PRISON).
THE FOOTMAN'S DIRECTORY, by THOMAS CORNETT. IN 1825. SIMPKIN AND CO.
ARCHEOLOGIA. VOIS. HIL. IV., V.
CHINESE CUSTOMS. D'AWINGS BY W. ALEXANDER. IN W. Miller, Old Bond Street. 1803.
DR. RICHARD COSIN'S ECCLESIA ANGLICANA POLITIE TABLEAS DIGESTA.
THE BOOK OF ENGLY THE PROPHET.
THE BOOK OF ENGLY THE PROPHET.
THE BOOK OF JASHER.
SULLY'S MEMOIRS (12mo. in six volumes). Vol. II. Richard Commenced and Burn. 1777.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
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LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
REFORM.
A LITURGY ON UNIVERSAL PRINCIPLES OF RELIGIOS MORALITY.

LITURGY ON UNIVERSAL PRINCIPLES OF RELIGIOUS MORALITY.

All the above by DAVID WILLIAMS.

CLAVIGERO'S HISTORY OF MEXICO. Translated by Cullen.

CLAVIGERO'S HISTORY OF MEXICO. Translated by Cullett. 3'
4to. Lond. 1787.

HARLEIAN MISCELLANY, Vol. VI., London, 1745; or the rof any other edition which contains the "Vocacyon of a Ball to the Bishoprick of Osserie."

BROWN'S ANECDOTES OF DOGS.

BROWN'S ANECDOTES OF ANIMALS.

** Correspondents sending Lists of Books Wanted are to send their names.

*Letters, stating particulars and lowest price, carrier to be sent to Ma. Bell., Publisher of "NOTES QUERIES," 186. Fleet Street.

Actices to Correspondents.

E. S. T. All stamped copies of "N. & Q." seed be Publisher are sent in a vorapper which completely out The Publisher, it is obvious, cannot be answerable for in which they are posted by any other party.

The necessity of completing "N. & Q." for press by Weinight, in consequence of the Public Funeral of the Dubt lington on Thursday, has compelled us to omit swent which would otherwise have appeared, and has presserelying to several Correspondents.

CARA. The line is from Prior's Henry and Emma,

" Fine by degrees, and beautifully less."

WILDRAKE will find the meaning of A Barmecide's Find ferring to the story of the Barber's Sixth Brother in The an Nights.

CLIPTONIS IN OXFORD:

" Music hath charms to soothe the savage breast." is from Congreve's Mourning Bride, Act II. Sc. 1. T. G. No.

Dragon: Grivin informs us that the picture of Wale to is the proper, "of a gentleman now absent from home. It respondent should however remember that West never say

Passages in Bingham. E. M.'s Note has been form R. C. W. (Kidderminster). Will our Correspondent by forwarding some extracts from the MS. to which he re-

W. T. M. (Hong-Kong). The emine, t scholar referes the late Francis Douce, whose extraordinas a library was in the Bodleian at Oxford.

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Vol. VI.—No. 161.]

Vol. VI - No. 161.

SATURDAY, NOVEMBER 27. 1852.

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Antes.

A CHAPTER ON PLANTS AND PLOWERS.

Christians in times past loved to think that as all created nature shared in man's fall, so did she sympathise in his Redemption; that she hailed with glad welcome the nativity of the Saviour; and that, after the incarnate Deity had risen and ascended on high, inspired with a mysterious joy, she looked up once more, and

"The lonely world seem'd lifted nearer heaven."

As Adam of St. Wictor sings:

" Mundi renovatio Nova parit gaudia Resurgenti Domino Consurgunt omnia."

Then the flowers "gladlier grew," shed a grateful fragrance to their risen King, and with silent aspirations whispered of love, and peace, and hope.

I ought properly to commence with the beau-

I ought properly to commence with the beautiful Legend of the Tree of Life, remembering, in the words of Evelyn, that—

"Trees and woods have twice saved the whole world; first by the Ark, then by the Cross; making full amends for the evil fruit of the tree in Paradise by That which was borne on the Tree in Golgotha."—Silva, p. 604.: York, 1776, 4to.

And of Calderon:

"Arbol donde el cielo quiso
Dar el fruto verdadero
Contra el bocado primero,
Flor del nuevo Paraiso."

The ancient botanists have handed down to us many an allusive name and legend, and even yet

"Many a sign

Of the great Sacrifice which won us heaven,
The woodman and the mountaineer can trace
On rock, on herb, and flower."

Wood Walk and Hymn, by Mrs. Hemans,

Thus we have Holy Rood Flower, Passion Flower, St. Andrew's Cross, St. James's Cross, Cross of Jerusalem, Cross of Malta, Cross Flower, Cross Wort, Cross Mint, Crossed Heath. The legend of the Aspen-tree (Populus tremula) is thus beautifully told by Mrs. Hemans:

"Father. Hast thou heard, my boy,
The peasant's legend of that quivering tree?
Child. No, father: doth he say the fairies dance
Amidst the branches?

Father. Oh! a cause more deep,
More solemn far the rustic doth assign
To the strange restlessuess of those wan leaves.
The Cross, he deems, the blessed Cross, whereon
The meek Redeemer bow'd His head to death,
Was form'd of aspen wood: and since that hour
Through all its race the pale tree hath sent down
A thrilling consciousness, a secret awe
Making them tremulous, when not a breeze
Disturbs the airy thistle-down, or shakes
The light lines of the shining gossamer."

Wood Walk and Hymn.

Lightfoot ascribes this legend to the Highlanders of Scotland. Another legend runs thus:

"At that awful hour of the Passion, when the Saviour of the world felt deserted in His agony, when -

'The sympathising sun his light withdrew,
And wonder'd how the stars their dying Lord could
view'—

when earth, shaken with horror, rung the passing bell for Deity, and universal nature groaned; then from the loftiest tree to the lowliest flower all felt a sudden thrill, and trembling, bowed their heads, all save the proud and obdurate aspen, which said, 'Why should we weep and tremble? we trees, and plants, and flowers are pure and never sinned!' Ere it ceased to speak, an involuntary trembling seized its every leaf, and the word went forth that it should never rest, but tremble on until the day of judgment."

With regard to the Passion Flower, I need but refer to Mrs. Hemans' lines in the poem above quoted. The legend of the Arum maculatum is similar to that of the Robin Redbreast:

"These deep inwrought marks
The villager will tell thee (and with voice
Lower'd in his true heart's reverent earnestness)
Are the flower's portion from the atoning blood,
On Calvary shed. Beneath the Cross it grew,
And in the vase-like hollow of the leaf,
A few mysterious drops transmitted thus
Unto the groves and hills their sealing stains —
A heritage for storm or vernal wind
Never to waft away."—Wood Walk and Hymn.

The beautiful shrub, Cereis silignastrum, or Arbor Judæ,

"Is thought to be that whereon Judas hanged himselfe, and not upon the elder-tree as it is vulgarly said." — Gerarde's *Herbal* (by Johnson): Lond. 1633, folio.

Of Adam's Apple-tree, or West Indian plantain (Musa scrapionis), the same writer says:

"If it (the fruit) be cut according to the length, ique, transverse, or any other way whatsoever, may

be seen the shape and forme of a Crosse, with a man fastened thereto. Myselfe have seene the fruit and cut it in pieces, which was brought me from Aleppo in piekle. The Crosse I might perceive as the forme of a Spred Egle in the root of Ferne; but the man I leave to be sought by those who have better eies and judgment than myselfe. . . . The Grecians and Christians we ministr Syria, and the Jews also, suppose it to be that tree of whose fruit Adam did taste."

In a work by a bright star of the dray eighteenth century, Jones of Nayland, entitled Reflections on the Growth of Heathenism among modern Christians, the following passage occurs:

"Botany, which in ancient times was full of blessed Virgin Mary, and had many religious morials affixed to it, is now as full of the head Venus, the Mary of our modern virtuosi. Assert the ancient names of plants, we found the Calabaria, Carduus Maria, Carduus benedictus, Our Lady Thistle, Our Lady's Mantle, the Alchymilla, &c.: Is modern improvements have introduced the Specular Veneris, Labrum Veneris, Venus's Looking-Glavenus's Basin, Venus's Navelwort, Venus's Figura and such like; and whereas the ancient botanish to a pleasure in honouring the memory of the Caratassaints with the St. John's Wort, St. Peter's Wort, Had Gerard, Herb Christopher, and many others, is modern ones, more affected to their own honour, had dedicated several newly discovered genera of plants to one another, of which the Hottonia, the Sibthorpia, a instances, with others, so numerous and familiar to me of science, that they need not be specified."

Sir Thos. Browne, in one of his *Dialogues*, makes the Puritan Prynne say, —

"In our zeal we visited the gardens and apothecasie shops. So Unguentum Apostolicum was commanded to take a new name, and besides, to find security for its good behaviour for the future. Carduns benebites. Angelica, St. John's Wort, and Our Lady's Thiotic were summoned before a class and forthwith ordered to distinguish themselves by more sanctified appellation."—Quoted in Southey's Colloquies, i. p. 373., and a Teale's Life of William Jones, p. 367.

"Ah! what ravages Botany has made in the post of flowers! Truly there was exquisite beauty in met of our old-fashioned country appellations. How was a tale of rustic love yet lives in some of their name. Who can doubt whence arose such as Sweet William Mary-gold, Herb Robert, None-so-pretty, Goldilocks. Timothy-grass? And by the very name were villed maidens warned against Love-in-idleness and Lossen Pride; and long delicious walks in the deep summer.

^{*} As I have quoted this pretty passage of Warden Neale's, I must correct a little error he has fallen into. Some of the plants here mentioned are holy or consecrated: the Dianthus barbatus is sacred to St. William of York, June 8; the Geranium, or Cranesbill, to St. Robert the Benedictine; the Phleum prateau to St. Timothy, January 24; and the Anthyllis valueurs, a May flower, was anciently called "Our Laise's Fingers."

twilights, and lingerings before the old grey cottage, and partings at the wicket—they all live in one little plant, Kiss-me-at-the-garden-gate! Some extravagant lover, I suppose, invented the name of Ladies' Finger. The Forget-me-not is so called in every Christian tongue. In village botany, too, lingers many a quaint and lovely superstition; look, for example, at the Fox-glove, that is, Folks'-glore or Fairies'-glove. What needed the villager to lament his poverty, when his meadows gave him Money-wort, and Shepherd's-purse flowered in the waysides? Why needed he to envy the skill of the hysician, when for his sight he had Eye-bright, for his hurts he had Wound-wort, for ointment Ploughman'sspikenard, for sprains Chafe-weed, against infection Pes-tilent-wort, in the burning summer Feoer-few, in the unhealthy autumn Spleenwort; if hurt by poison Addersort, for condiments Poor-man's-pepper, finally, against all possible accidents All-heal? Merrily might the traveller wend on his way when there was the little Speedwell to cheer him, Waybread to support him, Goldof pleasure to enrich him, Travellers joy to welcome him; when, though Dent-de-lion and Wolf's-class might meet his eye, he would find no further trace of those Animals, too, have left their names; so evil beests. we have Snake-weed, and from its sweetness Ox-lips or Com'-lips; and how pretty are the names Day's-eye and Night-shade! Sage men, too, have given such sittes as Honesty and Thrift, and Heart's-ease, and titles as Honesty and Thrift, and Heart's-ease, and Lesse-strife; and even in this cold age we have St. John's Wort, St. Peter's Wort, St. Burnaby's Thistle, ay, and best of all, Everlasting !

"Puleophilus. — Yes, our boasted wisdom has fallen very short here in the unpronounceable and hideous names which we fasten on our delicate plants." —

Hierologus, p. 171.: Lond. 1846.

Another instance of what Jones of Nayland remarks, is afforded by the Capillus Veneris*, which

"Aliud Adianto miraculum: æstate viret, bruma mon marescit: aquas respuit, perfusam mensumve sicco simile est: tanta dissociatio deprehenditur: unde et nomen a Græcis: alioqui frutici topiario. Quidam Callitrichos vocant, alii Polytrichos utrumque ab effectu. Tinguit enim capillum: et ad hoc decoquitur in vino sum semine apii, adjecto oleo copiose, ut crispum densumque faciat: defluere autem prohibet." — Pliny, lib. xxii. c. 30.

"This Maiden-hair (the chief of the five capillary herbs mentioned in the Dispensatory) is brought to us from the southern parts of France, though it is said to grow plentifully in the county of Cornwall. This, being the true Capillus Veneris, is what ought to be used in making the syrup of Maiden-hair, and everywhere else when the true is prescribed. But for want of it, it not being to be had in any quantity, we generally use the Trichomanes."—Miller's Herbal, p. 14.: London, 1722, 8vo.

Mr. Newman mentions St. Ives and Carclew among the Cornish habitats of this fern.

Gerarde's derivation of Polypody is taken from Pliny.
Miller says, "The root is slender, and full of small knots, which appear like the feet of an insect, whence it takes the name of Polypodium."

(as well as the Asplenium trichomanes) was anciently called "Our Ladye's Haire," and by the French to the present day, Cheveux de Nûtre Dame. The Asplenium trichomanes is also styled "St. Martina's Fern."

Mr. Newman expresses his doubts as to the woodcut given in Gerarde's *Herbal* for the True Maiden-hair Fern, but seems not to have remarked that Gerarde and Johnson describe an entirely different plant, being ignorant of the true *Adiantum*:

"Chap. 473. Of true Maiden-haire.... Venushaire, or Maiden-haire, is a low herb growing an hand high, smooth, of a darke crimson colour, and glittering withall," &c. "It is called Adianton, because the leafe, as Theophrastus saith, is never wet, for it casteth off water that falleth thereon, or being drowned or covered in water, it remaineth still as if it were dry, as Pliny likewise writeth: and is termed Callitricon and Polytricon, of the effect it hath in dying haire and maketh it to grow thicke."

But for this I should have supposed the epithets "Beautiful-haired" and "Many-haired" to have been given from the appearance of this lovely fern. In the same way one would suppose that the fern Polypody was so styled from the numerous roots, or segments of the fronds; but Gerarde tells us:

"The Grecians call it Πολυποδιον, of the holes of the fishes Polypi appearing in the roots."

In my next note I shall probably give a list of the ecclesiastical names of plants, with the botanical appellations, and a selection of the rustic pet names, if I may so call them.

I shall but add a Query at present. A little work called The Catholic Florist, edited by the Rev. F. Oakley, appeared last year. In the preface the editor speaks of "its excellent prede-cessors in the same line of authorship:" will some kind correspondent favour me with a list, which would be much more satisfactory than this bare mention of the fact? The chief value of the book lies in the copious quotations given from two works, the titles of which are not in a single instance given at full length: the Anthologia Borealis et Australis, and the Florilegium Sanct. Asp. I should be very glad to know something about this Anthology and the Aspirations, and if possible procure copies of them; and would express a hope that if this work reach a second edition, references may be appended to the numerous quotations requiring them. EIBIONNACH.

WILLIAM OF WYKEHAM AND SIR WILLIAM WALWORTH.

The accompanying document, as suggestive of more than a single Note, may be not without insterest to the readers of "N. & Q.":—

Sir John de Cobeham obtained letters-patent, 10th February, 4 Richard II. (1380-1), "quod ipse mansum manerii sui de Cowlyng in Comitatu Kancie muro de petra et calce fortificare firmare et kernellare, &c., possit." I have numerous receipts from masons, carpenters, plumbers, &c., for work done at Cowling Castle for Sir John de Cobeham, ranging from 1574 to 1385. Although the following charter bears date a few years earlier than the letters-patent, does it not suggest that the debt to William of Wykeham was contracted by Sir John de Cobeham, for plans and architectural designs for his proposed works at Cowling, and furnish a not improbable guess that we may add Cowling to the other works of this great bishop? Queenborough Castle, situated at no great distance from Cowling, was certainly the work of Wyke-ham. At all events, here is a hint that may be worked out by abler hands than mine.

Walworth, it appears, was the bishop's agent. I am not aware whether any other instance of his signet is known. It is rather less than half an inch

in diameter—apparently a signet ring—the device beautifully cut; a cock crowing, with the legend, "Ter gallus cantat" (cantet?).

St. Peter was, I believe, the patron saint of the Fishmongers' Company, of which Walworth was a member; hence, perhaps, he was induced to adopt this device; but some of your correspondents, better acquainted with Walworth's history, may supply a more satisfactory suggestion.

"Sachent touz gents moi Willin Walworth scitesein & marchaund de Loundres auoir resseu en le noū de hono'able Piere en dieux Euesq. de Wyn-cestre, de mons. John de Cobeham Chir. dil Counte de Kent, Cent marcs desterling en ptie de paiement de deux Cent marcs en les quex la'untdit mons. John est obliges a hono'able Piere en dieux Euesq. de Wyncest' susdite, come une l're obligat' oue les diffesaunces sur icelle, fet plus pleyn mensiou. Des quux Cent marcs, en prie de paiement, come a'unt est dit me reconusse estre paietz et moi a'unt dit Willim come ato'ne la'untdit hono'able Piere Euesq. susdite me conuz p icestis p'sentes de acquiter la'untdit mons. John dil paiement de les Cent m'rcs susditz. En tesmoign' de qele chose a ceste lre acq'tance moi a'untdit Willim Walworth ay mys mon seal.

"Don' a Loundres, le sezime io' de moys de Julii, Lan du regne le Roy Edward tierce puis conq' quarante oytisme." LAMBERT B. LARKING.

PLAGIARISM.

Some remarks on this topic have already ap-red in "N. & Q.," and I shall be glad of the on of more experienced authors than myself a following case.

out three months ago I received a note from

the Rev. C. Badham of Sudbury, Suffolk, who stated that he had read my Notices of Sepulchrai Monuments and Churchyard Manual with much pleasure, and had mentioned the former in his (forthcoming) book on All Saints' Church, Sudbury, to which he then invited me to subscribe. Consequently I became a subscriber, and last Saturday received a copy of his work, accompanied by a circular, calling on the generosity of the subscribers to increase their subscriptions. I make no comment on this always unsatisfactory procedure, but pass on to the subject of my in-quiry. On looking over Mr. Badham's work found at pages 44. 59-62., long extracts from my book on sepulchral monuments appearing as les own writing, without the slightest acknowledgment of the source from which he had derived he information and observations. Occasionally slight changes have been made; but I ask whether, in such as the following instances, I am not justified in complaining of plagiarism?

KELKE'S Sepulchral Monuments. BADHAM'S History of All Saints.

"Additional space was soon required as interments multiplied, or persons of rank desired separate burial-places for their family. To meet such cases, distinct alses and chapels were added to churches, and exclusively devoted to this purpose, and were oftentimes endowed with an annual stipend in perpetuity, or for a limited period, to ensure the daily services of a priest, to chant requiems for the souls of those buried therein."—Page 4.

"This destruction of sepul-

in."—Page 4.

"This destruction of sepulchral monuments, which was neither in accordance with the principles of the Reformation, nor sanctioned by its leading promoters, was effectually arrested in the Second year of Elizabeth's reign, by a proclamation commanding the severe punishment of such offenees. (Weever gives a transcript of the proclamation.) During the Puritanical ascendancy at the Rebellion, the havoc among sepulchral monuments was more extensive, and sanctioned, or at least not restrained, by the authorities of the time."—Pages 41, 42.

"As interments and men ments multiplied, and because inconvenient from the sast they occupied, additional roo was soon required. To me such cases, distinct aisless at chapels were added to churche and exclusively devoted to the purpose; oftentimes, as we has had occasion to notice, with a additional stipend in perpetuily or for a limited period, to ensure the services of a priest, to characteristic of the services of the services

"This destruction of sepa-chral monuments, unsanctions as it was by the leading in moters of the Reformation, we effectually arrested in the seco-year of Queen Einzabeth, by proclamation commanding the severe punishment of such of fences. Weever gives a trail script of the proclamation. Bring the ascendancy of the Pur-tans at the Rebellion, the bays was extensive, and unrestrains by the authorities of the time. — Page 60. "This destruction of se

Instances of passages which have been copied without the slightest variation might be adduced; but sufficient has been shown to prove that an act of plagiarism has been committed. Mr. Badham gives me credit, indeed, for two short sentences which occur in pages 61. and 62.; but he simply mentions my name, without reference to the book from which he quotes; and though the passages before and after these two sentences are from my pen, they appear as the copyist's own. He has also adopted my quotations from Keble, Scott, Petit, Mrs. Tindal, Weever, Roger's Ecclesiastical Laws, and Prideaux. That he has copied my

quotation from Weever, although he refers to the original, is evident, by the quotation beginning and ending precisely as mine, and containing the same mistakes, in copying Weever's obsolete spelling.

I have two cogent reasons for bringing this subject before the readers of "N. & Q."

In the first place, it appears exceedingly desirable to cultivate a more generous spirit among those who are engaged in the same field of literature. Nothing, in my opinion, is lost in the long run by a candid and generous reference, not only to the author's name, but to his specific work, from which the writer is quoting or deriving valuable assistance; and, if extracts from documents or other authors are copied second-hand, reference to the originals should be given as cited in such a work.

In the next place, I wish to inquire whether there is any means of restraining plagiarism, beyond the mere censure of reviewers, who frequently fail to detect the offender.

W. HASTINGS KELKE.

THE SISTER OF GEORGE III.

Adopting the suggestion of J. Mo., as to "waifs and strays" which are occasionally found in the sea of newspaper print (Vol. vi., p. 385.), I send you the following interesting cutting from The Times of January 27, 1852, which I think ought to be transferred to the pages of "N. & Q.":

"The Sister of George III. The official journal of Copenhagen of the 17th instant gives an interesting document, hitherto unpublished, the original of which is in the secret archives of the State of Copenhagen. is the letter which Queen Caroline Matilda, wife of Christian VII., King of Denmark, wrote during her exile, and on the day of her death, to her brother, George III. of England. The letter is as follows:

"' Sire, — In the solemn hour of death I address myself to you, my royal brother, in order to manifest to you my feelings of gratitude for the kindness you have shown me during my life, and particularly during my long misfortunes. I die willingly, for there is nothing to bind me to this world - neither my youth (she was then in her twenty-third year) nor the enjoyments which might sooner or later be my portion. Besides, can life have any charms for a woman who is removed from all those whom she loves and cherishes - her husband, her children, her brothers and sisters? I, who am a queen, and the issue of a royal race, I have led the most wretched life, and I furnish to the world a fresh example that a crown and a sceptre cannot protect those who wear them from the greatest misfortunes. I declare that I am innocent, and this declaration I write with a trembling hand, bathed with the cold sweat of death. I am innocent. The God whom I invoke, who created me, and who will soon judge me, is a witness of my innocence. I humbly implore Him

that He will, after my death, convince the world that I have never merited any of the terrible accusations by which my cowardly enemies have sought to blacken my character, tarnish my reputation, and trample under foot my royal dignity. Sire, believe your dying sister, a queen, and, what is still more, a Christian, who with fear and horror would turn her eyes towards the next world if her last confession were a falschood. Be assured I die with pleasure, for the wretched regard death as a blessing. But what is more painful to me even than the agonies of death, is that none of the persons whom I love are near my death-bed to give me a last adieu, to console me by a look of compassion, and to close my eyes. Nevertheless, I am not alone. God, the only witness of my innocence, sees me at this moment, when, lying on my solitary couch, I am a prey to the most excruciating agonies. My guardian angel watches over me: he will soon conduct me where I may in quiet pray for my well-beloved, and even for my executioner. Adieu, my royal brother; may Heaven load you with its blessings, as well as my husband, my children, England, Denmark, and the whole world! supplicate you to allow my body to be laid in the tomb of my ancestors; and now receive the last adieu of your unfortunate sister. CAROLINE MATILDA.

"' Celle (Hanover), May 10, 1775.""

PHILIP S. KING.

CAMPBELL'S IMITATIONS.

The adoption, whether unconscious or intentional, of other men's thoughts and modes of expression, continues to receive much varied illustration in the pages of "N. & Q." Instances of it, under the heads of "plagiarisms," "parallel passages," "borrowed thoughts," "poetical coincidences," "similarities," "imitations," &c., have been adduced and commented upon by your cor-The following are a few samples respondents. from the poet Campbell, which I do not remember to have seen noticed elsewhere.

The first is a line in the Pleasures of Hope:

" And Freedom shriek'd as Kosciusco fell."

which has been taken from the following passage in one of Coleridge's sonnets:

"O what a loud and fearful shriek was there!

Ah me! they view'd beneath an hireling's sword Fallen Koskiusco."

The next occurs in the opening stanzas of the same poem:

" Why to you mountain turns the musing eye, Whose sun-bright summit mingles with the sky? 'Tis distance lends enchantment to the view, And robes the mountain in its azure hue."

Garth has the same idea in the following couplet:

" At distance prospects please us, but when near We find but desert rocks and fleeting air

And there is a line in Collins's Ode to the Passions, which ascribes to sound the effect attributed by Campbell to sight:

"Pale Melancholy sat apart,
And from her wild sequester'd seat,
In notes by distance made more sweet,
Pour'd thro' the mellow horn her pensive soul."

The passage in Campbell, however, appears to me to have been appropriated from these lines in Otway's Venice Preserved:

"Ambition is at distance
A goodly prospect, tempting to the view;
The height delights us, and the mountain top
Looks beautiful, because 'tis nigh to Heav'n."

Another example is the famous line in Lochiel's Warning:

"And coming events cast their shadows before."

The origin of this will be found in Leibnitz's remark, "Le présent est gros de l'avenir," and in the comments made thereon by Isaac D'Israeli; the latter, referring to Leibnitz's words, says, "The multitude live only among the shadows of things in the appearances of the present;" and in another passage he couples the word "shadow" with the word "precursor" in such a manner as to express, in the clearest language, the whole thought in Campbell's line. These are his words:

"This volume of Reynolds seems to have been the shadow and precursor of one of the most substantial of literary monsters, the Histriomastix, or Player's Scourge, of Prynne in 1663."

An instance of the same thought occurs in Chapman's tragedy of Bussy d'Ambois, his Revenue:

"These true shadows of the Guise and Cardinal, Fore-running thus their bodies, may approve, That all things to be done, as here we live, Are done before all time in th' other life."

A fourth imitation by Campbell is a passage in Gertrude of Wyoming, where he describes the white child led to the house of Albert, by an Indian of swarthy lineament, as

"Led by his dusky guide, like morning brought by night."

Mr. Hazlitt says this is an admirable simile; and Mr. Jeffrey deems it somewhat fantastical. But whether it be admirable or fantastical, or neither, certain it is that, in so far as Campbell is concerned, it is not original. Two hundred years ago Cowley, in his Hymn to Light, compared darkness to an old negro, and light, its offspring, to a fair child. He is addressing the light:

"First-born of chaos, who so fair didst come
"rom the old negro's darksome womb,
hich, when it saw the lovely child,
melancholy mass put on kind looks and smil'd."

Thomas Yalden, too, has borrowed this from Cowley:

"Parent of day, whose beauteous beams of light Spring from the darksome womb of night, And 'midst their native horrors show, Like gems adorning of the negro's brow."

To these instances may be added the line in The Soldier's Dream:

"And the sentinel stars set their watch in the sky." which has been adopted from Lee's Theodisius;

"The stars, heav'n sentry, wink and seem to die."
Mr. R. Montgomery has the same image in a Commitmeence of the Deity:

"Ye quenchless stars, so eloquently bright, Untroubled sentries of the shadowy night."

And I have met with it in one of Abbé De la Mennais' works; but having no access to the here, I am unable to quote the exact words.

HENRY H. BREEN.

St. Lucia.

THE ORIGINAL REAPING MACHINE.

It may interest your readers, and be worth recording, that the original reaping machine is the invention of a Scotch elergyman, the Rev. Mr. Bell, of Carmylie, Forfarshire, and that it has been worked by his brother, Mr. G. Bell, on his farm of Inchmichael, Perthshire, for more than twenty years.

On the 4th September, 1852, pursuant to a challenge given by Hugh Watson, Esq., and Mr. G. Bell, a trial of reaping machines took place at Keillor Farm, Forfarshire, when Hussey's American machine, and a similar machine, with some important improvements, exhibited by Lord Kinnaird, competed with that invented by the Res. Mr. Bell, and the decision of the judges at the trial was unanimously given in favour of the original Scotch machine. It did one-third more work than the others, its machinery was considered more effective, and less liable to damage; it could be managed by a single man, and was propelled before the horses, who could thrust it into the heaviest crop of grain, and at once open a lane sis feet wide. It also disposed the corn conveniently for the shears to cut it, and laid the corn, where cut, so as to be easily gathered into sheaf. Mr. Love, as the agent of Mr. Crosskill, superintended the working of Hussey's machine, and Mr. McCormack, from America, is said to have witnessed the trial, but the machine which bears his name did not compete.

Mr. Bell's original discovery will, no doubt, be duly estimated by the agricultural community. The fact of its dating so much earlier than the American inventions, seems to me to be a paint in harmony with other valuable memorands in "N. & Q."

Minor Notes.

Greek Inscription on a Brass.—At St. Mary's, Dover, is a brass plate (preserved in the vestry), on which is engraved the following inscription. The Greek language is so rarely met with on brasses, that this example appears to me worthy of being noted in your pages. Its date is, I should think, circa 1600:

«BPOTOIΣ AΓAΣI KATΘANEIN O⊕€ LΔΕΤΑΙ H ZHN AΛΤΓΩC H ΘΑΝΕΙΝ ΕΤΔΑΙΜΟΝΩC KAΛΟΝ ΤΟ ΘΝΗΣΚΕΊΝ ΟΙΟ ΤΒΡΊΝ ΤΟ ZHN ΘΕΡΕΙ KPELIZON ΤΟ MH ZHN EΣΤΊΝ Η ZHN ΑΘΛΙΩC ΤΟ ΓΑΡ ΘΑΝΕΊΝ ΟΤΚ ΑΙΣΧΡΟΝ ΑΛΛ ΑΙΣΡΩC ΘΑΝΕΊΝ."

The last word in the third line should probably be pers., and the last but one in the fifth line $a_{i\sigma\chi\rho\sigma_{i}}$: but the above is a literal copy of the inscription.

W. Sparrow Simpson, B.A.

Pear-tree. — Allow me to trouble you with the following Note of a curious pear-tree, the particulars of which I gathered a short time since from the daughter of the cottager in whose garden it grows.

It is known in the village (Ilmington, on the borders of Gloucester and Warwickshire) as the "two-crop pear-tree." The first crop is ripe in August, the second between Michaelmas and Christmas; the first grows on the old wood, the second on the new wood. The second is in bloom when the first are "getting on," about half ripe.

The wood bearing the second crop this year will

bear the first crop next year.

A sucker will bear the same as the old tree.

She told me that many persons went to see the tree, and some took grafts, but she did not know whether the grafts have grown, nor what fruit they have borne.

The pear is of small size.

The existence of the tree was confirmed by another party. F. B. RELTON.

St. Luke. — If the subjoined Latin verses have never appeared in print, as I suspect, they may be worthy of a place in "N. & Q." The author was the Rev. Richard Lyne, one of Eton's most poetical sons, who became a Fellow of the College in 1752, and was living in 1764.

"Luca Evangelii et medicinæ munera pandit, Artibus hinc, illinc religione potens, Utilis ille labor per quem vixere tot ægri, Utilior per quem tot didicere mori."

BRAYBROOKE.

Curious Epigram. — A miser named Sunday, who was resident somewhere or other in Scotland, being weary of his life, made a will, in which he left 100l. for the best epigram to be written on his death, and afterwards hanged himself. An honest

cobbler, who was given to frequenting a beerhouse, and had spent his last penny thereat, heard of this bequest, and bethought himself that he might raise a fund wherewith to furnish himself with further copious draughts if he only were successful.

The adjudicators decided that his epigram was the best. It was as follows (I quote from memory):

"Blessed be the sabbath,
And cursed be world's pelf,
Monday maun begin the week,
For Sunday's hang'd hisself."

Can any of your readers tell me where this miser was buried, and what was the cobbler's name?

Wm. M. W.

Netherbury.

Folkstone. — The etymology of this name has found employment for many of our ancient archæologists.

Somner, and Stillingfleet after him, confounded the place with Ad Lapidem tituli, which Camden places correctly near Rutupia. Baxter, in his valuable work the Glossarium, thinks it to be the Lapis Lemurum, or Larium, placed usually at the Compita of the ancients. The Lemures are therefore identical with the folk, folces, of the Saxons, a term even now commonly applied to the fairy world; and the Lapis Lemurum will be the folk's In confirmation of this, it may be observed that the foxglove, so common in our hedges, is properly folksglove; the name by which it was formerly distinguished in Welsh being identical with this supposed meaning - menig eilff uylpon, now corrupted into ehhyllion, the common term still used. From eilff we have our elf. Eilff uylhon answers to nocturni dæmones. Folkes in Saxon is minuta plebs, and perhaps manes. Folc is also a diminutive of fol or pullus, Græce πώλος. From fol, which Johnson calls Icelandic or Gothic, we have our fool, a word that had a much wider meaning than the modern acceptation of the word.

E. I. B.

Ruthin.

John Doe. —In the State of Mississippi the action of ejectment is according to the old English form, in which this personage is made plaintiff. Two or three years ago a sheriff in that State, after making a legal return to the writ, added, "I think it right for me to mention that there is no such person as John Doe in the state."

Philadelphia.

The Erse a spoken Language in America.—In the year 1766, Mr. Matthew Clarkson (afterwards mayor of Philadelphia) visited the Mississippi river, to trade with the Indians. From a Ma journal of his tour the following extract is taken. He was then at Fort Pitt (now Pittsburg):

"Sunday, August 24.—Went and heard Mr. Mac-Cleggan preach to the soldiers in Erse, but little edified. He preaches alternately, one Sunday in that language and the next in English."

Uneda.

Philadelphia.

Remarkable Warlike Invention by a Scotch Shoemaker. — In the Caledonian Mercury of 1764, there is mention made of a Scotch shoemaker who had invented a machine, which would have knocked Perkins, Cochrane, and Warner all to pieces in less than no time. By this machine six persons could do as much as a whole regiment. It would discharge 44,000 balls in two minutes. In case of being overwhelmed by a large force, it could be driven into pieces in a moment, rendering it useless to the enemy; and again, on being recovered, restored to efficient use in a minute and a half. To resist a charge, by simply turning a spring, the six men could present a whole "harvest of bayonets" against the advancing host. Perhaps some of your correspondents may be able to give some account of this formidable invention and its inventor.

The Duke a Wesley. — It is often said that the Duke of Wellington had in him no Wesley blood. This is a mistake, as the following pedigree will make appear: —

ARTHUR, DUKE OF WELLINGTON, ob. 1852.

EDMUND HEPPLE.

Blackheddon House, Northumberland.

Aueries.

HAS A BISHOP EVER APPOINTED HIMSELP?

At the late election of a bishop of St. Andrews, the clergy, who by the canons of the Scotch Episcopal Church are the electors, nominated two gentlemen, Dr. Eden, the bishop of Moray, and the Rev. Mr. Wordsworth.

Eight votes were recorded for each candidate; and Mr. Wordsworth then voted for himself, and was elected bishop by a majority of one, viz. is own vote.

The election was quashed some days afterwish by a technical error in the return to the practical error in the return to the practical error in the return to the practical error in the result in the result in the same, that Mr. Wordsworth will be return by his own vote.

The circumstances of the election have cased a considerable division of opinion among all sees in this country; and I wish to know if any of your readers can furnish me with any similar case in the history of the Christian Church? I pressure that few instances can be found in the canons of any particular Church (except the Roman Catholic Church in Ireland), investing the clergy of a diocese with the direct power of nomination; but, allowing for this, can an example be given of any bishop directly appointing himself to his office?

St. Andrews.

CHANGED NAMES OF LONDON LOCALITIES.

A few years ago the authorities began altering the names of such places in London as had either become notorious for the bad character of their inhabitants, or, from so many streets and courts bearing the same name, were with difficulty distinguished from each other. In the former case the change has, in most instances, failed of its object; the sow that had been washed has returned to be wallowing in the mire. But many interesting name have been changed without any good reason signed, names that, like Ratcliff Highway, recalled some early period in London's development, or, like Grub Street, were identified with her literary history. Now, my Query is, whether there exist any authentic record of these alterations? It would be of great importance to any future antiquary or biographer, who, without some such guide, would have much difficulty in tracing the residences of those eminent persons who made ancient London their dwelling-place.

Minor Querics.

Bells and Storms.—During the last two days a brisk gale has been blowing from the north-east; and while it continued, two vessels were unfor-

tunately lost at the mouth of the harbour, with most of their crews. While the storm was at its height, the Roman Catholic bishop ordered all the church bells to be rung for an hour; which was accordingly done, that the wind might cease, and the sea be calmed. Of the result I need not remark.

This custom of ringing bells while storms are raging prevails not only in Malta, but also in Sicily and Sardinia, in Tuscany, and France. It ras only a short time since I read an account in Galignani, which stated, that during a thunderstorm the bells of a church in a French village were struck by lightning, and the persons killed who were ringing them.

May I ask when this custom of ringing bells in storms originated; whether it is known in Protestant countries; and if the service of ringing them is not attended with danger?

Malta, Oct. 22, 1852.

Charity, Seraph of Earth. - Who is the author of the following lines, and where are they to be found?

"Semph of earth! lov'd Charity appears, And drops on human griefs celestial tears; O, come! thine eyes of dewy light unfold, And wave thy tresses of ethereal gold! Mark the warm blush upon her forehead sent, Her hand outstretch'd, her listening head just bent !

Hung round her knees a graceful group is seen; She comes, and famine's blasted heath looks green!"

Pontefract.

Generals. — Who was the greatest general, and why, and wherefore? The Duke of Wellington gave the palm to Hannibal. It is a remarkable circumstance in the career of the Hero of Waterloo, that his sword was never drawn except in a defensive warfare.

Black Sheep. - How can the occasional appearance of a black sheep be accounted for; and what is the average number? Are there flocks of this complexion in existence? Have some of the ancestors of our breed been black; and does the "nigger" blood now and then show itself?

Lease for Ninety-nine Years. — What is the reason of granting a lease for ninety-nine years instead of one hundred years; and when did the custom arise of granting this singular term of years? It is clear it could not be to avoid granting a fee, for all the old leases I have seen are to the lessee and his assigns.

Rubrical Query. — I should be obliged if any of your clerical correspondents can tell me the meaning in the Rubrics before the offertory of the words

"if occasion be, shall notice be given of the Com-Do they mean the same thing as those in another Rubric, "when the minister giveth warning for the celebration of the holy Com-munion;" so that the two forms of words are interchangeable, and the minister may use which form he pleases, when he gives notice of the in-QUÆSTOR. tended celebration to the people?

The Willow Pattern. - What is the legend illustrated by the willow pattern; and what the date of its first use?

Deodorising Peat. — Has the deodorising peat proved a failure? If not, how, and at what price, can it be procured?

Queries on Language. - 1. When was the pronoun its introduced into use? It does not exist in the English Bible. I have a note of it in a book printed 1647, and in the reprint of one dated

2. When was itself written as it now is? In and after 1622, it was written it self, as two words.

3. What is the derivation of the word bad? In Dr. Johnson's Dictionary, it is referred to the Dutch quaad, which does not seem probable.

4. Is quaad the derivation of the vulgar English word "quad," i. e. prison? If not, what is?
B. H. COWPER.

'Aprilor, &c. - What is the probable reason why our Blessed Saviour is uniformly called in the Apocalypse, and that twenty-eight times, àprior; and in the Gospel of St. John, i. 29. and 36., and elsewhere, αμνος τοῦ Θεοῦ?

Durham.

Ricardo's "Theory of Rent," was Sir Edw. West the Author? - In a note on p. 173. of De Quincey's Logic of Political Economy, he asserts, that Sir Edward West was the original discoverer of Ricardo's Theory of Rent. In The Bee of December 28th, 1791, vol. vi. p. 293., a small periodical published by Dr. Anderson, at Edinburgh or Glasgow, the same theory is to be found. I will be obliged to any of your correspondents if they will inform me:

Who was Sir Edward West?

2. In what work of his may that theory be found?

3. Who is the original discoverer of it?

4. Who is the author of the paper in The Bee! J. F. J.

Philadelphia, U. S.

"Between the saddle and the ground."-

"Between the saddle and the ground, Mercy he sought and mercy found."

Can you inform me who was the author of this couplet, and to what it refers? CLERICUS (D.) Executions in Henry VIII.'s Reign, &c. — Harrison, in his Description of Great Britain, printed in 1577, has the following passage in book ii. ch. ii. It is quoted in Hume's England, temp. of Elizabeth. In a note, (MM) p. 471., edit. of 1789, &c., the author enlarges upon it:

"In the reign of Henry VIII. there were hanged seventy-two thousand thieves and rogues (besides other malefactors); this makes about two thousand a year. But in Q. Elizabeth's time, the same author says, there were only between three and four hundred a year hanged for theft and robbery."

Query: Does there exist, and if so where, any particular account of the trials and last dying speeches, confessions, and behaviour of the aforesaid "thieves and rogues?" H. T. Ellacombe.

Clyst St. George.

William Brand.—What is known of personal or family history of William Brand, who was "merchant and citizen of London" in 1591? L. L. D. Temple.

Sermons against Inoculation. — In that useful book, Haydn's Dictionary of Dates, under the article Inoculation, it is stated that the practice was preached against by many of the bishops and other clergy from the year 1721 (when permission was given to Lady Mary Wortley Montague by act of parliament to have it tried on seven condemned criminals) until 1760. I shall be glad to be informed of any sermons (together with the names of the authors) on the subject. G. A. T. Withyham.

The Gosling Family.—I am often amused, and frequently instructed, by your excellent publication, more especially when surnames are traced to antiquity, and also when their derivation is minutely examined.

In Tytler's Elements of General History (Scott, Webster, and Co.), 1839, under "France," p. 249., it reads: "Paris was attacked a second time, but gallantly defended by Count Odo or Eudes, and the venerable Bishop Goslin." This occurrence is dated about 850, and therefore, if the Gosling surname of the present day be identical with that of the bishop, it may lay claim to some degree of antiquity. If yourself or contributors were so kind as to throw some light on the antiquity, derivation, and (if foreign) when introduced, and to what part of England, you would oblige several friends, and none more so than myself, who am one of

Electricity applied to Growth of Trees.—Some two or three years since there was discovered, I rather think by a Frenchman, a mode of hastening the growth of trees by electricity.

the growth of trees by electricity.

Perhaps some of the readers of "N. & Q." may able to afford information as to the name and

locale of the discoverer; the exact means of applying the electricity; and also whether, or where, the plan has ever been tried, with what success, and how and where further information may be obtained respecting it.

WILLIAM C. DOMVILA

5. Grosvenor Square, London.

Burial-place of Spinoza.—Will the "N. & Q." and the "Navorscher" saist me in discovering the burial-place of this eminent philosopher? He died (where?) in 1677.

ARTHUR PAGE.

Eleaston or Aylencaston Castle. —J. B. E. weil be glad to be informed of the etymology of Electon, Elvaston, or Aylewaston Castle in Derbylia, which was held by one of the Stanhopes for the king, during a portion of the Parliamentary was It has been stated that it is from Aylenca, the Anglo-Saxon for aloe; but that is clearly not the case, the aloe not being indigenous to this country. J. R. E.

Patents of Appointment wanted. — Can you, as any of your readers, refer me to the patents by which the following appointments were made?

Sir Edmund Denny; Clerk of the Excheque, King's Remembrancer.

John Lennard, Esq.; Prothonotary of Wale,

John Lennard, Esq.; Prothonotary of Wales, Clerk of the Crown, Prothonotary of the Common Pleas, Custos Brevium of ditto.

Thomas Ive, Esq.; Clerk of the Crown.

Denny's appointments were of Henry VII.'s reign, Lennard's of Henry VIII. and Elizabeth, Ive's most probably about the same time; he lies buried at St. Pancras, without date.

G. STEINMAN STEIRMAN.

Minor Queries Answered.

Inscriptions in Churches.—Having observed on the walls of some ancient churches tablets of store or wood, inscribed with scraps of Scripture of admonitory or preceptive character, can any of your palmographical correspondents kindly help me to any date for the origin of this custom? It seems not to be in use in modern churches, but has rather descended to school-rooms, especially those in connexion with the National Society. Could the idea possibly have been suggested by that remarkable passage (Habakuk, ii. 11.):

"The stone shall cry out of the wall, and the beam out of the timber shall answer it."

Nonwood

[A remarkable colloquy, between Queen Elisabeth and Dean Nowell at St. Paul's Cathedral, on the 1st of November, 1561, is said to have originated the usage of inscribing texts of Scripture on the inner side of the church walls, as may be still seen in many parisbes. Her Majesty, having attended divine service, west

straight to the vestry, and, applying herself to the dean, thus she spoke to him:

"Queen. Mr. Dean, how came it to pass that a new service-book was placed on my cushion?"

To which the dean answered: " May it please your

Majesty, I caused it to be placed there."

Then said the Queen, "Wherefore did you so?" "D. To present your Majesty with a new year's gift.

Q. You could never present me with a worse.

D. Why so, madam?

Q. You know I have an aversion to idolatry, and pictures of this kind.

D. Wherein is the idolatry, may it please your

Majesty?

- Q. In the cuts resembling angels and saints; nay, rosser absurdities, pictures resembling the blessed Trinity.
- D. I meant no harm; nor did I think it would offend your Majesty, when I intended it for a new year's gift.

 Q. You must needs be ignorant, then. Have you
- forgotten our proclamation against images, pictures, and Romish relics in the churches? Was it not read in your deanery?

D. It was read. But be your Majesty assured I ant no harm, when I caused the cuts to be bound with the service-book.

Q. You must needs be very ignorant, to do this after our prohibition of them.

D. It being my ignorance, your Majesty may the better pardon me.

Q. I am sorry for it; yet glad to hear it was your ignorance rather than your opinion.

D. Be your Majesty assured it was my ignorance. Q. If so, Mr. Dean, God grant you His Spirit, and more wisdom for the future.

D. Amen, I pray God.

- Q. I pray, Mr. Dean, how came you by these pic-res? Who engraved them? tures?
- D. I know not who engraved them; I bought them.
 - Q. From whom bought you them?
 D. From a German.

Q. It is well it was from a stranger. Had it been any of our subjects, we should have questioned the matter. Pray let no more mistakes of this kind be committed within the churches of our realm for the **fut**ure.

D. There shall not."

Mr. Nichols, after inserting the preceding dialogue in Queen Elizabeth's Progresses, vol. i. p. 105., remarks: "This matter occasioned all the clergy in and about London, and the churchwardens of each parish, to search their churches and chapels; and caused them to wash out of the walls all paintings that seemed to be Romish and idolatrous; and in lieu thereof, suitable texts, taken out of the Holy Scriptures, to be written." Similar inscriptions had been previously adopted, but the effect of the Queen's disapprobation of pictorial represent-ations was to increase the number of painted texts.

Most of our readers will remember that Isaak Walton admired the worthy dean, Nowell, as a saint of the first water; in short, as one of the most meek, loving,

and patient of all God's creatures, just because he be-longed to the piscatorial brotherhood. "I say," remarks Walton, "this good man was a dear lover and constant practiser of angling, as any age can produce; and was observed to spend a tenth part of his time in angling; and also, for I have conversed with those who have conversed with him, to bestow a tenth part of his revenue, and usually all his fish, amongst the poor that inhabited near to those rivers in which it was caught. And the good old man, though he was very learned, yet knowing that God leads us not to heaven by many nor by hard questions, like an honest angler, made that good, plain, and unperplexed Catechism which is printed in our good old service-book."]

"Plurima, pauca, nihil."—What is the first part of an epigram which ends with these three words:

" plurima, pauca, nihil?"

G. T.

Durham.

[See Martial, lib. iv. ep. 78.]

Numismatic Works. - Where can I find an account of the copper and-silver coinage of the European nations, within the last two centuries? R. L.

Tavistock, Devon.

[In M'Culloch's Dictionary of Commerce, article Coins.]

Gabriel Harvey. - Can any of your numerous contributors obligingly supply lists of the published works of Gabriel Harvey, the friend of Spencer the poet, and the antagonist of Nash and Green, and Richard Braithwait, the author of Drunken Barnaby's Journal; and point out in what public or private libraries such works now are to be met with?

[For lists of their works, consult Watt's Bibliotheca Britannica, and Lowndes' Bibliographer's Manual; also the various catalogues of the British Museum.]

De Vitâ Functorum.—I have a work on the first leaf of which is the following:

"Imprimatur denuo: Quicquid enim De Vita Functorum Statu eruditus auctor statuit, hæc certe de eo statuendum; Nec vita Fruiturum sine honore, nec Functurum sine gloria."

It is signed, Lambeth, March 2nd, 1663-4, M. Franck, S. T. P. &c. The title-page of this most learned work is gone: is it De Vitâ Functorum Statu? The author appears from a MS. note to have been "Dr. Jas. Windet, a learned Physician." He dedicates the book to "V. D. Samueli Hallo suo." Is this book the same as that called *Pythagoras?* I should feel much gratified to know more of this curious work, which B. H. C. appears to be one of some value.

[The first edition of Dr. Windet's work, De Vital Functorum Statu, was published in 4to., 1663. imprimatur to this edition is signed M. Franck, S. T. E. &c., Nov. 7, 1662. Our correspondent appears to possess the second edition in 8vo., London, 1664.]

Velitations and Picherings. — What do these words mean? They occur in the following passage of Jeremy Taylor's Doctrine and Practice of Repentance, chap. viii. sect. viii.:

"We must remember that infirmities are but the relies and remains of an old lust, and are not cured but at the end of a lasting war. They abide even after the conquest, after their main body is broken, and therefore cannot at all be cured by those light velitations and pickerings of single actions of hostility."

UNEDA.

Philadelphia.

[Velitation, from veliles, a skirmishing, a contest in words (Bailey); Pickeering, from picheer, skirmishing (Ash.)]

National Armorials.—In what book can I find a heraldic description of the national arms of the present period, of all the nations which have any such arms?

R. L.

Tavistock, Devon.

[In the Great Exhibition was a square enamel plate representing the arms of all the nations of Europe, and which will probably be noticed in the Official Descriptive and Illustrated Catalogue, 3 vols., 1851. The ceiling of the Royal Exchange quadrangle is also painted with the arms of the European nations. Consult also the following work: Armorial Universel, par Leon Curmer,]

"The grand Concern of England."—Who was the author of a pamphlet published in 1673, entitled The grand Concern of England explained, cited in Our Iron Roads; and where can the said pamphlet be found?

[A copy is in the British Museum. See the old Catalogue under ANGLIA. Press-mark, 1138, b. 14.]

Replies.

WILLIAM PENN WAS A SLAVEHOLDER.

(Vol. vi., p. 150.)

Your correspondent Thomas Crosfield, who desires to clear the skirts of the great Quaker of the sin of slaveholding, which is charged upon him in Bancroft's History of the United States, will find it exceedingly difficult to sustain a vindication of what he supposes "a calumny." There is no doubt but that Penn held slaves, and died a slaveholder. The articles of "The Free Society of Traders," a Pennsylvanian company, the charter of which was agreed upon in London in 1682, and of which corporation Penn was a member, contained a clause, that if the society should receive blacks for servants, they should make them free in

en years, upon condition that they would the society's warehouse two-thirds of what re capable of producing on such parcel of land as should be allotted them by the society, with the necessary tools. But, say the articles, "if they will not accept of these terms, then they shall remain servants till they will accept of it." (Watson's Annals of Philadelphia, vol. ii. p. 262.) The Society of Traders bought twenty thousand acres of land in Pennsylvania. In a letter from Penn to James Harrison, dated 25th eighth month, 1685, speaking of some servants he had sent over to his colony to work on his private manor of Pennsbury, he says, "It were better they were blacks, for then a person has them while they lim. In a letter to the same (4th of tenth month) writes, "The blacks of Captain Allen I have good as bought; so part not with them without my order." (See Life of William Penn, by Same M. Janney: Philadelphia, 1852.)

Shortly after this, in 1688, the German Friends of Cresheim, Philadelphia county, brought before the yearly meeting a paper " concerning the lawfulness and unlawfulness of buying and keeping negroes." Nothing material was then done; but in 1696 the yearly meeting issued advice to m members, "that Friends be careful not to encourage the bringing in of any more negroes." At the monthly meeting in 1700, Governor Penn laid before the members "a concern that hath laid upon his mind for some time, concerning the negroes and Indians." He recommended that care should be taken of "their spiritual welfare;" but he did not recommend emancipation. But the fact that William Penn did own slaves is settled by his will, made in Pennsylvania in 1701, which was placed in the hands of James Logan, and in which was this clause: "I give to my blacks their freedom, as is under my hands already; and to old Sam one hundred acres, to be his children's, after he and his wife are dead, for ever." This looks as if Penn had already manumitted them; but, if he had, the deed was never delivered to them, not did the negroes know of it; in fact, he died a slaveholder, which is proved by a letter from James Logan to Hannah Penn, 11th third month, 172h which is now in possession of the Historical So-ciety of Pennsylvania. In that epistle, written after William Penn's death, Logan says:

"The proprietor, in a will left with me at his departure hence, gave all his negroes their freedom, but this is entirely pricate; however, there are very few left. Sam died soon after your departure; and his brother James very lately. Chevalier, by a written order from his master, had his liberty several years ago; so that there are none left but Sal, whom Lettra (Penn's daughter) claims, or did claim, as given to her when she went to England, but how rightfully I know not. These things you can best discuss.

"There are, besides, two old negroes quite were,

"There are, besides, two old negroes quite work, that remained of three I received eighteen years ago of E. Gibbs' estate in Newcastle county" (Delaware) (See Janney's Life of Penn, p. 424.)

These extracts show that Penn did not manumit his slaves, though his will of 1701 says so. In fact it is shown that he knew they remained his slaves by his after-manumission of Chevalier, as stated in the letter above referred to. His last will, which was made in England, contains no manumission, and is therefore a revocation of the testament of 1701; so that William Penn not only died a slaveholder, but bequeathed slaves in the residue of his estate to his legatee.

T. Westcott.

Philad., U. S. America.

"cross and pile." (Vol. vi., p. 386.)

Your correspondent A. A. D., among other Queries, asks, "What is the meaning of this phrase?"

In the recent edition of Rabelais' Works by Bohn, vol. i. p. 209., is the following passage:

[∞] Clown we call him, because a noble and generous
prince hath never a penny."

To which passage is appended the following note:

"There is an old French proverb:

Un noble prince, un gentil roy, N'a jamais ne pile, ne croix.

A gallant monarch never rich is, Nor cross, nor pile, has in his breeches.

** Before I dismiss this article I would know why, in a piece of money, the opposite side to the cross is called the pile side. Cotgrave says the under-iron of the stamp, wherein money is stamped, is called pile. If so, I am satisfied; if not, I must go further a-field."

Cross and pile is also mentioned in *Hudibras*, sometimes to express "money" generally, and sometimes in a sense similar to the modern expression of "heads and tails." Thus, *Hud.* Part II. cant. 3. l. 1103.:

"Whachum had neither cross nor pile,
His plunder was not worth the while."

Again, in Part III. cant. 3. l. 687.:

"That you as sure may pick and choose,
As cross I win, and pile you lose."

To the first of these quotations is appended the following note:

"Money frequently bore a cross on one side, and the head of a spear or arrow (pilum) on the other. Cross and pile were our heads and tails. 'This I humbly conceive to be perfect boy's play: cross, I win; and pile, you lose.'"— Swift.

As this seems to have been a common expression for money in the time of Charles II., and even to a much later period, I wish to ask, through the medium of "N. & Q.," the following questions, namely, whether there were any, and what pieces of money, impressed with the cross on one side

and pile on the other, current in England, and in what reign; and if not, whether there was any foreign money bearing these impressions?

I have never met with any such in the collections of the coin-dealers, D. W. S.

Gloucester.

Query on Locke, book iv. ch. xx.:

"Anciently, the coin of England was stamped with a cross on one side: the reverse of the coin was called pile, but etymologists differ about the derivation of the word. It is said to be from the Latin pilum, an arrow; or pileus, a hat or cap; or from the old French pile, a ship; and from the English, pillar; from these various figures being impressed successively upon the coin. The word pile, however derived, became a term denoting the reverse of a coin, whatever figure such reverse bore: and hence the game of chance called cross and pile took its origin, being simply the tossing up of the coin by one person, and the other calling cross or pile, and if his call lies uppermost, he wins the stake played for, and loses if it be otherwise. It is now called heads and tails, and various other names; and its origin may be traced to the Greek, ostrachinda. A cross is also a figurative name for money generally:

- 'And you as sure may pick and choose,
 As cross I win, and pile you lose.'—Hudibras.
- Whachum had neither cross nor pile, His plunder was not worth the while."—Ib.

From Toone's Glossary and Etymological Dict., 1834.

I only add that *pile* is probably from *pila*, a ball, which is common on early English coins, as well as on some later. The more recent, however, have but one ball, and that on the same side as the cross; while the more ancient have several.

B. H. C.

MUMMY WHEAT AND MAIZE.

(Vol. v., pp. 538. 595. 613.)

I observe in your June Numbers some communications respecting "Mummy wheat," your correspondents being impressed with the conviction that grains veritably taken from mummy cases will germinate. One states, "there was no question that it was sprung from grains taken out of a mummy." If this mean that the evidence of its extraction thence is to his mind irresistible, I should be obliged by his favouring me with a short statement, in your work, of the proofs presented to him. With a desire to be convinced, I have never yet met with a complete chain of evidence; some one of the links has been wanting; either wheat, if proved to be found in mummy bandages (not having been previously placed there by Arab dextertly), has failed to vegetate, or that which vegetated has not been satisfactorily attested as to the finding.

As a matter akin to the above, Can you or your correspondents inform me whether any further light has been lately thrown on the vexed ques-tion respecting the Eastern origin of maize? There is, of course, no doubt that the kinds now mostly cultivated in Spain, and perhaps in other parts of Europe, were introduced on the discovery of America; but that does not necessarily exclude the proposition which I am inclined still to maintain, although, I believe, abandoned by the best informed men of the day, that other kinds had been from the earliest times grown in the countries around the Mediterranean Sea. It appears to me, on a more correct interpretation of a text in Job than rendered in our version, to be plainly referred to in that splendid old record, and that the ears of corn seen by Pharaoh in his dream are not those of mummy wheat, but maize. Has the plant or its ear, either stript or "in the husks thereof," been yet detected in any Egyptian, Ninevehite, or other ancient painting or sculpture? Long gives drawings of what he states would be taken for ears of Indian corn, but for the assumed fact that maize was first introduced from the West by Christopher Columbus; whilst the learned opposers of its Asiatic origin press, as one of their strongest arguments against tradition and other testimony, the assertion, that no part of the plant has been ever found on any of the old-world monuments of antiquity. Put together, the chain makes a very complete circle of reasoning; but I venture to dispute its cogency, and to ask, in aid of a contrary conclusion, the question with which I commenced this paragraph.

A. H. B. A. H. B.

Penn.

PHOTOGRAPHIC NOTES AND QUERIES.

Improvement of Collodion Negatives. — Having used the collodion extensively in the open air, I have met with tolerably good success; and, upon the whole, I am quite satisfied that it has advantages over the other modes of photographic operations. But upon printing my pietures, I find it difficult to obtain a sufficient density in the light parts, especially the sky: this has much increased during the autumn. With what success you have succeeded in drawing the attention of antiquaries to photography in aid of their pursuits, I do not know; but that "N. & Q." is a requisite to all lovers of the photographic act, is beyond dispute; for every photographic acquaintance speaks of the pleasure obtained from perusing your communications. I hope, therefore, that from amongst your numerous readers I may be informed if they have met with similar failure; and if they have been able to remedy it with any change of their chemicals in nature or qualities? And if they have resorted to mechanically "stopping out," ch is but a poor substitute for the law of

nature, what preparation have they used for that purpose? A solution of Indian ink in gum-water was recommended to me, but it peeled off and destroyed my pictures.

Fixation of Colours.—We learn from The Athenaum of Saturday last, that M. Niepce de Saint-Victor laid before the Paris Academy of Sciences, at the sitting of the 8th of November, daguerrestypes upon which he had succeeded in fixing in a manner more or less permanent, colours by the camera obscura. M. Niepce states, that thep duction of all the colours is practicable, and by actively engaged in endeavouring to arrives! convenient method of preparing the plates. have begun," he says, "by reproducing in a dark chamber coloured engravings, then article and natural flowers, and lastly dead nature—adoll, dressed in stuffs of different colours, and ways with gold and silver lace. I have obtained all the colours; and, what is still more extraction nary and more curious is, that the gold and silver are depicted with their metallic lustre and that rock crystal, alabaster, and porcelain are re-presented with the lustre which is natural to them. In producing the images of precious stones and of glass, we observe a curious peculiarity. We have placed before the lens a deep green, which has given a yellow image instead of a green one; whilst a clear green glass placed by the side of the other is perfectly reproduced in colour. The greatest difficulty is that of obtaining many colour at a time; it is, however, possible, and M. Nieper has frequently obtained this result. He has observed, that bright colours are produced much more vividly and much quicker than dark colours: that is to say, that the nearer the colours approach to white the more easily are they produced, and the more closely they approach to black the greater is the difficulty of reproducing them. Of all others the most difficult to be obtained is the deep gree of leaves; the light green leaves are, however, produced very easily. After sundry other remains of no peculiar moment, M. Niepce de Saint-Vist informs us, that the colours are rendered we much more vivid by the action of ammonia, and a the same time this volatile alkali appears to fix to colours with much permanence. These results colours with much permanence. These results bring much more near than hitherto the desire ratum of producing photographs in their natural colours. The results are produced upon plates of silver which have been acted upon by chloride of copper, or some other combination of chloring The manipulatory details have not been published, but we understand they are very easy.

Black Appearance of some Collodion Pictures.

—T. L. (Ashby de la Zouch) is informed that the black appearance of which he complains in his collodion pictures depends upon an insufficient ex-

posure to light in the camera. No ordinary collodion will, at the present period of the year, and in the unfavourable state of light which has long prevailed, produce a good picture in ten seconds. On the 18th of the present month, ever memorable as the day of the funeral of the Duke of Wellington. I found the action to be at least ten times slower than on ordinary days in the spring and summer. I mention this day as being one which would be well and justly remembered, and as being one of the most favourable for photographic opera-tions which have lately occurred. He is also informed that the development should be carried on until all the details of the picture, the pupils of the eyes, the hair, &c., are well defined: this is always ascertained by holding it over a piece of paper, or other white surface. If the picture has not been sufficiently exposed in the camera, then a decomposition will often take place during the lengthened time required for development, which entirely spoils the effect. The protonitrate of iron, however, always produces a much more agreeable picture than the protosulphate; and mixed with the definite quantity of pyrogallic acid solution, as communicated in a late No. of "N. & Q." by my friend Mr. KATER, I feel confident that no one can fail in obtaining cheerful pictures of a pleasing tint by using this means of development. Your correspondent is also informed that it is quite im-possible to define the strength of the old hyposulphite solution employed to produce dark-coloured pictures: it is one of the results which can only be obtained by experience. On fixing positives or negatives I always use the same solution. Pour it into a large bottle, by which the sediment is allowed to subside. If the action of the fluid becomes weak, which is always ascertained by its not abstracting the yellow colour of iodized paper, then add to the same liquid some fresh hyposulphite of sods. I may perhaps add the caution, that the pen in which the pictures are immersed should always be clean, as staining is very apt to occur in places where the paper rests upon the earthen-H. W. D.

The chemical and visual Foci of achromatic Lenses. — Some time ago I obtained one of ——'s" double combination of lenses, designated achromatic, under the impression that in such combinations the chemical focus was made to coincide with the visual. I find, however, that such is not the case, the lens I have requiring fully as much adjustment, before a defined picture can be obtained, as did a common meniscus, which I used formerly. I confess I cannot understand why the term achromatic is employed under such circumstances, unless it be to mislead purchasers.

I should be glad to know if the above defect is really a common one, exemption from which is the result of accident rather than of science? or

whether it may not be fairly charged to unskilful manufacture, — giving the purchaser the right to return a lens labouring under it to the vendor, as an article that fails to realise the pretensions under which it was sold?

I am told that Voightlander's lenses have the chemical and visual foci accurately in the same plane; and, if so, it seems to me far preferable to incur their higher cost, than to be troubled with the endless and variable adjustments of so-called cheaper lenses such as mine.

Perhaps some of your correspondents can mention English makers whose prices are moderate, and whose lenses they have found to be good.

. Ta

[There is no doubt but that the chemical and visual foci of a properly constituted "achromatic" lens are the same. In making this assertion we are well aware how many eminent men of science contend for the contrary, and that there is a point out of the exact focus of vision, as there is below the prismatic spectrum, where the actinic rays of light are more energetic than at the spot where the image is most beautifully delineated. In order to obtain the exact visual focus, we think more care is requisite than is often used, and it is astonishing how differently various operators will see the same subject. In a former number of " N. & Q." the lenses of Messrs. Voightlander were spoken of from our actual experience, and every day tends to confirm us in the justness of the remarks. It is a difficulty a public journalist has to contend with to honestly recommend to his readers that which is best adapted for their wants, without appearing to puff in an in-terested manner some especial maker. That there are many English makers who can produce a good lens, there is no doubt; but we have not met with lens esso satisfactory for our own use as those of Messrs. Voightlander. In proof, it may be observed that three of different sizes now before us, which we have long had in use, do not in the slightest degree differ in their chemical and visual foci. It has been observed by some well qualified to judge, that this is not the case with the larger lenses made by the same maker. If so, it would merely argue that so great a degree of perfection has not been attained with them, as has been with the sizes in general use.]

Replies to Minor Queries.

Bishop Juxon's Account of vendible Books in England.—In perusing Mr. Crossley's interesting Reply under the head "Works of the Learned" (Vol. vi., p. 435.), it struck me that (seeing his notice extends beyond periodicals strictly) he had omitted a book of some importance; I mean Bishop Juxon's account of some of the most vendible books in England, at the time of that publication. I have got the book, but it is in Scotland; and I cannot, therefore, give you its correct title or date. Bishop Juxon's name is not given as the author on the title-page; but, as

cording to my recollection, the preface indicates the authorship as of the Bishop of London, and is corroborated by the words "By Bishop Juxon," written (I think on the fly-leaf) in a hand that I have recognised in such notices upon various old volumes.

There is, prefixed to the catalogue, an introductory dissertation upon books and learning, of some length and of considerable interest and merit.

F. A. S., L. & E.

Wellington: why chosen as the Duke's Title (Vol. vi., p. 462.).—E. H. A. asks why the Duke of Wellington chose that title when he was raised to the peerage.

He selected the title of Wellington because that town is near the little village of Wensley, which bears a close resemblance in its name to that of Wesley, the old family name, since altered to Wellesley.

Efforts were made to purchase an estate in the neighbourhood of Wellington, but without success.

A CANTAB.

Charles Inglis, first Bishop of Nova Scotia (Vol. vi., p. 151.).— In addition to the information afforded by the editor of "N. & Q.," permit me to add, that Dr. Inglis was pastor of Trinity Church, New York, from 1777 to 1783. In 1809 he became a member of the Nova Scotia Council. Ile was the first Protestant Bishop of any British colonial possession in either hemisphere. His son, John Inglis, was consecrated Bishop of Nova Scotia in 1825. Sabine, in his American Loyalists, says that Charles Inglis died in 1816, in the eighty-second year of his age, which would make the year of his birth 1744.* How does this agree with the statement (p. 151. "N. & Q."), that he taught a free school at Lancaster, Pennsylvania, from 1755 to 1758 (he must have been a young preceptor); and of his admission to Holy Orders in 1759, when he could have been but fifteen years old according to the statement of Mr. Sabine.

Philadelphia.

Alioquin (Vol. vi., p. 389.).—M. A. asks "by what ellipse the word alioquin reached the sense of otherwise?" Allow me to suggest the word modo in the ablative case, which is often used in compound words of this class, solumnodo, tantummodo, &c. Perhaps, however, there is no ellipse in the case. The word is written alioqui as well as alioquin; and qut is the ablative of the pronoun quis, as may be seen in quicum, which is common in Terence, &c. If we adopt the first explanation, the word alioquin is similar to our otherwise; except that the syllable qui or quin is unmanage-

able, or nearly so. If we adopt the latter, quimbow, as we say "anyhow." The Latins mid "otherhow," we say "otherwise." B. H. Cowran.

Pepps charged with Treason (Vol. vi., p. 411.).—LORD BRAYBROOKE is unable to supply any information on the subject of the two extracts from The Domestic Intelligence, printed in "N. & Q." Vol. vi., p. 411. They were brought under in notice when the Diary was in the press, in 1854; but as the whole story was evidently a fabrication, and one of the paragraphs completely fabrication, the other, the circumstances were not detail in the brief memoir of the secretary, prefixed the journal. It seemed indeed preposterous imagine that any one conversant with court of quette, who had only been just liberated on his and whose trial for treason was still pending, only have ventured to intrude himself into the rout the king's hand.

It may be as well to add that some particulars of the charges made against Pepys will be found in the Commons' Journals of the day, though the trial never came on.

BRAYBROGES.

Audley End.

Passage in the "Two Gentlemen of Verona" (Vol. vi., p. 469.).—The excellent correction, by Sir F. Madden, of "face" for "case," in Twelfth Night, Act V. Sc. 1., induces me to call the attention of the readers of "N. & Q." to another passage, which has been corrupted just in the same manner, namely, by the confusion of "I" and "f," combined with a transposition of letters. In the Two Gentlemen of Verona, Act II. Sc. 7., we read, according to the first folio and Mr. Knight:

"A thousand oaths, an ocean of his tears, And instances of infinite of love, Warrant me welcome to my Proteus."

MR. COLLIER follows the second folio, which reads "as infinite;" but, as Malone justly observe "of" and "as" are not likely to have been confounded. It was this observation of Malone's the led me to what I believe to be the true reading namely,

"And instances so infinite of love."

"So" is to be understood here in an intensitive sense; as we say, even now, "I am so glad," "I am so sorry," and as Shakspeare says in Cymbelin, Act I. Sc. 2.:

" As I my poor self did exchange for you,
To your so infinite loss."

I take this opportunity of correcting an error of the press, or of my own pen, in a communication of mine, which is to be also found in the above page of "N. & Q.," though on a quite different subject: for Daridianus read Daridinianus.

[&]quot;r correspondent's arithmetic is faulty. It would byear of his birth 1734, not 1744. — Ep.]

Royal Arms in Churches (Vol. v., p. 559.; Vol. vi., p. 108.). — In the south chancel nisle of Coggeshall Church will be found a hatchment bearing the royal arms with the Hanoverian escutcheon; the writer believes it was painted on the occasion of the public mourning for the Princess Charlotte. A nicely carved royal arms has been removed from one of the churches in the Isle of Sheppey to ornament a chemist's shop in Sheerness; it is not known from which of the charches.

Roman or British Roads (Vol. vi., pp. 271. 328. 423.).—Without entering into the individual question discussed, I beg leave to record my strong doubt of E. G. R.'s statement, that the British roads were wider than the Roman. I have had some acquaintance with the principal Roman roads in England, and, incidentally, with some few traces of British roads. I am not unacquainted with Stukeley, Horseley, and Roy, and the result on my mind is, that the British roads were narrow lanes, and the Roman roads (except when some local accident intervened) not only straight but broad. Of this the most important artery of all, the great Walling Street, is an existing example.

Revolving Toy (Vol. vi., p. 386.).—Probably the images were suspended in the lantern from a broad hollow screen hanging freely over the light; so that the hot air, ascending from the light, made the screen and images turn, after the manner of a smoke-jack. This would be a pretty toy to bring up again. Quære whether any use could be made of the principle in revolving-lighthouses? M.

Parsley-bed (Vol. vi., p. 386.). — What Locke said used to be told in the seventeenth century, I say used to be told in the nineteenth. I was told that little girls came out of a parsley-bed, and little boys from under a gooseberry-bush: or perhaps it was the other way. But c'est égal, as the Frenchman said.

Quexpark.—The manor of Quex or Quekes is the south-east portion of the parish of Birchington, Isle of Thanet, co. Kent. (Vide Hasted, folio, iv. p. 332.) A Query upon the family of Crispe of Queekes and Clive Court, and of Royton Chapel, Lenham, all in co. Kent, touching a piece of royal secret history, viz. as to a Crispe being "a natural child of King William the Third," by William Winder of Montreal, will be found in p. 598. of the Geutleman's Magazine of June, 1847.

ALFRED.

Highlands and Lowlands (Vol. vi., p. 363.).— Your correspondent Mr. C. Forbes asks, if there be any line, running from east to west, dividing Scotland into Highlands and Lowlands. I reply,

there is not. There are large tracts of land in Scotland that fall into a third category. I will explain. Take a map and draw a line from Forfar to Oban. Let this line intersect the intermediate points of Dunkeld, Crieff, Comrie, Loch Earn Head, Callander, Aberfoyle, Ben Lomond, Tarbet, and Inverary. All south of this line is called the Lowlands; but it by no means follows that all north of it is the Highlands. For example: the large tract of agricultural country lying north of the Grampians, and running into Angus, Aberdeenshire, Murray, Sutherland, and Caithness, is not called "Highlands." Generally speaking, wherever divine service is performed in Gaëlic one part of the Sunday, and in English the other, there are the Highlands. In the Lowlands, and in the low territories of the North, the service is always performed in English. I can give your correspondent, if he wishes it, a geographical account of the Gaëlic people and their language, but I think I have said enough in reply to his Query. C. Mansfield Ingleby.

Birmingham.

Muffs worn by Gentlemen (Vol. v., p. 560.; Vol. vi., passim.). — Besides the various extracts from different publications which you have already noticed, the following may, perhaps, be worthy of being mentioned.

At the end of the comedy, The Mother-in-Law, or the Doctor the Disease (printed in 1734), in the dénouement, Sir Credulous is exhorted to become the physician to himself:

"'Tis but putting on the doctor's gown and cap, and you'll have more knowledge in an instant than you'll know what to do withall."

Then follows:

Primrose. "Besides, Sir, if you had no other qualification than this muff of yours, 'twould go a great way. A muff is more than half in half in the making of a doctor."

There is a representation of a physician wearing a muff in a caricature upon the endeavours of the Licentiates of the College of Physicians to become incorporated into the College as Fellows, entitled,

"The March of the Medical Militant to the Siego of Warwick Lane Castle, in the year 1767."

I do not know who the persons represented are, but only one among several is represented with this appendage, so that I doubt its being a common dress, though possibly not unusual. S. W. J. M.

Brook Street.

I have often heard a relative, who died in 1808, speak of having seen Charles Fox walking with his hands in a muff, and with red-heeled shoes.

F. W. J.

Venom of Toads (Vol. vi., p. 338.). — As the attention of the readers of "N. & Q." has recently

been directed to the poisonous qualities of the toad, the following may not be without interest; I have extracted it from Thomas Lupton's A Thousand Notable Things of Sundarie Sorts, 1630, book i. art. 1.:

"In the first beginning hereof, a rare and strange matter shall appeare, worthy to be marked, especially of such as loue or use Sage. A certaine man being in a Garden with his Loue, did take (as he was walking) a few leaves of Sage, who rubbing his teeth and gummes therewith, immediately fell downe and died; whereupon his said Loue was examined how he died. She said she knew nothing that he ailed, but that he rubbed his teeth with sage; and she went with the Judge and others into the Garden and place, where the same thing happened: and then she tooke of the same Sage to show them bow hee did, and likewise rubbed her teeth and gummes therewith, and presently she died also, to the great maruell of all them that stood by; whereupon the Judge suspecting the cause of their deaths to be in the Sage, caused the said bed of Sage to bee plucked and digged up, and to bee burned, lest others might have the like harme thereby. And at the rootes, or under the said Sage, there was a great Toad found, which infected the same Sage with his venomous breath. Anthonius Mizaldus hath written of this marvellous matter. This may be a warning to such as rashly use to eat raw and vnwasht Sage; therefore it is good to plant Rue round about Sage, for Toads by no meanes will come nigh vnto Rue (as it is thought of some)."

Has the toad an antipathy to rue?

EDWARD PEACOCK, Jun.

Bottesford Moors.

Passage in "Religio Medici" (Vol. vi., p. 415.).

— Mr. Aller will find in chap. vi. of Mrs. Crowe's very interesting book, The Night Side of Nature, under the title of "The Palingenesia," a considerable amount of information on the resuscitation of the forms of plants from their ashes. The following sentence I will copy out for him:

"Kircher, Vallemont, Digby, and others, are said to have practised this art of resuscitating the forms of plants from their ashes; and at the meeting of naturalists at Stuttgart, in 1834, a Swiss savant seems to have revived the subject, and given the receipt for the experiment extracted from a work by Œtinger, called Thoughts on the Birth and Generation of Things. 'The earthly husk,' say Œtinger, 'remains in the retort, while the volatile essence ascends like a spirit, perfect in form, but void of substance.'"

AN OXFORD B.C.L.

Monument at Wadstena (Vol. vi., p. 388.).—With reference to Mr. Gole's inquiry respecting the monument in the monastery at "Modstena" in Sweden to the memory of Phillipa, daughter of Henry IV. of England, and wife of Eric P. King of Sweden, I beg to suggest whether the monastery at "Wadstena" be not the place in question. For, in that beautiful collection of prints in three

volumes folio, entitled Succia Antiqua et Hodierra, published about 1703, Modstena is not mentioned or alluded to. But in the third volume there is a large print of the castle and town of Wadstena; immediately following which is a print of the monument of our Saviour on the cross, as described by Mr. Gole. The second print represents the slab, with the supporters of the arms of England—the lion and the unicorn. The royal arms, "France and England quarterly," with a helmet, crest, and lambrequin, are on the right-hand corner at the bottom of the slab.

The inscription on the print is -

"Tumulus Serenissimæ Reginæ Philippæ Erici coniugis in Templo Wastenente."

It appears to me that this memorial is an initial slab.

Derivation of "Pic-nic" (Vol. iv., p. 152).—Although I am unable to answer the Query & A. F. S. as to the derivation of the word, yst I can refer him to the following extract, which I accidentally met with in seeking the information he wanted. It will be interesting as showing the year in which these pic-nic parties first came in fashion in England:

"Pie-nic Supper. — This season (1802) says the Annual Register, has been marked by a new species of entertainment, common to the fashionable world, called a Pie-nic supper. It consists of a variety of dibes. The subscribers to the entertainment have a bill of fare presented to them, with a number against each dish. The lot which he draws obliges him to furnish the dish marked against it; which he either takes with him in a carriage, or sends by a servant. The proper variety is preserved by the taste of the maître-dhood who forms the bill of fare."

Query: How was the wine furnished at the pic-nic suppers? W.W.

Dr. P. Browne's MSS., &c. (Vol. iv., p. 175.)—When I forwarded a Query as to the MS. First of the counties of Mayo and Galway, which B. Browne had prepared for the press under detitle of Fasciculus Plantarum Hibernicarum, I was under the impression that the MS. was possibly in the library of Trinity College, Dublin; but I have since heard that it, along with some other MS. remains of his, are in the library of the Linneau Society. Perhaps, by giving this clue, some information respecting these MSS. might be furnished me by some of your readers who may be Fellows of the Society. I am not aware if they have been published; but if they have, a note on this would also oblige.

The recent Queries and Notes of EIRIONNACH and SELEUCUS induce me also to call their attention to the latter part of the Query which I have referred to above (Vol. iv., p. 175.), as probably

they may know of some local lists in which the provincial names of our plants are preserved, with notes on their use in medicine, or their connexion with the superstitions of the district to which the list refers. I would be at present particularly glad to get any such notes, in reference to the erns, or their allies, the horse-tails and club-ENIVEL.

Drogheda.

Newspaper Extracts (Vol. vi., p. 77.). — The subjoined passage, from the Preface of a small octavo volume, entitled The Annual Scrap Book, centaining Selections from the Works of the most Popular Modern Authors, pp. 336, John Chidley, 123. Aldersgate Street, 1839, leads me to suppose that it, and not Mornings in Bow Street, is the work respecting which your correspondent J. P. desires information :

" This volume is a compilation of paragraphs which have lately gone the round of the press. In making this collection, the principal object has been to produce a cheep and amusing book; containing a great variety of information suited to all tastes, and in every page of which something will be found worthy of preservation,"

WILLIAM BATES.

Birmingham.

Descent of the Queen from John of Gaunt (Vol. vi., p. 432.).—Why should Mr. Warden think it "singular that the Queen's descent cannot be traced to John of Gaunt in the strictly legiti-mate line?" The Queen legitimately descends The Queen legitimately descends From Lionel Duke of Clarence, elder brother of John of Gaunt. She descends also from Edmund Duke of York, his younger brother — whose descendents intermarried. What singularity is there in her not descending from the intermediate brother, whose legitimate issue was extinct before what is called the House of York, but was in truth the House of Clarence, came to the throne? Her Majesty has, by Henry VII., some of John of Gaunt's legitimated blood in her veins; but what there is of singularity in her not descending legitimately from one whom she does descend from illegitimately, I cannot discover.

Book of Almanacs (Vol. vi., p. 432.). — I am DEN, namely, tables to find at what lunations eclipses might have taken place, could not be given by few (if small) tables, or by formulæ which a commonly-qualified arithmetician could, as such, be taught to apply. The knowledge reas such, be taught to apply. The knowledge required is, that of the moon's latitude at the time of new or full moon, and of the horizontal parallaxes and apparent semidiameters of both bodies.

I was aware of the error pointed out by MR. WARDEN, which obviously arose from using 10 instead of 12, in converting the astronomical

reckoning into common reckoning. There are two other errors in the Introduction. Page xiii., column 2, for "September 29" read "September read "(December 16)." No error in the Almanacs or Index, &c. has yet been pointed out. I need not say that I shall be much obliged by the communication of any which may be discovered.

A. DE MORGAN.

Elizabeth, Equestrian Statue of (Vol. iv., p. 231.).
- For the information of Ms. Lawrence I would beg to state that there is in Rhode Island a breed of horses famed for their pacing, which I think is their natural gait. If I remember rightly, it is termed the Narragansett breed, and the horses are very fast. Although the posture of a pacing horse may appear unnatural in a statue, as Mr. LAWRENCE remarks, yet it has never struck me as such in the living animal; and as to the movement for the rider, it is peculiarly agreeable.

La Valetta, Malta.

Pictures of Queen Elizabeth's Tomb (Vol. vi., p. 9.). — One of the pictures of Queen Elizabeth's tomb, alluded to in your Number of July 3, 1852, still remains on the wall of the south aisle in the church at Geddington in Northamptonshire.

At Geddington one of the beautiful Eleanor crosses stands in good preservation. Canonicus.

Durham.

The Use of Tobacco by the Elizabethan Ladies (Vol. iv., p. 108.). — Stow, when writing of tobacco, calls it that "stinking weed which was commonly used by most men and many women." Would this not appear to justify Mr. Eccleston's statement in his Introduction to English Antiquities, and at the same time answer Dr. RIMBAULT'S Query? How far Mr. Eccleston is correct in stating that the inordinate use of the Nicotian weed caused the ladies' teeth to become rotten, I am unable to say, having always understood that it had a contrary effect. In the words of DE. RIMBAULT, "I should be glad to be enlightened upon the subject by some of your scientific readers."

Saints who destroyed Serpents (Vol. vi., pp. 147. 230.). — The earliest destroyer of a dragon that I have met with is Donatus, Bishop of Eurœa in Epirus, in the end of the fourth century. (See Sozomen, vii. 28.) Add also to the list St. Clement, the first Bishop of Metz, for whom see Murray's Handbook of France.

J. C. R.

Bean Swads (Vol. vi., p. 312.).—" Bean Swads" are certainly a cure for warts, as stated by Nic-TILLIS NICTOLLIS. I know this from experience. having, when a boy, had my left hand most unpleasantly disfigured by them. They all, however, disappeared in less than a fortnight, after being well rubbed with a bean swad, and the pod thrown away.

C.—S. T. P.

W- Rectory.

Misprint in Prayer Books (Vol. vi., p. 390.). — In the editorial remarks on this subject, the rubric ordering Jeremiah xii. to be read as the lesson on the 30th of January is said to contain an evident misprint, because "the twelfth chapter has no reference whatever to the subject of the day." The error, however, seems to be in this remark, for the chapter is certainly not inapplicable to the occasion, as may be seen from the summary given of it by Wheatly:

"Jeremiah's complaint to God of great mischiefs done in church and state by false prophets and tyrannical rulers, with God's answer, giving the reason of His permitting it, and threatening withal, in due time, to punish the authors of these mischiefs, and to deliver the righteous."

This reason, therefore, for supposing a mistake to exist, cannot be allowed to have any weight.

With reference to the other remark, that in the edition of 1661 the lesson is Zach. xii. and not Jer. xii., I would remind the editor of "N. & Q." that (as Wheatly tells us) "in the reign of James II. a review was taken and several alterations made in this office," an instance of which is the substitution of the present hymn for the Venite. So that the first edition cannot be taken as a standard now.

F. A.

[We have since referred to Mr. Keeling's Liturgiae Britannica, and find that the Sealed Book of 1662 has Jer. xli., as we conjectured it should be. This settles the point; for, as Mr. Keeling remarks in his preface (p. viii.), "the forms of 1662 were approved by Convocation; while it does not appear that the alterations made in the reign of 'James II., in the services of May 29 and Jan. 30, rest upon the like authority."]

In all, or nearly all, the ordinary copies, the Epistle for the First Sunday after Easter ends thus: "He that hath not the Son, hath not life," the words "of God" being erroneously omitted after "Son." In the editions published by the Dublin Association for Promoting Christian Knowledge, the error is corrected.

ALTRON.

[The words "of God" appear in the Common Prayer Book of 1604; but are omitted in the Sealed Book of 1662.]

Oasis (Vol. v., pp. 465. 521.).—As it seems that "doctors disagree" on the quantity of this word, I shall not presume to offer an opinion on it; but the word suggests a Query on another point. Does any classical writer use the term in the sense now generally given to it, of

a green island in the desert? Herodotus use it as the proper name of what is now called the Great Oasis, lying west of the Nile between the parallels of 24° and 26°; but he never applies that name to the Ammonian territory, nor dose Lucan, who gives a long description of the Temple of Ammon and its surrounding district. It would appear that the application of the name to every similar locality is of comparatively modern date.

Tomb of John Baret (Vol. vi., p. 345.).—The are several inaccuracies in the inscriptions as tomb as communicated by A. B. R. The correctly printed in the notes to the volume Bury Wills, issued by the Camden Society, as is also a description of the tomb and what results of the embellished roof of the chantry charles which it was placed.

"Hell is paved with good Intentions" (Vol. i., pp. 86. 141.). — May I be permitted a word with your correspondents J. M. G. and C.? This is no old Spanish proverb, and I have the book now open before me in which it was published, nearly two hundred years ago. It is thus recorded:

"El infierno es bleno de buenas intenciones." And thus explained:

" Quiere dezir, que no ay pecador por malo que us que no tenga intencion de meiorar la vida, mas la muerte le sobreprende."

This proverb signifies that there is no since, how bad soever, but hath an intention to better his life, although death doth surprise him. W.W.

Emaciated Monumental Effigies (Vol. vi., p. 341)
—Although scarcely worth the doing, yet I came
help correcting a slight inaccuracy of A. B. E. a
his statement respecting the emaciated mark
figure in Exeter Cathedral, which, perhaps, and
one of your Exeter contributors may have
ere this. The figure there referred to will be
found to be without the dagger, stated to be stid-

ing in its breast.

The account, in other respects, is correctly in accordance with that given by the officials in the cathedral.

H. H.

The Meaning of "Tory" (Vol. iv., passis).— May I be permitted to refer your readers and exrespondents to an able article which was published on the origin of this term, in the Saturday Magazine of January 12, 1839?

So much has appeared in "N. & Q." on this subject, that I will confine myself to a brief quotation:

"Malone says that the term is derived from an Irib word torce, give me (your money). The character of the Tories is thus noticed by Glanville, in one of his sermons, long before the political distinction existed.

Let such men quit all pretences to civility and breeding: they are ruder than Toryes and wild Americans.'

"Tory hunting was almost viewed in the light of a pastime. An old rhyme, in allusion to this sport, is still orally current in the south of Ireland, and a decided

Evourite in the nursery collection:

*Ho! Master Teague, what is your story? I went to the wood, and I kill'd a Tory: I went to the wood, and I kill'd another, Was it the same, or was it his brother?

I hunted him in, and I hunted him out,
Three times through the bog, about and about;
When out of a bush I saw his head,
So I fired my gun and I shot him dead."
W. W.

Malta.

The Athenian Oracle (Vol. v., p. 230.). — Your correspondent N. having anticipated my Query as to who the Athenian Society were, your full reply removes all occasion of sending my Query. I have seen another work by the same authors, entitled The Young Student's Library, being a Review of various Publications on the Sciences. Can you find room in "N. & Q." for the following list of some of the questions discussed in the Oracle?

Adam and Eve, whether they had navels?
Angels, why painted in petticoats?
Babel tower, what was the height of it?

Brethren, two born in one, had they two souls?
This must have referred to a case similar to
the Siamese twins, now living in North
Carolina, married to two sisters, and having
families.

Females, if they went a-courting, would there be more marriages than now?

Hairs, an equal number in any two men's heads?

Answered in the affirmative, the number of persons living at any one time greatly exceeding the number of hairs in any man's head.

Negroes, shall they rise so at the last day?
Answered in the negative, as all men will
then be as near perfection as possible.

Peter and Paul, did they use notes? Queen of Sheba, had she a child by Solomon? Wife, whether she may beat her husband? Women, whether they have souls?

Women, whether not bantered into a belief of being angels? UNEDA.

Philadelphia.

Print of the Head of Christ (Vol. vi., p. 414.).—
This print, better known as a Sancta Veronica, or face of our Saviour, was designed and executed by Claude Mellan, a celebrated French engraver of the seventeenth century. He made two drawings for it, one of which is in the Royal Library at

Paris. In the latter part of his life, instead of cross-cutting his engravings, he obtained his lights and shades by increasing or diminishing the breadth of single lines; and this principle it is which he has carried somewhat to an excess in this engraving.

As to the inscription, if Mr. INGLERY will refer again to the print, he will find that only the first line is on the handkerchief, and therefore it must

be read alone:

" Formatur unicus unâ (lineâ?)"

The words "non alter," on the shading below the handkerchief, must also be taken by themselves. I need hardly add that the initial letter which stands for the artist's Christian name is "C," and not "O," which, however, it might easily be mistaken for.

Anon.

Workington.

German Superstition in Longfellow's "Golden Legend" (Vol. vi., p. 288.).—This superstition certainly exists in England, and within the last seven years I have known five cases where it has actually proved true. It has been mentioned to me by a party as the result of observation rather than superstitious belief.

F. B. RELTON.

- "Roma tibi subito," &c. (Vol. vi., pp. 209. 352. 445.).—Allow me to send the following extract from the Dictionnaire Littéraire, tom. ii. pp. 228, 229, ed. 1768:
- "PALINDROME, a kind of verse or, expression which is found to be always the same, whether read from left to right or from right to left. We may cite for example a verse attributed to the devil:
 - 'Signa te, signa, temere me tangis et angis. Roma tibi subito motibus ibit amor.'

But lazy folk have refined upon him in composing verses, of which the separate words, without running into one another, are always the same from left to right and from right to left. Of this kind is the example supplied us by Camden:

'Odo tenet mulum, madidam mappam tenet Anna Anna tenet mappam madidam, mulum tenet Odo.'" Where in Camden is this to be found? B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Before this paper is in the hands of our readers, the vexed question respecting the subscription to the Society of Antiquaries will have been decided; and nothing will remain to interfere with the resumption of its ordinary business by the Society but the appointment of the committee which Mr. Hawkins is to move for on Thursday next. There are two points essential to the success of this measure which we trust Mr. Hawkins will not lose sight of: first, that if his com-

mittee is to do its work well, the number of its members must be limited; secondly, that in the nomination of those members care must be taken to select those who add to antiquarian knowledge the practical habits of men of business. We think we could name a committee of five (and five are quite enough) which should be unobjectionable. Following the example set "in another place," we should first name Mr. Hawkins, the mover, and Lord Mahon as representing the government. To these we should add, one who has already done the Society great service, as chairman of the finance committee, and who is well aware of the improvements in its working which are desired; we need hardly say that we allude to Sir Charles Young. While, with the view of securing to the committee that legal knowledge which will be required, we should venture to hope that the Lord Chief Baron might be induced to give the Society the benefit of his great experience and distinguished position; and join with him another good antiquary, lawyer, and man of business, Mr. Foss.

Lord Derby, recognising the universal desire to do honour to the memory of the Duke of Wellington, has issued a proposal that it shall be one to which all may contribute, which shall be worthy of its object and of the nation, and which shall be of permanent use to the service of which he was long the head and ornament, namely, the erection and endowment, by public subscription, of a school or college to bear the name of the Duke of Wellington, for the gratuitous or nearly gratuitous education of orphan children of indigent and meritorious officers of the army. The Queen and Prince Albert have approved of the project, and placed their names at the head of the subscription list for the respective sums of 1,000l, and 500l. The Times very justly observes, that if the plan " be carried out in the manner proposed by those who have brought the subject under the attention of the public, it will be one of the noblest monuments ever erected by the piety and gratitude of a nation to the memory of a great man."

BOOKS RECEIVED .- Matthew Paris's English History from the Year 1235 to 1275. Translated from the Latin by the Rev. J. A. Giles, D. C. L., Vol. I., is the new volume of Bohn's Antiquarian Library, and forms the continuation of that valuable old chronicler, Roger of Wendover. — The Earth, Plants, and Man. Popular Pictures of Nature, by Professor Schouw of Copenhagen, And Sketches from the Mineral Kingdom, by F. von Kobell, translated by Arthur Henfrey, F.R.S., &c., is the new volume of his Scientific Library; and The Olynthiae and other Public Orations of Demosthenes, Translated, with Notes, &c., by Charles Rann Kennedy, is the new volume of the same enterprising publisher's Classical Library.

Life and Character of the Duke of Wellington, being the Substance of a Lecture delivered in the Worsley Literary Institution by the Earl of Ellesmere, a new issue of Mutray's Railway Reading, is no less interesting for the many personal recollections of the Duke which are to be found in it, than for the fact of its being another proof of the good feeling now so rife among us, which brings the "belted earl" and the

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

PRIDEAUX'S CONNECTION OF THE OLD AND NEW TESTANDS

HISTORY.

THE METHOPOLITAN MAGAZINE, MARCH 1833.
BEHNARD'S RETROSPECTIONS OF THE STAGE. 2 VOIS. STO.
EDWIS AND EMMA. TAYLOT. LONDON, 1776.
WATSON'S NEW BOTANIST'S GEIDE.

ELEGIAC EPISTLES ON THE CALAMITIES OF LOVE AND WAR: bcluding a Genuine Description of the Tragical Engagement
between His Majesty's Ships the Serapis and Countress of Scoborough and the Enemy's Squadron under the Command of
Paul Jones, on the 23rd September, 1779, 8vo., 1781.
COSTERUS, FRANCISCUS S. J., MEDITATIONES DE PASSIONE CHEM.
In Latin 52s, or English 10r. Published in Latin at Alberty
about 1590. Date in English unknown.
HAVWAND'S BRITISH MUSE. 3 vols. Sm. 8vo. 1738.
CARSE OF CONSCIENCE, by Rev. JOHN NORMAN; with an 18th of him, by Mr. W. COOPES.
CHRIST'S COMMISSION OFFICER: an Ordination Sermon, 12s.
J. NORMAN.
CHRIST COMPASSION OFFICER: an Ordination Sermon, 12s.
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CHINES CUSTOMS. Drawings by W. ALEXANDER. LANGUAGE.
LONDON, 111. IV., V.
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TARULAS DIGESTA.
THE BOOK OF JUSHER.
SCLLY'S MEMORIES (12mo. in six volumes). Vol. II. RISERE1778.
COMBERLAND AND WESTMORELAND, HISTORY OF, by NICROLES
and BERN. 1777.

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CUMBERIAND AND WESTMORELAND, HISTORY OF, by NICROBES and BURN. 1777.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
A LETTER TO DAVID GARRICK, published by Bleadon, 1772.
ESSAY ON PUBLIC WORSHIP, PATRIOTISM, AND PROJECTS OF REFORM.
A LYTHORY ON UNIVERSAL PRINCIPLES.

MORALITY.

All the above by DAVID WILLIAMS.

CLAVIGERO'S HISTORY OF MEXICO. Translated by Cullen, 27th. 4to. Lond. 1787.

Brown's Anecdotes of Animals.

** Correspondents sending Lists of Books Wanted are required to send their names.

*Letters, stating particulars and lowest price, carriers from to be sent to Ms. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Antices to Correspondents.

J. D., who writes to us respecting the monument of Archive Chichely at Cauterbury, is referred to the article on Monumental Efficies in our No. for the 33rd Oct. Last; and the various other communications on the same subject that ferred to. URSULA. How may a letter be forwarded to this Corresp.

W. P. A. has been anticipated with respect to Cromwell's be on by our valued Correspondent Mn. Crossley, in No. 18.

T. Warnington, who writes to us on the subject of Boxle Case, will probably find as much information as he requires reference to pp. 40. 93. 170. of our 3rd Volume.

Moravian Hymns. Will H. B. C. (Vol. v., p. 30.) and I. O. (Vol. v., p. 492.) and I to put them in correspondence with minister of the church of the United Brethren, who desires to imministe with them on the subject of the Moravian Hymn Est in their possession?

SPES. We have a letter waiting for this Correspondent. How can we forward it?

The Scholar. This periodical, about which our Correspondent Mr. Formes inquires, was published at Preston. Its rates in The Scholar, conducted by the Pupils of the Preston Grammur School, and the passage referred to by the quondam Editor (m * N. & Q. Vol. vi., p. 425) was in the 5th No., published May 30, 1882, p. 3. J. M. (Oxford). We shall be glad to receive the Notes re-

DE NAYORSCHER. T. v. L. received. We have not seen De Navorschet since the third part of Vol. II. "Notes and Queries" is published at noon on Friday, so that the Country Bookschere may receive Copies in that night's purel, and deliver them to their Subscribers on the Saturday.

OUTTA PERCHA TUBING.

—Many inquiries having been made as to the durability of this tubing, the Gutta Percha Company have pleasure in drawing attention to the following letter, received from Mr. C. Hacker, Surveyor to the Duke of Bedford:

"Office of Works, Woburn Park. Jan 10, 1852.

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Botes.

ON BIBLIOGRAPHICAL COMPETITION.

When I transmitted for insertion, in the early part of last year, some extracts on catalogues of books, apprehensive of occupying too much space, I scarcely did justice to the subject, and therefore reproduce them with additions—the object much as before.

It appears from the revised statutes of the British Museum, a copy of which I had the good fortune to obtain from the library of the late Mr. König, that the standing committee is required to "receive any scheme or proposal for the better ordering or managing the Museum, or any part of it."

Encouraged by such assurance, it was my wish to submit to them a proposal that specimens of an alphabetical catalogue of printed books should be required by public advertisement; the committee indertaking to pay the expense of paper and printing, and holding forth a suitable scale of rewards, as is customary on similar occasions.

rewards, as is customary on similar occasions.

There is no whetstone of wit that can be compared with public competition—as was proved in the memorable year 1851. Why not make the experiment as to bibliography? We could not have a worse catalogue than that of Mr. Panizzi: we should surely have some specimens far superior to it; and if no one specimen should merit adoption in all its details, each might furnish its quota of valuable hints. The cost of such an experiment would be a mere trifle compared with that of the classed catalogue, which was many years in progress, or that of the model catalogue, which mukes no progress; and the very act would be accepted by the literary public as a proof that the members of the standing committee were sensible of the responsibility which attaches to the honourable office, and not quite so credulous as those of the former open committee with regard to the qualifications of the keeper of the department of printed books.

In the event of this proposal being adopted, it would be desirable to stipulate, with a view to comparison, that all the specimens should be in alphabetical order. It would also be desirable to

require that each specimen should be comprised in two octavo sheets, or otherwise—that it should contain books in at least four languages - a certain number of books printed in the fifteenth and sixteenth centuries — a proportion of translated works-of anonymous works-of periodical works of the collective editions of fugitive pieces - of works published by scientific and literary societies -and, in short, of the principal varieties of books which occur in an extensive library. I would also recommend that each competitor should be required to prefix a statement of the principles of construction adopted, and a series of rules for the guidance of those who might have occasion to consult a catalogue so constructed.

In presuming to offer this advice to men of the highest distinction and attainments, I shall no otherwise apologise than by asserting my familiarity with bibliographical literature for at least thirty years. "Na-t-on pas ou plus d'une fois," says M. Paulin Paris, "d'excellens écrivains et des érudits du premier ordre demeurer étrangers à l'art de dresser un catalogue?" The question is quite as applicable at home. I believe, however, that the committee might make a very judicious choice if half-a-dozen specimens were submitted to their deliberate examination; and I humbly conceive that the subjoined extracts on bibliography and the duties of librarians may help to impress on them the vast importance of the subject - to convince them of the expediency of prompt remedial measures with regard to the catalogue of printed books—and so to promote the fulfilment of the gracious intention of Her Majesty in issuing the commissions of 1847 and 1848, that the institution should be made more "effective for the advancement of literature, science, and the arts.

In accordance with the quotation from the statutes of the Museum, I should have made this proposal to the committee through the ordinary official channel; but the recollection of a certain declaration made by the special committee of trustees which was appointed on the 4th of May 1850, and printed in the sessional papers of the House of Commons, has induced me to give it publicity. BOLTON CORNEY.

29. The Terrace, Barnes, Surrey.

ON BIBLIOGRAPHY AND THE DUTIES OF LIBRARIANS.

"The forwardness of your CATALOGUE [of the public library at Oxford] is very good tidings intreat you to meditate upon it, how it may be performed to both our credits and contents." - Sir Thomas Bodley to Thomas James, c. 1604.

"Habes, benigne lector, catalogum librorum, eo "? dispositum, quo in celeberrima Oxoniensi theca collocantur; opus diu multumque deside-et jam tandem editum."— Thomas JAMES, 1605. vero in studiorum usum bibliotheca transire est sine indice. Tum demum autem etiam index prodest maxime, si publicatus fuerit. detentus solos qui propius accesserunt adjuvat et instruit."— Hermannus Conningius, 1661.

"Quamprimum benignis academicorum suffragis in bibliothecarium electus essem, videremque justum bibliothece publice catalogum ab omnibus desiderari, ego ut gratiis litatum irem, me protinùs accinxi ad conficiendum proprio marte novum catalogum." Thomas Hype, 1674.

" The general use of catalogues [of books], and the esteem they are in at present, is so well known, that is were to waste paper to expatiate on it."-Gend LANGBAINE, 1688.

" Post bibliothecarios scriptores veniunt catalogue scriptores, quorum accuratior notitia ita necess

polyhistori, ut mapparum geographicarum cogie peregrinaturo."— D. G. Mornorus, 1695.

"These titles [collected by Bagford] informed sof many books I had never heard of before; from them I have been enabled to enquire for seven

books, some of which I have since procured, to sy great satisfaction."—Hunfrey Wanler, 1707.

"Hujusmodi igitur duplicem catalogum [sc. ordine librorum classico, authorumque alphabetico] non de-scribi mode and in multip library. scribi modo, sed in publica literarum commoda typis etiam mandari vellem; ut locupletissimæ bibliotl fructus cum viris omnium gentium eruditis candide et ingenue communicemus."— Convers MIDDLETON, 1723.

" A desire to shew that I have not been quite us less in my station, hath induced me to publish the following catalogue: wherein the public will be apprised of some thousands of books, or tracts, which were never yet known, by any printed account, to be in this library [of George II.]; and several, which are not known to be extant."—David Casley, 1734.

"Quelles obligations la république des lettres

n'a-t-elle pas aux Anglais, d'avoir donné les catalogues des livres que renferment leurs bibliothèques! Celui d'Oxford est d'une utilité reconnue, par le grand nombre de livres qu'il contient, et par l'ordre alpha-

bétique qu'on leur a donné."—Jourdan, 1739.

"By the means of catalogues only can it be known. what has been written on every part of learning, and the hazard avoided of encountering difficulties which have already been cleared, discussing questions which have already been decided, and digging in mines of literature which former ages have exhausted."—Same Johnson, 1742.

"Catalogues of books are of great use in literary We mean not here to enter into all the pursuits conveniencies of a more improved catalogue, for it would require a volume to display them."-- Willies OLDYS, 1745.

"The want of a more distinct enumeration of the particulars contained in our valuable manuscript collections, is perhaps one of the greatest impediments to the progress of literature." - William HUDDESFORD.

" Credidi igitur et Collegii [C.C.C.] famæ et reverendissimi benefactoris memoriæ, orbisque litterarii commodo me consulturum, si horas subsecivas in tanto antiquitatum ecclesiasticarum et civilium thesauro eruendo describendoque consumerem." - Jacobus Nasмітн, 1777.

"La bibliographie est, comme l'histoire littéraire, beaucoup trop négligée en France, par les savans euxmêmes, elle est cependant indispensable; car pour bien posséder une science, il faut connoitre les divers ouvrages qui en traitent."— Aubin-Louis MILLIN, 1796.

"Solebat [sc. Ruhnkenius] haud exiguam subsecive operse partem tribuere perlegendis catalogis librorum, sive per auctiones divendendorum, sive in bibliothecis publicis servatorum; unde factum est, ut rariorum ognitionem librorum, jam in Bergeri disciplina perceptam, continuo augeret."—Daniel WYTTENBACH, 1799.

"Je vois combien les travaux d'un bibliographe sont étendus et compliqués : c'est une classe à part, et qui est très-peu nombreuse, parmi les gens de lettres."—

Ferome DE LA LANDE, 1803.

"Le premier besoin de l'homme de lettres qui entreprend un ouvrage, est de connoître les sources auxquelles il peut puiser, les livres qui ont traité directement ou indirectement le sujet qui l'occupe." — S. Chardon de la Rochette, 1812.

"Avant d'entrer dans une bibliothèque, il est nécessaire de connoître les livres. Les ouvrages de bibliographie sont donc comme des espèces de prolégomènes de toute bibliothèque."—Gabriel Prignot, 1812.

"Se la bibliografia procurò quella amplissima fama al Magliabecchi, al Fontanini, allo Zeno, al Fabricio, al Lambeccio, ed in questi ultimi tempi al Morelli, al Bandini, ed a tanti altri, i quali come uomini sommi si stimano in tutta la dotta Europa, bisogna pur dire esser questo uno studio nobilissimo, e di somma importanza."—G. B. Vermiglioli, 1821.

L'imprimerie multiplie aujourd'hui ses produits avec une abondance qui serait plus funeste, peut-être, que la stérilité même, si le flambeau de la bibliographie se venait porter une clarté salutaire au milieu d'un immense labyrinthe, qui s'accroît incessamment et nous aveloppe de toutes parts."— Edouard Gauttier, 1825.

Il est permis d'espérer que sa majesté Charles X. jetant un regard paternel sur cette bibliothèque [la bibliothèque du roi], lui donnera une nouvelle existence en ordonant l'impression du catalogue de tous les ouvrages que ses immortels prédécesseurs y ont accumulés."—Antoine-Alexandre Barbier, 1825.

"La bibliothèque [savoir, la bibliothèque royale stablie à Bruxelles] aura deux catalogues: l'un alphabétique, l'autre systématique. Dans l'intérêt de la seience, le catalogue sera imprimé, en tout ou en partie."

-Léorold, roi des Belges, 1837.

"La bibliographie nous semble une science qui se perd tous les jours à mesure qu'elle devient plus vaste et plus difficile à embrasser."—Paul Lacroix, 1838. "Le catalogue est l'inventaire et le véritable palla-

Le catalogue est l'inventaire et le véritable palladium d'une bibliothèque. L'impression des catalogues est toujours une chose utile, sinon indispensable.— La publicité est, en outre, le frein des abus, des négligences, et des malversations, l'aiguillon du zèle, et la source de toute amélioration."—L. A. C. Hzsse, 1839.

"Le service que rend la bibliographie à tous les autres genres d'études, a été longtemps méconnu : on commence à mieux sentir qu'en devenant elle-même méthodique et philosophique, elle doit contribuer à diriger, à éclairer toutes les recherches."— P. C. F. DAUNOU, 1840.

" Catalogues of great libraries (the catalogue, for

instance, of the Royal Institution in London) will give the student an immediate view of all the valuable books that refer to any particular subject of his inquiry."

— William SMYTH, 1840.

"La publication d'une nouvelle édition complète du catalogue de la bibliothèque du roi [de France], serait, sans doute, le plus grand service qu'on pût jamais rendre à l'histoire littéraire; et nous ne regardons pas cette entreprise comme impraticable." — Jacques-Charles Bauner, 1842.

"M. Merlin pense avec moi, et c'est quelque chose, que les justes plaintes formées contre l'administration de la bibliothèque royale [de France] cesseront dès l'instant où l'on aura rédigé et publié le catalogue général des livres imprimés."—Paula Paris, 1847.

"Il n'est personne qui ne reconnaisse la nécessité d'imprimer le catalogue de la bibliothèque royale [de France]. C'est là le dernier terme auquel tendent tous les travaux, tous les vœux."— Romain MERLIN, 1847.

"I should conceive that the multiplication, as far as may be proper, of a printed alphabetical catalogue [of the books in the Museum] is highly desirable and important.—I cannot imagine a greater boon or gift to literature than that would be."—The Viscount STRANG-FORD, 1849.

"Do you consider that the possession of a good catalogue is of very great importance to the readers in the public libraries? I should say, not only for the librarian, but for the readers; the catalogue is like the eye of a library."—Sylvain VAN DE WEYER, 1849.

"It is a lamentable fact that the matchless collection of books contained in the British Museum has no catalogue. The means of using the rich literary treasures, which have been obtained and preserved with so much care and cost, have not yet been provided."—North American Review, 1850.

"The trustees of the Museum are most anxious to have the best catalogue of the Museum library that they can have within a given period."—Sir ROBERT HARRY INGLIS, July 1, 1850.

THE REV. C. DAUBUZ AND HIS COMMENTARY ON THE REVELATIONS.

I send for insertion in your paper a curious Note made by the Rev. John Law, Vicar of Brotherton in Yorkshire, in a copy of the Rev. Charles Daubuz's Commentary on the Revelation of St. John, with a preliminary Discourse concerning the Principles upon which the said Revelation is to be understood, Lond. 1720, folio; which copy was left as an heir-loom to the vicars of Brotherton, and is now preserved in the vicarage-house. The work is still considered a very important treatise on the subject, and one which has been of great use to later divines who have written on that mysterious and difficult book. A later and better arranged edition of it was published by Peter Lancaster, A.M., in 4to. Lond. 1730:

"Mr. Charles Daubuz, M. A., the Reverend and Learned author of this Book, was a French Refugee.

and came with his mother into England, to avoid Persecution in y° year 1686, and succeeded to y° Vicarage of Brotherton in y° year 1698, where he wrote this Book, besides educating a Number of Pupils, who were ye sons of Neighbouring Gentlemen. When he had finished his Book, he went to consult Doctor Bentley (the then great Critic of the Age); but y Doctor (as is supposed) thinking Mr. Daubuz would outshine him in Learning, and eclipse his glory, did not encourage him to publish it. Upon which poor Mr. Daubuz returned Home, unhappy in Mind and weary in Body, sickened of Pleuritic Fever, and died in a few days (June ye 14th, 1717, aged 43 years). His book, however, was printed soon after his Death, and has been much esteemed by all learned men. Mr. Daubuz was a tall, stout, strong, hale man, of a swarthy, black complexion, wore his own strong, black, curled hair, and had a very loud voice. He was a worthy, good man, a man beloved and respected by all. The above I wrote from the accounts given me of him by Old People who knew him. John Law, Vicar.' Old People who knew him.

"Mr. Daubuz built ye Barn, ye Garden Walls, ye little Parlour and Chamber over it."

The following inscription on a white marble tablet on the south wall of the chancel in the church at Brotherton, records the memory of Mr. Daubuz, and others of his family, and the tombstone over his remains still exists in the churchyard:

" Near the East Window in the Churchyard Lie interred the Remains of

CHARLES DAUBUZ, formerly Vicar of this Parish, Who departed this Life 14th June, 1717, aged 43 Years. And of

CLAUDIUS DAUBUZ, his Son, late Rector of Bilsthorp, and Prebend of Southwell in Nottinghamshire,

Who died the 13th of September, 1760, Aged 54 Years, Both

Eminent for Piety, Virtue, and Learning. They

Lived beloved and died universally lamented. Also

JULIA DAUBUZ, Widow and Mother of CHARLES DAUBUZ

(Who with her Family in the Year 1686 left France, Their Native Country,

To avoid the severe Persecution against the Reformed), Died the 8th of December, 1714, Aged 77 Years.

And

JOHN and CHARLES, Sons of CHARLES DAUBUZ. John died June 21st, 172S, aged 8 years. CHARLES November 18th, 1728, aged 18 years."

Chalmers, in his "Memoir of Daubuz" in the Biographical Dictionary, vol. xi. p. 352., has been sadly misled by some manuscript notes of Mr. Whiston, who wrongly supposed that he died in 1740, instead of 1717, and that "he had a son, a

clergyman, also beneficed in Yorkshire, near Ferry Bridge, a studious man, who lived in obscurity, and died a bachelor about 1752," whereas it will be seen from the monumental inscription that he was Rector of Bilsthorp in Nottingham-shire, and died in 1760. He is also wrong in calling the elder Daubuz Vicar of Brotherton in Cheshire, instead of Yorkshire. This latter mis-Cheshire, instead of Yorkshire. This latter mis-take has been perpetuated by Dr. Hook in his Ecclesiastical Biography, and may probably have arisen from confounding him with the later editor of his work, the Rev. Peter Lancaster, M.A. 10 was Vicar of Bowden, in Cheshire, from 1760 1763, and to whom there is a memorial ide middle aisle of the church.

I will conclude this Note with a second correspondents, whether any of the deserment of this worthy family, who were driven from a native country by the persecutions considered upon the revocation of the Edict of Nante, and Living in England?

Thos. Communications of the Edict of Nante, and England?

Stand Rectory.

THE VALE OF NORMANDY.

An old antiquarian friend of mine, born in the city of Coutances in Normandy, and still reals in this province, possesses not only a copy of the Neustria Pia, to which you have referred you correspondent H. T. E. (Vol. vi., p. 293.), but let also possesses another Latin folio, entitled G-Christiana, published in 1758, which gives an ecount of all the bishops' sees in Normandy, as and as all the abboys, with a list of all the abboys. Museum. Dumonstier did not live to complete what he commenced of the Monasticum Gollie

Comparisons have been made between the Val of Normandy and the Vale of York; and we have also the Vale of Pickering in Yorkshire, exhibing many beauties. Yet if we are to judge for the number of religious establishments which generally posited in a fertile neighbourhood cannot compare with Normandy. The Alexandre de Valle, in the diocese of Bayeux, was found in 1156. The Vallis Dei, or Val Dieu, in the diocese of Seez, founded in 1137 by the Estate Perth. Vallis Sanctæ Maria, or La Vallee, of the Control of the Perth. Vallis Sanctæ Maria, or La Vallee, of Cistertian Order, in the diocese of Every founded by Walter Giffard, who was a format Earl of Buckingham. Vallis Mons, or Valmont, in the diocese of Rouen. Vallis Richerii, or Val Richer, in the diocese of Bayeux, now the property of M. Guizot. And in the neighbourhood of Coutances, the abbey of Sancta Maria de la Terrine, and the priory of St. Fremond, founded by the family of Hurneto, barons by tenure is England, from the time of Stephen to that of Kirst John, and connected with the barony of Stamford John, and connected with the barony of Stamford in Lincolnshire: to the latter priory of St. Fre-

mond, the church of Saxby near Lincoln, and that of Bonby near Barton, were dependencies. The Barons de Hurneto were high in rank and bereditary High-Constables of Normandy; while their neighbours, the Lords de Bohun, were in-ferior to them in Normandy, yet became High-Constables of England. Should your correspondent ropose any insulated question, I might probably be able to obtain an answer for him.

W. J. HESLEDON.

Barton-upon-Humber.

PLAGIARISMS OF MEDALLISTS.

The plagiarisms of authors have long been a favourite subject for criticism, and the pages of N. & Q." present us with many interesting notices of parallel passages; but a large proportion of such supposed imitations may, perhaps, be accounted for without impeaching the fair fame of

the writers.

There is, however, another class of plagiarisms, viz. medallic, which have not hitherto attracted much attention. Instances will readily occur to those who have turned their attention to numismatology, a study equally fascinating and instructive, but unfortunately little cultivated, nothing being more common than to meet with people, otherwise well informed, totally ignorant of medals. Captain Smyth, in the introduction to his delightfal and valuable work, entitled Descriptive Cuta-logue of a Cabinet of Roman large brass Medals, s given some instances of this ignorance, to which I could, from my own experience, add others equally amusing; but I must refrain, and confine byself to giving an example or two of the pla-giarisms to which I have alluded. The late Mr. Till, the well-known dealer in coins,

had a medal struck in 1834, which bears on one side his name and address, &c., and on the other a ell-executed figure of Time, who is represented disinterring an urn full of coins, with the appropriate legend, "Time discovers the riches of anti**r**uity." I used to give the artist credit for the Invention of this device, not doubting its originality, till I discovered recently the identical type on medal, by Hedlinger, of Nicholas Keder, a distinguished Swedish numismatist, who died in 1728; with the equivalent legend, "Profert antiqua in apricum." Here the plagiarism is patent; but who is to have the merit of it, the artist, Mr. W. J. Taylor, or Mr. Till himself? As the medal could scarcely but have been known to the latter, I presume he must have furnished the design, which Mr. Taylor engraved with his usual skill.

Sometimes, however, it is difficult to decide, between cotemporaneous medals bearing the same device, as to which can lay claim to the original design. A medal struck in honour of Cardinal

Hercules Gonzaga, bishop of Mantua (president of the Council of Trent when it resumed its sittings in 1561), and one of Philip II. of Spain, struck in 1557, have both of them for reverse Hercules supporting the globe, with the legend, "Ut requiescat Atlas." In the case of Philip, this is a most happy allusion to his relieving his father Charles from the weight of empire; but, as regards the cardinal, little better than a boastful allusion to his Pagan Christian name and Herculean form. We should Christian name and Herculean form. not, therefore, be wrong, perhaps, in assigning the priority to the former: but, query, is the medal of Gonzaga ever found with a date, such variations occasionally occurring?

I have used the term medallic in a restricted sense, not including coins, which were in former times extensively and avowedly imitated, more especially our own; e.g. the noble of Edward III. was copied by Philip the Good, both obverse and reverse, with only the necessary difference of name and title, and with the substitution on the shield of the bends of Burgundy for the lions of England, quarterly with the lilies of France.

Has it ever been noted that the legend on the reverse of the five-sovereign piece issued in 1839, "Dirige Deus gressus meos," had already been adopted on the ducat of Leopold, grand duke of Tuscany, who died in 1790, with the difference of "Domine" for "Deus." It is much to be regretted that the innovation allowed by some happy chance on that occasion, viz. the representation on the reverse of a full-length figure of her gracious Majesty, with the attendant lion, has not been followed up by substituting on the different coins something a little more imaginative for the constantly-recurring shield of arms, or, what is still worse (however common the error), the filling up the field of the reverse with the denomination of the piece, which, if thought necessary, could so easily find a place in the exergue. I never look at Wyon's beautiful performance without thinking of the equally beautiful lines in the Faerie Queene, which probably suggested the device:

" The lion would not leave her desolate, But with her went along, as a strong guard Of her chaste person:

Still when she slept he kept both watch and ward; And when she waked, he waited diligent, With humble service to her will prepared: From her fair eyes he took commandement, And ever by her looks conceived her intent." JOHN J. A. BOASE.

Alverton Vean, Penzance.

Minor Botes.

Francis Gastrell, Bishop of Chester.—The precise date of the birth of this worthy divine

born at Slapton, Northamptonshire; and in the oldest register of that parish there is the following notice of him:

"frances, the sonn of henery gastrill and Eliezabth his wife, was borne the 10th of may, 1662."

EKAWTH.

Coin of Claudius current.—Among some pence which I received at a neighbouring village, my son found recently a copper coin of Claudius in good preservation, which had passed for a penny. It bears, obverse, bust to the right CLAUDIUS CASARAUG. P. M.: reverse, Fortune holding a patera (?) in one hand, and a branch (?) in the other. The letters s c on each side, and AUGUSTA. S. R. P.

"No nice extreme a true Italian knows," &c. — Origin of the Couplet. — Permit me to make a Note of the history of a couplet used by Phillips, the Irish orator, in his letter to the King in reference to the trial of Queen Caroline. The matter was lately published in a local paper of this city, but is worthy of a transfer to "N. & Q." Speaking of the Italian witnesses upon that trial, Mr. Phillips applied these lines:

"No nice extreme a true Italian knows;
But bid him go to hell, to hell he goes."

The history of these lines forms quite an interesting fact among the curiosities of literature. They are paraphrased from the third satire of Juvenal, "Urbis incommoda," in which he complains of the encroachments of the Greeks, who had in Rome nearly monopolised many callings. The original passage is—

"Ingenium velox, audacia perdita, sermo
Promtus, et Isæo torrentior. Ede, quid illum
Esse putes? quem vis hominem, secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schænobates, medicus, magus: omnia novit.
Græculus esuriens in cœlum, jusseris, ibit."

These are rendered by Gifford:

"A protean tribe, one knows not how to call,
That shifts to every form, and shines in all:
Grammarian, painter, augur, rhetorician,
Geometer, cook, conjurer, and physician;
All arts his own, the hungry Greekling counts;
And bid him mount the skies, the skies he mounts,"

Dr. Johnson, in his poem entitled London, which is a paraphrase of Juvenal's satire, applies the phrase to the French who thronged the great metropolis, with a difference, thus:

All sciences a fasting Monsieur knows; And bid him go to hell — to hell he goes."

Mr. Phillips, in his letter to the King, paraphrased and altered the line to suit the Italians; and as it has done such good service, it may, perhaps, at some day be altered again to hit some other nanal weakness.

hiladelphia.

The Stipends of Scotch Clergy in 1750, from the printed acts of the General Assembly of that year: it may amuse your readers to see it.

" Number	of benefices	, 855.
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Stipend un				-	1
Above 251	and not	higher t		-	5
30	77	79	3 <i>5</i> -	•	13
35	"	"	40 -	•	25
40	"	20	45 -	•	106
45	,,	"	<i>5</i> 0 -	-	126
<i>5</i> 0	"	"	55 -	-	86
55	"	"	60 -	_	139
60			65 -	_	94
65	99 -	99	70 -	_	,
	×	"		•	_
70	97	27	75 -	-	
75	**	90	80 -	-	#
80	**	-	85 -	-	#
85		*	90 -	-	7
90	"	27	95 -	-	7
95	"	29	100 -	-	19
100			105 -	_	1
	**	39		-	
105	39	27	110 -	-	3
110	99	29	115 -	•	3
At 1387.	17s. 9d.		-	-	16
					_

The total of these stipends was said to be 50,365. 15s. 5d. 10-12ths."

ABURDOUTEN.

Too many Attorneys .- The act of 33 Henry VL c. 7. says, that not long since, in the city of Norwich, and in the counties of Norfolk and Suffolk, there were only six or eight attorneys at most coming to the king's courts, in which time great tranquillity reigned in those places, and little vexation was occasioned by untrue and foreign suits. But now, says the act, there are in these places four score attorneys or more, the generality of whom have nothing to live upon but their practice, and besides are very ignorant. It comp that they came to markets and fairs, and other places where there were assemblies of people, exuntrue and foreign suits for small trespasses, little offences, and small sums of money, which might determined in courts baron; so that more s were now raised for malice than for the ends d justice, and courts baron became less frequented These are the motives which the act states for making a reformation; which was, that in future there should be but six common attorneys in the county of Norfolk, the same in the county of Saf-These were folk, and in the city of Norwich tico. to be admitted by the two chief justices, of the most sufficient and best instructed; and persons acting as attorneys in those parts without such admission were subjected to heavy penalties UNEDA

Philadelphia.

Wives of Ecclesiastics (Vol. iv., passim). — Louis de Lorraine, Cardinal de Guise, Archbishop of

Rheims, obtained a dispensation from the Pope to effect his marriage with Mademoiselle des Essarts, one of the favourites of that most licentious and profligate king, Henry IV. of France.

Relics of Judge Jeffreys (Vol. vi., p. 432.). — I was not aware, till I saw it in some of your previous Numbers, that the birthplace of Judge Jeffreys was a matter of doubt. Acton, near Wrexham, has always claimed whatever honour may be conlered belonging to such an individual. There is, however, a circumstance connected with the judge and Acton not generally known. The late Dean Shipley, who died many years ago, at an advanced age, married a Miss Young of Acton; but whether she was any connexion of the judge I do not know. However, the interval between the judge's death and Miss Young's father's must have been very trifling, if any. Miss Young, the wife of the dean, was the owner, among other effects, of fourteen armchairs, originally painted green and gold, which are still in existence, seven of them being in the library of Bodryddan, in the county of Flint, the property of the dean's grandson, Mr. Shipley Conway. other seven are in the possession of Mrs. Hughes, who now resides at the Manor House, Ruthin, the widow of the late rector of Manavon, in Montgomeryshire. They were given to her many years sgo by the late dean, with whom she in her younger days was very intimate. She was informed by him that they had been the property of the Judge Jeffreys, and from their style and character they are certainly of that date. E. I. B.

Superstition on the Death of great Men. — A superstition prevails among the lower classes of many parts of Worcestershire, that when storms, heavy rains, or other elemental strifes take place at the death of a great man, the spirit of the storm will not be appeased till the moment of burial. This superstition gained great strength on the oc-casion of the Duke of Wellington's funeral, when, after some weeks of heavy rain, and one of the highest floods ever known in this county, the akies began to clear, and both rain and flood abated. The storms which have been noticed to take place at the time of the death of many great men known to our history, may have had some-thing to do with the formation of this curious notion in the minds of the vulgar. It was a common observation hereabout in the week before the interment of his Grace, "Oh, the rain won't give over till the Duke is buried."

J. NOAKE.

Worcester.

Querics.

HENRY WALDEGRAVE.

In the Evangelical Magazine and Missionary Chronicle (vol. xxii. p. 261. &c.) for July, 1814, is the following extract from a "Funeral Sermon preached at Bury St. Edmunds by the Rev. Charles Dewhirst:"

"The late Rev. Thomas Waldegrave was born in the city of Norwich, in the year 1732. He was the only surviving child of Henry and Letitia Waldegrave; He was the a branch of the Right Hon. family of that name. father was possessed of extensive property; and gave his son the elements of a liberal education, becoming his situation and prospects. He was deprived, however, at an early period, of paternal attention; for in consequence of the part which his father took in the rebellion in 1745, his property was confiscated, and he was obliged to quit the kingdom.

"After this event, there appears a blank in his history, as he very seldom chose to speak upon the subject, even to his own family, from a sentiment of deep regret at the painful vicissitudes in his father's life, and the uncertainty of what became of him, for he was

never heard of afterwards."

The sermon proceeds to give an account of his conversion from the Roman Catholic religion, and subsequent life as a Protestant dissenting minister, and of his descendants; some of whom are yet living, but the name is extinct from the failure of male heirs.

After much private inquiry, the only further information E. L. W. has been able to obtain, is from a scrap of paper in the handwriting of some ill-educated person, which sets forth that "Alitiah" or "Laticiah Waldegrave," who "had a son Thomas," is "buried in a tomb in the Catholic chapel at Norwich."

Can any of the readers of "N. & Q." throw any light on the questions which arise naturally?
Who was this Henry Waldegrave?

Where was his property situated?

Where can any account be found to corroborate the statement that "taking part in the rebellion of 1745, his property was confiscated?" E. L. W.

GEORGE STEEVENS.

So little is known about George Steevens, that I was induced by a late reference in "N. & Q. turn to Vol. i., p. 212. I do not understand, as you appear to do, that H. E. states positively that the poem there printed, "The Pursuer of Literature pursued," was written by Steevens, but that "it is believed" to have been written by him. Will your correspondent oblige me by giving his authority for even this qualified opinion

I will also ask O. W. (Vol. ii., p. 476.) on what authority he states that "the portrait of George Stevens [Steevens], the celebrated annotator on Shakspeare," was "bequeathed by him to a relative, Mrs. Gomm of Spitalfields," as no such "bequest," according to my recollection, appears in Steevens's will. Steevens, we are told by Nichols (Literary Anecdotes), resolutely refused to sit for his portrait, and destroyed two portraits which had been taken of him when a young man, and for years hunted after a third, by Zoffany, sold, with other unclaimed portraits, when the artist went to India. This portrait he did not discover; and it was understood to be the only one in existence, and was, I think, subsequently engraved. It will be time enough to inquire into the history and authenticity of O. W.'s portrait, when the fact as to the bequest has been established. Allow me also to ask him how Mrs. Gomm was related to Steevens?

This, and the question of another correspondent (Vol. vi., p. 412.) about Collins, and the Notes so signed, reminds me that a former correspondent (Vol. iii., p. 230.), though confused in some particulars, says, as from his own knowledge, that Steevens had a relation, a Mrs. Collinson (query Collins?) and daughters, who lived with him, and were with him when he died. Who was Mrs. Collinson, and what was her relationship or connexion with George Steevens?

LEGITIMATION BY GRANT OF LAND.

A writer, either on Feudal Law or on Heraldry, in making the statement that a bastard is incapable of serving the king, and therefore of holding lands immediately of the crown, says, "and hence arises the rule of law, that when the king grants lands to a bastard, to be held by the crown by military or other tenure, he is presumed to have legitimated the bastard, even as if he had granted letters of legitimation; because it cannot be supposed that the king would grant lands to an incapable person." A careless habit of reading without taking notes obliges me to ask the favour of some of your correspondents to supply my omission of a reference to authority. The rule of law here referred to seems to be capable of illustration by a Scotch case in the sixteenth century: - A man had four bastard sons by the same mother; the three younger received letters of legitimation; no trace of such letters to the eldest son can be found: but his father had conveyed to the mother, in life-rent, and to her eldest son in fee, a landed estate (or barony) holding immediately of the crown; which gift was followed by the usual feudal titles. There was not, nor could there have been in this case, any legitimation "per subsequens matrimonium." The question arises, Did this grant of a crown holding supply the place of letters of legitimation? stard bore the name and arms of his father; and nay be further noted that the mother was styled,

in all documents previous to the crown charter, "proba mulier," but, subsequently, "nobilis domina;" thus seeming to show that the style "nobilis" attached, as of right, to a woman (à fortiori to a man) holding lands in barony, and that the customary title of "lady," till of late universally given in Scotland to wives of lairds, and still obtaining in many districts, is not an usurpation. This "proba mulier" was the lawful daughter of a Scotch peer. I have purposely omitted the mention of names.

Minor Queries.

Heraldic Queries. — Can any herald give ≥ the arms of —

1. Clabul, in the county of Dublin, a family that existed in the fourteenth century?

2. Sargeant of Castle Knock, Ireland, about the same time?

3. Ensnake, Master of the Rolls in Ireland circa 1480? For Ensnake, W. Townsend, Windsor Herald, would read Cusake.

4. Cradock, of Dingley in Northamptonshire? E. L. B.

Ruthin.

"The wealth of this world."—Who is the author of the following lines? They are given as a quotation (but without a reference) in Brook's Apples of Gold (London, 1658):

"This world's wealth, which men so much desire, May well be liken'd to a burning fire; Whereof a little can do little harm, But profit much, our bodies well to warm. But take too much, and surely thou shalt burn, So too much wealth to too much woe doth turn."

They struck me as being John Bunyan's, but I cannot discover them in his works. R. C. WARDE-Kidderminster.

Wake, Lord of Blisworth? He died the 4th w May, 1315. II. T. Wake

"All beautiful and kind."—Can you tell me the name of the author of the annexed lines?

"All beautiful and kind,
But far too wise and chaste,
Ever to suit the taste
Of any common mind.

"Alone amid the crowd.
Unknowing and unknown,
She dwells a being worth
A monarch and a throne."

W. P. R.

Fulahull.—At page 360. of the Scottish Journal, Edinburgh, 5th February, 1848, a correspondent, W. D., makes a very interesting inquiry regarding

the whereabouts of this ancient baronial structure. He states that he has for several years been fruit-lessly anxious to learn some little regarding the condition of an edifice designated by our great heraldic authority, the learned and judicious Nisbet, "an ancient monument of arms," and to which, in the first volume of his Heraldry, he makes reference upwards of twenty times in illustration of the armorial bearings of as many barons, "illuminated," to use his own expression, "in the House of Falahall." W. D. does not appear to have received any answer through the source of his inquiry, and he truly remarks that it seems strange that every reminiscence of the heraldic splendour of a fabric, which may be reasonably supposed to have been entire for nearly half a century after it was so strikingly characterised by Nisbet in 1722, should have been altogether blotted out of the memory of the oldest inhabitant. I should be glad if any of the correspondents of "N. & Q." could throw any light on this apparently dark subject.

Aberdoniens.

Lord Huntingdon.—Horace Walpole, in one of his letters, says, "By as many ways as my Lord Huntingdon is descended from Edward III." How many ways was that?

Philadelphia.

The Folger Family.—Dr. Franklin, in a letter from London to one of his relatives, informs him that there are no arms of this family in the Heralds' College; adding his belief that they were of Flemish origin, and came to England in the time of Queen Elizabeth, to escape persecution for their religion.

The recent mention in "N. & Q." of Flemish settlements upon the borders of Wales, leads me to inquire if there are any persons of the name of Folger among them. The name is pronounced Fole-jur, with the accent on the first syllable.

D. W.

Philadelphia.

Maiulies, Manillas. — In Hostus de Rei Nummariæ, 1695, tom. i. p. 49., occurs the following passage:

" Nigritæ Libyæ populi e plumbo candido nummos signant, quos Maiulies nominant. Similiter habitatores insulæ Taprobanes."

I can find no authority for the first statement, and wish to know if any of your readers are better informed on the subject. I know that in Kordofan, and elsewhere in Africa, an iron currency is used. Can the name given above be an error for Manillas? These manillas, however, are now made either of iron, or of an alloy of copper and iron. (Dr. Wilson's Archeology, p. 309.; Humphrey's Ancient Coins, p. 16.)

W. H. S. Edinburgh.

Bibliography of Hampshire. — If any of your correspondents could direct me to a Bibliography of Hampshire, or to any accessible collections, topographical or antiquarian, relating to that county, it would be esteemed and acknowledged as a great service. Norfolk has had done for it, by my father, and his friend Mr. W. C. Ewing, what I fear no other county can boast,—its bibliography up to some dozen years ago collected with care, and published in a volume, the bulk of which is some measure of its worth, to those whom it concerns.

B. B. Woodward.

St. John's Wood.

"Man cannot build."— Who was the author of some lines which a few years ago appeared in the Reading Gazette, without signature, commencing,—

"Man cannot build a temple worthy of his Maker.
From noble Solomon's stupendous fane,
Down to the humble chapel of the Quaker,
All, all is vain!"

E. G. F.

Tenure by Drengage. — Mr. Worsaae, at p. 158. of The Danes and Northmen, ranks drenges with "other landed proprietors or agriculturists." Will he be so good as to state the precise nature of the tenure by drengage, as near as can be made out?

There exists an opinion that it was a mixed tenure, half-predial, half-personal: i.e. part of the services to be rendered were to be discharged in cultivating the land; other part in personal duties, as finding or keeping a greyhound, going on messages, &c.; differing slightly from villenage.

Martial Law. — What is martial law, properly so called? What its powers? its forms, if any? And are all crimes subject to the cognizance of a military court, when martial law is proclaimed?

J. M. A.

Coleridge's Additions to "Aids to Reflection." — In Sara Coleridge's Introduction to her illustrious father's Biog. Literaria [Pickering], p. cxxxix., we read:

"But what mere speculative reason cannot oblige us to receive, the moral and spiritual within us may. This is the doctrine of the Aids to Reflection; I believe that my father, in his latter years, added something to it, on the subject of ideas, which will appear I trust hereafter."

Has this "something" ever been published? If not, who has the MS.? C. MANSFIELD INGLESY. Birmingham.

Meaning of Lyde.—You will oblige me by inserting the following Query in your valuable r dium of literary inter-communication. What the etymology and meaning of the word "Lyd

There was formerly, in this parish, the "Lyde Lane" and the "Lyde Farm." The latter is now spelt and pronounced "Lloyd;" but this is an ascertained corruption. An old lease is before me, "made the xiith daye of Februarye, in the yeres of the rayne of our Sou'rand Lord and Ladye Phylyppe and Marye, &c., thryd and fourthe," in which the parcels are described as "All that hys mesuage or tenemet callyd the Lyde, lyeng w^{ttn} the lordship of Netherpen, with half a yard of land," &c.

Penn.

Cullery Tenure. — What is the nature and origin of the particular species of tenant-right custom called "Cullery tenure," anciently used and approved of within the city of Carliele? S. W.

"Per viam expedientia."—I asked (No. 160., p. 487.) a question which I shall be agreeably surprised if any reader of "N. & Q." can answer, namely, What is "the old saying" which exists in connexion with the well-known formula, "In Nomine Domini?" The same great divine, whose writings suggest the preceding inquiry, writes also as follows:

"One of the popes, when one of the cardinals told him be might not follow a certain line of policy, 'because it was not recording to justice,' made answer again, 'that though it might not be done per viam justitiæ, yet it was to be done per viam expedientiæ.'"

Quære, What story, and which pope, is here referred to?

M. A.

James Paget or Pagett.—Wanted: the residence, issue, and date of death of James Pagett, sheriff of Hampshire in 1580.

ARTHUR PAGET.

Col. Sykes's Catalogue, &c.—Can you or any of your readers kindly inform me where Col. Sykes's Catalogue of the Animals found in the Dukkun (India) is to be procured? I am aware that it was published in the Proceedings of the Zoological Society for the Year 1832, but wish to procure a copy, if published separately. Also, if a copy of the above Proceedings could be had for that year?

A. Griffin.

Privileges of the Degree of B.C.L.—I have been told that a graduate in the civil law has always a right to demand to be seated among the members of the bar at assizes. Is this the case; and are there any other peculiar privileges attached to a civilian's degree? The holding of a plurality of livings was one such formerly. An Oxford B.C.L.

Inscription at Dewsbury. -

"Lachen bitoch harajah hojim bemaveth, Chi Chol habbasser chatzir bia."

Inscription in Dewsbury churchyard, Yorkshire.

Vhat is it in English?

Rustic.

Pepys's Book-plates. — Some years since I met with a large quantity of the book-plates of Mr. Secretary Pepys, consisting of four different varieties. Two are beautifully engraved, and I believe them to be the work of Faithorne. Many were with the rough margin, as from the printer's, but others cut quite close up to the edge of the mantle on the arms; and I am told this is the case with those in his books preserved at Cambridge. There were also many impressions of the two plates by White, which used to be considered way rare, inscribed, "Mens cujusque, is est Quisque's well as some few of the scarce mezzeni of James II. with the anchor. I was told the sum from a broker, who had cleared out a house from a broker, who had cleared out a house say who the deceased was? as it is evident to collection must have remained just as it was was in Pepys's own possession. Hugh W. Diames

Minor Queries Answered.

Monk Wearmouth Monastery.—In the year 1799 a portion of the monastic buildings, Monk Wearmouth, then used as a place of residence for the curate of the parish, was destroyed by fire. Can any of your readers inform me whether any particulars, as to the state of those buildings previously to the fire, or any sketch of them, is in existence? The refectory, I understand, was used as a kitched by the curate. The house was known as the "Old Hall."

Bishop Wearmouth.

[Hutchinson, who published his History of Durken in 1787, states that, in his time, "there were several remains of the monastic buildings, which form three sides of a square, with the church; but none of the offices can be ascertained from the edifice now standing" (vol. ii. p. 506.). Surtees notices the "Old Hall," which, he says, was "a large, noble, old massion, built about the age of James I. It formed three sides of a square, with the church. The kitches which fronted to the east, and closely adjoined at church, were lofty and spacious, with large square windows, divided by stone mullions and transous; these had very probably formed part of the monastic offices. A large dining-room was panneled with dark oak, on which were painted landscapes and hunting-pieces; the staircase also was of dark oak. Several of the out-offices were probably reared out of the remains of the monastic buildings. This noble old massion perished by fire, April 12, 1790."— Darkam, vol. ii. p. 10.]

Law against Blasphemy. — In a discussion on universal salvation between the Rev. Dr. Rice, Presbyterian, and Rev. Mr. Pingree, Universalist, I find in p. 169. the following quotations:

"On the 2nd May, 1648, the parliament enacted a law for the punishment of blasphemy and heresy: one part of which declares that, 'Those that say that the bodies of men shall not rise again after they are dead, shall be adjudged guilty of felony, and, on complaint before any two justices of the peace, be committed to prison, without bail, till the next gaol-delivery for the county; and at the said gaol-delivery shall be indicted for feloniously publishing and maintaining such error: and in case the indictment be found, and he shall not, upon his trial, adjure his said error, he shall suffer the pains of death as in case of felony, without benefit of clergy.'"

Also -

Be it further enacted, by the authority aforesaid, that all and every person or persons that shall publish or maintain as aforesaid any of the several errors hereafter ensuing, to wit—that all men may be saved; or that man by nature hath free will to turn to God, &c., shall be committed to prison until he shall find two different securities, that he shall not publish or maintain the said error or errors any more."

May I ask the favour of your stating in the "N. & Q." what act and cap. these quotations form part of. Query: Is this not a Scotch act; and is it yet in force?

J. P. WHITTORD.

[This Act was passed during the Commonwealth, and will be found in Scobell's Acts and Ordinances of Parliament, p. 149., edit. 1658, cap. 114.]

Galway, "the City of the Tribes."—In the newspaper accounts of the late elections, Galway is styled "the city of the tribes." Is this an ancient title, or a mere political sobriquet of modern date? What is its meaning? W. T. M.

Hong Kong, Sept. 28, 1852.

[The "Tribes of Galway" is an expression first used by Cromwell's forces, as a term of reproach against the natives of the town, for their singular friendship and attachment to each other during the time of their troubles and persecutions; but which the latter afterwards adopted as an honorable mark of distinction between themselves and their cruel oppressors. These tribes or families, who colonised Galway in the thirteenth century, were thirteen in number, according to the following distich:

"Athy, Blake, Bodkin, Browne, Deane, Darcy, Lynch, Joyes, Kirwan, Martin, Morris, Skerrett, French."

See Hardiman's *History of Galway*, pp. 6—20., 4to., 1820, which contains a plate of the armorial ensigns of these ancient families.]

Lack-a-daisy. — What is the etymology of Lack-a-daisy? Rustic.

[In Todd's Johnson it is explained as "a frequent colloquial term implying alas; most probably from the forgotten verb lack, to blame. The expression, therefore, may be considered as blaming, finding fault with, the day, on which the event mentioned happened."]

Replies.

NOTES ON THE BASPBERRY PLANTS FROM SEED FOUND IN THE STOMACH OF AN ANCIENT BRITON.

(Vol. vi., pp. 222. 328. 471.)

Being in possession of some interesting facts connected with this question, I with much pleasure transmit them to you, premising that they have already been published by me in the Gardeners' and Farmers' Journal for August 30th and September the 6th, 1851.

A dentist living at Dorchester (Dorset) of the name of Maclean, anxious to prosecute some scientific inquiries bearing upon his profession as a dentist, obtained permission to open a barrow in the neighbourhood of that ancient town near to Maiden Castle; in which he found, at the depth of thirty feet below the surface, not only the teeth of ancient Britons, the chief object of his search, but he also discovered, lying in what seemed to be the cavity of the abdomen of a skeleton, a quantity of a substance, which turned out upon investigation to be the seeds of raspberries. Some of these seeds were planted in a pot, and placed under the care of Mr. Hartwig, then employed in the gardens at Chiswick. Four of these seeds germinated, and plants were preserved and grown therefrom, and which we are told are still living in those gardens. Wishing to collect all the matter possible on this interesting subject, I wrote to my friend the Rev. Wm. Barnes of Dorchester, a gentleman whose knowledge and abilities require no mention at my hands. His statement in the following letter will, I think, place the truth of this question beyond all doubt:

"In answer to your letter, by which I find you are seeking for confirmation of the account of the raspberry seeds which were found some years ago in a barrow near Maiden Castle by Mr. Maclean, I am very happy to place at your service my small share of evidence in his behalf. About the year 1835, and I believe some few years later, Mr. Maclean was in lodgings on the Corn-hill at Dorchester, and I often talked with him on subjects of animal and vegetable physiology, as well as on the Gaelic language, which I wished to compare with Welsh, and which was his mother tongue. At one time, when I was at Mr. Maclean's rooms, he showed me some pieces of brownish earth-like matter of rather cylindrical form, and hard throughout, though, as I thought, still more hardened at the surface. He pounded some of it in my presence, and showed me that a large proportion of it consisted He told me he had found it near some of plant seeds. jaw-bones in a barrow which he had found somewhere near Maiden Castle; and that from its form, its matter, and its place in the barrow, he fully believed it was a portion of the contents of the colon of the man whose jaw-bones he had found near it. He told me that the teeth on the jaw-bones were those of an old man; but that none of them bore any tokens of caries, and were

worn down to the gums. I am sure I am not mis-taking these circumstances, for they afterwards formed the subject of much thought, in which I at length drew a conclusion, which might have been too hasty a one, that the only appearance of caries in the teeth of civilised tribes, and especially of our own race - the Teutonic - was owing to high feeding, if not flesh eating, and therefore I rejected flesh food through an interval of many years. Mr. Maclean told me he had sent some of this seedy half-coprolite substance to some botanist—I believe, Dr. Lindley: and at another time he showed me, as it seemed, with much pleasure and pride, a spray of a raspberry plant, which he said had sprung from one of the seeds of the seedy substance which he had shown me as the contents of the colon of an ancient Briton; and that the sprig had come to him from the gentleman to whom he had sent the seeds, and under whose care they had germinated. And, lastly, I once called upon him, and found in his room two or three of the labourers who had opened, under his own eyes, the barrow in which the seeds were found; and he told me they had just signed a declara-tion of their knowledge of their finding of the seedy substance in the barrow, and, as I believe, though I did not hear the declaration, of its manner and form, and relative place. I fully trust in Mr. Maclean's good faith through the whole of the transaction, and know, or believe most confidently, that he opened a barrow near this town, and that he found in it the seedy substance which he showed as what he thought the contents of the colon of a Briton who was buried in the barrow; that he sent some of it to some gentleman in or near London; that he afterwards received from him a twig of a raspberry plant, which he was told, and believed, had grown from the seed of it. Mr. Maclean is now dead. The Gardeners' Chronicle makes Mr. Maclean to have said, 'He found a coffin in his I never heard that he found anything like what we call a coffin, though he might or might not have found a hist-van in it; and might have called a kist-van a stone coffin. There is not, I believe, any reason to believe that any of the Ridgeway barrows are the graves of a later tribe than the ancient Britons or Belgæ. I am, &c.

"21st Aug. 1852. WILLIAM BARNES."

In addition to the above, I beg to add that of another friend, Jas. Froud, Esq., also of Dorchester, in whose house Mr. Maclean lodged for some time. Mr. Froud says:

"It is with pleasure I bear testimony to the following: Mr. Maclean, who has been dead now some years, was a man of great natural talent, persevering industry, a good botanist, and as a dentist stood high with the profession and the public generally. The devotion with which he pursued his profession, induced him on every possible occasion to be an eye-witness at the opening of any of the barrows in the vicinity of Dorchester, hoping thereby to procure specimens of human teeth, which might confirm his previously formed opinion that the Creator intended that those important parts of the human frame should survive every other; and that unless interfered with, either by taking deleterious

medicines, or the use of acids as articles of diet, or tooth powder, teeth may wear, but would sever decay.

It was, then, as a useful member of his profession, that he was led to witness the opening of barrows. And it was the accidental finding of something resembling seeds that excited his botanical propensities, and induced him to preserve for future investigation the man in which the seeds were imbedded. I was not present at the opening of the barrow, but I have a most distinct recollection of Mr. Maclean bringing home and showing me the teeth, and a mass of something containing what shortly before death. He then told me that he deal either send or take to London the mass he had found al leave it with some parties who in all probability and be able ultimately to determine the character as to the present, I had lost sight of the subject altogram for Mr. M., who had been with me for three or in years, soon after left my house for a more central part of the town.

" Dorchester, August 28th, 1851. JAS. FROUD."

To what I have already advanced on this interesting but disputed subject, I will make a few quotations from a letter published in the Gardeners' Chronicle from Dr. Smith, M.D., Weymouth, whose letter is doubly interesting, he having been an intimate friend of Mr. Maclest, and in possession, I believe, of Mr. M.'s paper through Mrs. Maclean. Dr. Smith says:

"I had the pleasure of knowing Mr. Maclean internately for a period of four years before his death; I attended him professionally during that period; and I am not saying too much for departed worth, when I express my firm belief that he was a man perfectly free from guile or deceit: in fact, that no two meaning of false pretences ever attached to any assertion he make. I have often conversed with him on the subject of the fossil seeds in question, and have walked with him one the very spot, where he told me he had found then at the depth of thirty feet. I recollect his remarks at the time, as perfectly as if they had only been spots yesterday: 'In this barrow, Doctor, I found the set I told you of, and from which were reared the my berry plants I have showed you the two dried spots are seeds from which those plants were raised, has not thought it worth his while to mention my name, or set as the discoverer!'"

For the truth of this assertion I beg to refer to readers of "N. & Q." to Lindley's Introduction Botany, published in 1835, where the first mater of these seeds appears to the public. Dr. Smith again says:

"I have seen a letter from Dr. Lindley, dated 1835, on this subject to Mr. Maclean, and a copy of the letter of the latter in reply, together with a copy of a certificate of the labourers employed by Mr. Maclean, in proof of the fact."

Which facts may be thus briefly and simply stated: that Mr. Maclean did open a barrow near

Dorchester, at or near the encampment known and called by the name of "Maiden Castle," and one of the most perfect encampments in the West of England. In which barrow Mr. M. found the remains of a portion of a skeleton, from which he took a mass of matter containing raspberry seeds; a portion of which was sent to Dr. Lindley, who placed them under the care of Mr. Hartwig, then employed in the gardens at Chiswick near London: four of these seeds germinated, and produced the common raspberry. Now, if we have as much proof from Dr. Lindley that the seeds were actually sown, and germinated and produced the raspberries in question—as we have of Mr. Maclean finding the mass of seedy matter,—the question as to the vitality of raspberry seeds two or three thousand years old is for ever a settled question.
J. McIntosh.

5. Middle Street, Taunton, Somerset.

"THE WHOLE DUTY OF MAN." (Vol. v., p. 229.)

I have in my possession a copy of this work, published in London in 1729, and printed by John Baskett, "printer to the king's most excellent majesty." Inside the cover there is written in a legible hand, "Elizabeth Walker, her book, given to her by Mrs. Jane Foxwell, Janaury ye 27, 1748-9." Immediately after the title-page there is a printed letter addressed to the bookseller, which I do not copy at length, fearing that it would occupy too much space in "N. & Q." It terminates thus: "Your assured friend, II. Hammond, and dated March 7, 1657." Dr. Hammond, it appears, had been requested by a bookseller to write a preface, and declined, saying that the first chapter would well answer for an introduction to the work, without his assistance.

My object in calling attention to the Whole Duty of Man, is for the purpose of informing Mr. Simpson, that although his copy was printed two years before mine, still the work had been published seventy years before his edition was known. This will have been seen by Dr. Hammond's letter, to which I have just referred. Again, Mr. Simpson asks who was the author? This question was mentioned in an interesting Note in the same column where the Query was printed, and reference made for its solution to the Rev. Mr. Hawkins's introductory remarks to Pickering's edition, and to a valuable communication from J. E. B. MAYOR, Esq., of Marlborough College, in the second volume of "N. & Q."

As all which relates to the author, or authoress, whether he may have been Bishop Sterne, or any other divine, or Lady Packington, or any other lady, will be of interest, I beg to refer Mr. SIMPson to the following extract, which I take from a catalogue of books printed for John Baskett, and inserted in the end of the volume now before me: "The Works of the Learned and Pious Author of

the Whole Duty of Man, published in a large folio.

"The Duty of Man.

"The Causes of the Decay of Christian Piety; or an impartial Survey of the Ruins of the Christian Religion undermined by unchristian Practice.
"The Gentleman's Calling.
"The Lady's Calling: in Two Parts.

" The Government of the Tongue.

" Art of Contentment,

- "The Lively Oracles given to us; or the Christian's Birth Right and Duty, in the Custody, and Use, of the Holy Scripture.
- " These seven by the author of the Whole Duty of Man.

As I am unable to find any of these works in Malta, perhaps Mr. Simpson would give a search in England. Is it not possible that in some one of these publications the author's name may have been mentioned, or something said by which the writer could be discovered? I hope to hear from "N. & Q." on this subject again, for I hardly think it probable that the author of so many well-known works in his day should himself have remained unknown.

La Valetta, Malta.

[Two editions have been published of The Complete Works of the Author of The Whole Duty of Man: Oxford, 1684, fol.; and 1726, fol. The documents from Baker's MSS., communicated by MR. MAYOR (" N. & Q.," Vol. ii., p. 292.), were unknown to Mr. Hawkins, whose Introductory Essay should be perused before the inquiry respecting the disputed authorship is further pursued. Most of our readers are aware that these works have been attributed to Lady Packington, Archbishop Sterne, Abraham Woodhead, William Fulman, and Archbishop Accepted Frewen, President of Magdalen College, Oxford. (See Ballard's Memoirs of Learned Ladies, p. 316.: 4to. 1752.) Thomas Hearne at one time judged them to be the composition of Archbishop Sancroft: Letters from the Bodleian Library, vol. ii. p. 125. Whereas Evelyn in his Diary has the following entry under July 16, 1692: "I went to visit the Bishop of Lincoln [Tenison], when, amongst other things, he told me that one Dr. Chaplin, of University College, in Oxford, was the person who wrote The Whole Duty of Man; that he used to read it to his pupils, and communicated it to Dr. Sterne, afterwards Archbishop of York, but would never suffer any of his pupils to have a copy of it."]

WALLER FAMILY.

(Vol. v., p. 619.; Vol. vi., p. 401.)

I am obliged to your correspondent TEWARS for enabling me to correct an error in my communication at Vol. v., p. 619.

Francis Waller was great-uncle, not grandfather, to the poet. Several documents (among the rest, the writ of "oustre les maynes" for Edmund Waller the poet) all led to the presumption that the poet's father, Robert, was the posthumous child of Francis, alluded to in the said Francis's will. But, from the evidences cited below, it would seem that this Robert was the son of Edmund, the brother and heir in remainder of Francis.

In my former communication, my object being solely to answer the Query relative to Mrs. Pope, I neglected to test my conjecture as to the relationship of the poet to Francis Waller, by a more extended examination of charters, and lose no time in acknowledging my error.

TEWARS asks for the early pedigree. I subjoin the deductions I have made from the family mu-

niments, with the evidences.

"To Anne, my wife, the lands, &c. which I late bought of my brother Ralph, and my mansion-house at Beaconsfield, as long as she remains unmarried." If she marry, to be put to the best uses for the child of which she is now pregnant. To which child he also gives all his lands, &c. in Beaconsfield, in Bucks. or Herts. or elsewhere. In default, "to my two brothers, Thomas and Edmund Waller, to be divided between them. In default, to Francis Waller, son of my brother Ralph. In default, to the heirs of my sister Pope and my sister Davys." "To my brother Dabney's children, 201." "To my brother Pope, my black gelding." "To my brother Davys, a standing cup with cover." "To my brother Gretham, a goblet."

13th October, 1558. Thomas Ball of Beaconfield, yeoman, in his will leaves—"To my son Edmund Waller, and his wife Cecil, 1001.," &c. "To my god-daughter Francis Pope, 40s., payable at coming of age or marriage." "To my son Robert Dawbeny, 20s." He states also, "My wife Elizabeth acknowledges nothing of her husband Robert Waller's will to be unpaid, but Robert Waller's portion, which Thomas Waller will see discharged;" to which Thomas Waller will see discharged;" to which Thomas he leaves four messuages. "To Anthony Waller, 201."

15th June, 1644. A deed to lead to the see of a fine, wherein Edmund Waller (the post of Resconsfield Eag. coveraging to leave a fine of the

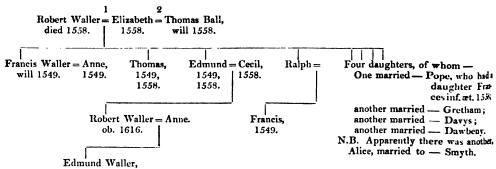
15th June, 1644. A deed to lead to the ass of a fine, wherein Edmund Waller (the post of Beaconsfield, Esq., covenants to levy a fine of manor, advowson, &c. of Knotting, Beds., and lands, &c. which the said Edmund Waller has knotting and Soulthorp, Beds., formerly perchased by Edmund Waller, grandfather of the said Edmund, and Robert Waller, Esq., father of the said Edmund, from William Pope of Croxton in Oxon., Esq., and the messuage, lands, &c. is Knotting, Odell, and Soulthorp, heretofore perchased by the said Robert Waller of Thoms Boteler of Biddenham in Beds., Esq., free of all charges, except the jointure of Anne Waller, mother of said Edmund Waller, Esq.

mother of said Edmund Waller, Esq.

20th June, 1629. Writ of "oustre les maynes, citing that Robert Waller died 26th August, 1616; that Edmund Waller was his son and heir; and that, on 4th October in same year, the said Ed-

mund was ten years old.

The subjoined pedigree may, I think, be fairly, though perhaps not conclusively, deduced from the above documents:—



at. 10 in 1616, who lived in and owned the mansion-house in Beaconsfield.

I have not been able to ascertain, from certain authority, when the Wallers of Beaconstield branched off from the main stock at Groombridge in Kent.

In Sir Edward Dering's MS. copy of a Visitation of Kent, by Mr. Philpot, Rouge Dragon, 1619 and 1620, we have Richard Waller, eldest son of John Waller (the second son of John

Waller of Groombridge, by Joan, daughter of William Whetenhall), described as of Beacoasfield, and as having a son Robert by his wife Anne. No dates are given; but this Robert, by his position in the pedigree, may well have been the Robert at the head of our pedigree.

Should Tewars wish for further information, I shall be happy to give all that is in my possession;

but perhaps, as the subject will have little interest for general readers, it should be matter of private communication.

LAMBERT B. LARKING.

SHAKSPEARE A CALVINIST.

(Vol. vi., p. 410.)

I do not think we have any right to infer Shakspeare's opinions from those expressed by his perconages. If Isabella, Portia, and Hamlet are Calvinists, Aaron is an Atheist, and the ghost of Hamlet's father, who fasts by day in fire till his foul crimes are burnt and purged away, is a Romanist.

Moreover, the passages cited are not Calvinistic:

"Why all the souls that are were forfeit once;
And he that might the vantage best have took,
Found out the remedy."

Arminius or Calvin might have adopted this. It belongs to both; one would have stamped it with his mark by adding "for some," the other "for all"

" Consider this,

That in the course of justice none of us Should see salvation."

I believe it is as much the practice of the highest, as of the lowest, churchmen, to pray for mercy, not for justice.

"Use every man after his desert, and who shall 'Scape whipping?"

Supposing Hamlet to have talked theology to Polonius, surely "whipping" does not signify more than purgatory. The synod of Dort "went further."

In endeavouring to show that these passages are not Calvinistic, I have tried to keep clear of theological controversy, which I trust will never be admitted to the pages of "N. & Q." H. B. C. Garrick Club.

The following appears to be such a parallel as is required by your correspondent. After having enumerated his pious deeds, Henry V. adds:

" More will I do,

Though all that I can do is nothing worth; Since that my penitence comes after all. Imploring pardon."— Henry V., Act IV. Sc. 3.

However, "for my poor part," I consider the passages adduced as merely proofs that Isabella, Portia, Hamlet, and Henry V. (not Shakspeare, but the children of his brain) were so far Christians, and by no means exclusively Calvinists. Perhaps Corporal Nym might be enlisted in the defence of this position, since he declares "that things must be as they may," and "it must be as it may." In truth, if the dramatist is to be held responsible for all the sentiments of his characters, he must, like one of them, have been

"made up of opposites." As reasonably might it be maintained that Shakspeare was no poet, since he says:

I had rather be a kitten and cry mew,
Than one of these same metre ballad-mongers—
I had rather hear a brazen candlestick turn'd,
Or a dry wheel grate on an axle-tree;
And that would nothing set my teeth on edge,
Nothing so much as mineing poetry—
'Tis like the forc'd gait of a shuffling nag."

First Part of Heary IV., Act III. Sc. 1.

'It is a common misapprehension to quote the following lines from *The Merchant of Venice* as expressive of the author's feelings, without bearing in mind that they are only words put into the mouth of Lorenzo:

"The man that hath no music in himself, Nor is not moved with concord of sweet sounds, Is fit for treason, stratagems, and spoils."

C. T.

I know not what people will make of poor Shakspeare in time; volumes of quotations have been made, and learned notes thereon, to prove him a Papist, and as many in reply to prove the converse. Mr. Ingler has now furnished three quotations, with the view, as would appear, of showing that he was a Calvinist. As to the third of these quotations, I should reject it altogether on the principle that it is confounding religion with mere moral philosophy. But as regards the two other most striking instances, I would ask whether they do not both involve the fundamental principles of Christianity, which might have been expressed with the same propriety by a Romanist or a Lutheran, as by a Calvinist, or, in short, by "all who profess and call themselves Christians?" M. H.

IRISH RHYMES.

(Vol. vi., p. 431.)

Your correspondent CUTHBERT BEDE has selected from Swift several instances in which the doctor's Pegasus disdained the curb of English pronouncing dictionaries, and, according to Mr. Bede, has in his curvettings flung up, not English, but Irish, rhymes; forcing us, if we would read his lines in rhythm, to call tea tay, keys hays, and please plaise, &c., more Hibernico.

I must admit at once the acuteness of your correspondent's ear and criticism; but, as an Irishman and rhymer, he must allow me a tu quoque retort, and suffer me to tell him that those liberties in rhyme, of which he asks "What can be more Irish?" are neither peculiarly Swiftian nor Hibernian, for I have noted similar liberties in cases, and to an extent I cannot now recollect, as taken, not by the unbroken Pegasus of a wild Irishman.

but by the managed and trained steeds of the most polished and accurate English poets. Since I have read Mr. Bris critique, I turn at random to what is considered, perhaps, the most finished poem in the English language, The Rape of the Lock, and I find the Pegasus of even the polished Pope flinging up his heels in the face of the "pronouncing dictionary," with quite as much of the brogue as the "hobbelar" of the Irish doctor,

"Soft yielding minds to water glide away, And sip, with nymphs, their elemental tay!"

Again:

"Late as I ranged the chrystal wilds of air, In the clear mirror of thy ruling star."

Or:

"Than, issuing forth, the rival of his beams, Launch'd on the bosom of the silver Thames."

Or:

"Here thou, great Anna! whom three realms obey,
Dost sometimes counsel take — and sometimes tea"
(tay again).

Or

" Straight the three bands prepare in arms to join (jine), Each band the number of the sacred nine."

Here are a few instances out of several selected from a model poem of the premier poet of England, embodying the very liberties with pronunciation which an Englishman hypercritically pronounces peculiarly Irish.

I have no doubt I could with a little research multiply these examples from other poets, but will not occupy your space by doing so. I shall content myself with adducing a much worse rhythmical liberty, growing in modern English poetry, a piece of "pure Cockneyism," which cannot be too soon corrected; it arises out of a certain softness of London pronunciation, which dismisses the rolling (r) from certain words, such as alarm, harm, the consequence of which has been the production, by so elegant a poet as Bernard Barton, of such a stanza as the following:

"The heaven was cloudless, the ocean was calm,
For the breeze that blew o'er it scarce ruffled its

breast,

Not a sight or a sound that might waken alarm,

Could the eye or the ear of the wanderer molest."

I cannot just at this moment recall any other instances of the same slip-slop metre (though I know I have seen many such) except the following

I remember to have walked the streets of London during the illuminations in honour of the eighteenth birthday of her gracious Majesty, our Queen, just previous to her coming to the throne.

Her Majesty's tradesmen were vieing with each r in the splendour of their devices and demonstrations of loyal attachment, and one shop in a leading thoroughfare, which I will not designate more particularly, was adorned with the following complimentary morceau to the Princess and her royal mother:

"All bail to Victoria and her glorious mama, Who rear'd up in safety so brilliant a star!"

Mr. Bede will decide by the English pronouncing standards whether the rhyme in the foregoing should be established by adding r to the first line, or deducting it from the last.

Seriously, and in perfect good humour, I substantion your correspondent's further examined, whether it be quite fair to hold up as Iristantione rhyming liberties, which English, as well Irish, poets seem to have taken poetica licentia.

Belmont.

In The Tatler, a literary penny paper, established by Leigh Hunt about 1830, but which came to an untimely end by a harsh application of the stamp duties, was an article on Swiffs Irishisms, in which his rhymes were cited, and the brogue traced through the Anglo-Latin of his Consultation of Physicians. This is not surprising, as Swift was an Irishman. Pope has—

"Here thou, great Anna! whom three realms obey, Dost sometimes counsel take—and sometimes tea." Perhaps he caught it of Swift.

The most unaccountable use of Irish rhymes is in Young, whose life was passed in good English society. I select a few examples:

- "'Tis Tory, Whig; it plots, prays, preaches, pleats, Harangues in senates, squeaks in masquerades."
 - "In Britain, what is many a lordly seat, But a discharge in full for an estate?"
 - "Men, overloaded with a large estate, May spill their treasure in a nice conceit."
- "Is there whom his tenth epic mounts to fame? Such, and such only, might exhaust my theme."

The above are from the Love of Fame, Sat. 1, 1 poem of 286 lines. The following are from The Foreign Address:

- "The labour of the deep my Muse surveys
 A fleet, whose empire o'er the wave
 You grant time strengthens, Nature gave,
 Now big with death the terror of the seas."
 - "But give just cause, at once they blaze, At once they thunder o'er the seas."
- "And now, who censures this address?
 Thus crowns, states, common men, make peace."
 - "And when rank interest has prevail'd, And artifice the treaty seal'd,"

In conclusion, let me offer a specimen of Irish rhyme from a poem where it might have been expected, The Emerald Isle:

no tongue of holy grace bid the lawless tempest cease, pliant Erin's voice be heard, i weak her tongue, yet wise her word, ie word of peace.

o other passage, either of prose or verse, eakness of tongue is imputed to Erin.

H. B. C.

ıb.

THE SIN-EATER. (Vol. vi., p. 390.)

on to your reference to the scape-goat, ng for the custom to which JELINGER refers, it occurs to me that Hosea iv. 8. Iso quoted: "They eat up the sin of my They eat up," that is, "the sin-offering le." As the priest of old, by eating the , declared in the clearest way that the guilty offerer had been transferred to the was offered, so in some sort it came to by superstitious persons, that the eatof bread which had been taken off the lead man, and offered to another in his isferred the sins of the deceased to the e bread. Perhaps indeed the practice may be rather traced up to the one flering of Him who was "made sin" for o "took bread," the night He was bene institution of the Eucharist. "The ame the representative of the victim on nd from the sin-offering-eater, or "sinng a regularly ordained priest—who a consideration, say a mass for the dead, of "reprobate character" usurped his ictions, and took that honour to themme notion at least of the feast upon a ems to be implied by the proceeding by your correspondent.

ALEXANDER LEEPER.

by and Doddridge there is a note on 13. which gives some information on . Whitby, from Phavorinus, states the erred to to be an Athenian one; but I e's Synopsis, that Grotius, in a note on assage, refers to Cæsar, lib. vi., in proof om of the same kind prevailed among See also Bos, Exercit. Philolog., p. 125., oddridge refers.

OTOGRAPHIC CORRESPONDENCE.

I's Waxed Paper. — In reply to your ent W. F. W., I beg to state that I operated with Sandford's waxed paper. ench paper, and simply waxed, I see no it should not succeed, if treated subse-

quently by the method I have given; but if it be already iodized or excited, not knowing the method of its preparation, I can, of course, offer no opinion upon the subject.

The address of Mr. Slater is "4. Somer's Place West, Euston Square." WILLIAM CROOKES.

Hammersmith.

Photography and the Microscope. — We learn from The Athenæum of Saturday last, that at a meeting of the Microscopical Society, on the 24th ultimo, a very interesting conversation took place after the reading of a paper by Mr. Hodgson "On the Reproduction and Delineation of Microscopic Forms," in which that gentleman went into the history of the attempts made to delineate microscopic objects by means of the Daguerreotype and Talbotype. He referred more especially to the labours of Dormé, Claudet, Carpenter, and Kings-ley. He stated his conviction that till we could engrave from Daguerreotype plates, photography would be of little service to the microscopist, and recommended sketches from the camera lucida, as much superior for the delineation of microscopic objects.—Mr. Delarue stated that he could not agree with the author as to his estimate of the value of photography to the microscopist. So highly did he think of it, that he had recommended the council of the Society of Arts to present Mr. Delves with a medal, for the series of representations which he had exhibited at the last meeting of the Microscopical Society. - Mr. Shadbolt believed that photography would be of great service in delineating microscopic objects, and exhibited a very beautiful representation of the bee's tongue, which he had succeeded in producing upon a surface of collodion. — Mr. Bowerbank saw no reason why we should not be able to print from photographic negatives with as much ease as we now print from a drawing on steel or on stone.— Mr. Hogg stated, that he should long since have published such plates, but for Mr. Fox Talbot's patent: as that gentleman had now presented his patent to the public, such plates would not be long in making their appearance.—Mr. Varley pointed out some optical difficulties in presenting thick objects upon a flat surface by means of photography, and recommended a greater focal length for the object-glass, and a wider aperture.—Mr. Jackson, the chairman, stated, that he believed all the optical difficulties might be easily removed .-A beautiful series of photographic representations, by a French artist, was exhibited by Mr. Baillière.

Novel Application of Photography.—In the Critic for November 15, 1852 (p. 599. col. 3.), is the following statement, illustrative of the importance of photography, which may serve as a note of a new application of its powers:

"The Revue Génève states that the Federal Council has authorised the department of justice and police to incur the charge of photographing the portraits of persons breaking the laws by mendicancy in cantons where they have no settlement. It has been found that the verbal descriptions hitherto relied on are insufficient to the identification of the offenders.

What a curious picture-gallery the police will ultimately form, if this system is carried out!

W. SPARROW SIMPSON, B.A.

The Chemical Foci of Achromatic Lenses (Vol. vi., p. 515.). — In answer to E. S. I may inform him I have now in my possession two double combination (portrait) and three single (land-

scape) lenses, made by a London optician.

I have tested the visual and chemical foci of each of these, as well as several others by the same maker, in all of which I found them per-fectly coincident. Some of these I have submitted

to a very severe test.

I have now by me four copies of one sheet of the Illustrated London News, taken at various distances, and in no case have I made any alteration from the visual focus: they are nevertheless very clear and well-defined. The smallest is about the 1800th part of the original, which, under a magnifying power of sixty times linear, is readable: the height of each letter is about the 1000th part of an inch.

Last week I was paying a visit to a friend who possessed a three and a half inch double combination achromatic lens by the same maker, which during my stay I used for several days, and pro-duced very first-rate definition. My friend was so pleased, that he told me that if I met with the maker I might inform him that he was perfectly satisfied with the lens, although he had previously felt rather disappointed with it, arising from some error in manipulation. This induces me to think that there may be some other cause than defect in the lens which prevents E.S. from producing satisfactory pictures. A. R-G.

The Terrace, Camberwell.

Replies to Minor Queries.

Judge Jeffreys (Vol. vi., p. 149.). - This judge dated from his residence at Bulstrode, 5th April, 1685, a very characteristic letter to Lord Sunderland about the celebrated Buckinghamshire election, published for the first time in the current number of the Law Magazine

W. DURRANT COOPER.

Clapper (Vol. v., p. 560.). — Clapper is used in Devon and Sussex for a single plank raised on piles as a foot-bridge over a running stream. They are common in both counties: one of the longest in Sussex is by the side of the turnpike and at Robertsbridge, and the gate at the end is W. DURBANT COOPER. d clappers.

Twitten (Vol. v., p. 560.). — Twitten means an alley or narrow passage: in the time of Ray it was in general use in Sussex; it is now confined to Brighton. Whence derived, I know not. Halliwell gives Twit as an acute angle.

W. Durrant Coorse.

Kyrle's Tankard at Balliol (Vol. v., p. 537.). In answer to your correspondent J. B. WHITEME I beg to say that this tankard is not only in exist ence, but frequently used at dinner at the schola table. I am not aware that it has ever her engraved, although, upon inquiry, I find the descendant of John Kyrle inspected it and twelvemonth ago, with the intention of engage it in a book that he was about to publish: age I discover that there is any record in the Colle-books about it. The date assigned to "the Man as it is commonly called, is about 1654; Je Kyrle having taken his degrees about that time. The tankard holds five pints. There is a smaller one commonly called "the Woman," which held about two quarts, and I subjoin a copy of the inscription on it:

"Johannes Hanbury de Feckenham in Comités Wigorn Armiger, D' Thomas de Marcle. Parva is agro Hereford., Eques Auratus, Fratres, hujus Cal-Socio Communario circa Ann. Dom. 1650, Des Minora Vascula Argentea D.D., ex quibus detritis et usui vix servientibus Novo Sumptu Dai Thomæ Hasbury prædicti hoc Poculum conflatum est A.D. 1676."

R. J. Auss.

Ball. Coll.

Ancient Watch (Vol. vi., p. 412.). — In the "N. & Q." of October 30th, inquiry is made by Mr. Joseph Knight respecting the age of an ancient watch in his possession. Will you be so good as to inform him that I consider the date of the watch to be the end of the sixteenth or beginning of the seventeenth century. The engraving of the dial-plate is in the style of the designs of Theodore de Bry, who engraved and furnished " goldsmiths and watchmakers many designs for their works at the latter part of the sixteens century. Octavius Mongacentury.

9. Pall Mall.

" In Nomine Domini" (Vol. vi., p. 487.). - The passage apparently contains an allusion to the ancient and reverential, and still common form of beginning a will, viz. "In the name of God, amen." Hooker's will begins, "In the name of God, amen. This sixe and twentieth of October, in the years of our Lord one thousand and sixe hundred, I, Richard Hooker," &c. — Works, vol. i. p. 112.: Oxford, 1836.

[We have just had occasion to refer to the will of Wulfric, in Mr. Kemble's Codex Diplomatics Evi Saxonici, vol. vi. p. 147. The document, which is of

the date of A.D. 1002, is in Anglo-Saxon, but commences with the Latin, "In nomine Domini."]

Georgia Office (Vol. vi., p. 462.).—The Georgia Office was established about 1732, for the colonisation of the province of Georgia in America, which was in that year granted by patent to Mr. (afterwards General) Oglethorpe and a company of trustees. The scheme, however, was not successful, and in 1752 the company resigned their patent, and Georgia became a royal province. I dare say the papers, if of any value, were handed over to the Secretary of State.

Philip Thicknesse, in his *Memoirs*, vol. i. p. 56., says —

"The colony of Georgia was, at the time I returned to England [when Sir Robert Walpole was minister], still under the management of certain trustees, and as I was the first of the emigrants who had returned from thence, I was sent for to attend some gentlemen at their office in Old Palace Yard."

Americanisms (Vol. vi., p. 411.). — UNEDA, of Philadelphia, will find the participle of progress in Milton, in the magnificent conclusion to the "Reformation in England:" "progressing the dateless and irrevoluble cycle of eternity." And generally I have observed that Americanisms are provincialisms of England, or archaisms, or both at once. A singular instance, which illustrates this view all the more, for that it is not quite to the point, is the use of the term platform, to signify the system or principles of a political party in the States; which unquestionably originated from its employment by the New Englanders of old, in the phrases "Presbyterian platform," "Independent platform;" which is not wholly extinct in England, though almost superseded by "church principles."

B. B. Woodward.

St. John's Wood.

Door-head Inscriptions (Vol. vi., p. 412.). — On the entrance to an old hostel in the town of Wymondham, Norfolk, may yet be seen, fairly cut out in the oaken beam, in Roman capitals —

" SIT MIHI NEC GLIS SERVUS, NEC HOSPES HIRUDO."

I quote from memory, I ought to add; and the building is divided into small tenements now.

B. B. WOODWARD.

St. John's Wood.

Eagle supporting Lecterns (Vol. vi., p. 415.).— Dr. Wordsworth, canon of Westminster, in his Lectures on the Apocalypse, page 260., says:

"The eagle is the natural foe of the dragon; and the church of Israel is said, in Scripture, to be borne from Egypt by God through the wilderness on eagles' wings. (Exod. xix. 4.) Hence the church is here described in the Apocalypse as thus rescued from the dragon. And

antient expositors, observing that the church flies on the pinions of Holy Scripture through all ages and into all lands, saw that the two wings of the great eagle are the two Testaments of the Incarnate Word, who ascended on the clouds of heaven, and carries His children thither, like the eagle, described in Scripture, spreading abroad his wings, and mounting with his young upon them.—Deut. xxxii. 11., Isa. xl. 31."

And in a note the learned expositor continues:

"This symbol has received a beautiful practical exposition in the usage of the church to place the Bible on the two wings of an eagle, and to read the lesson therefrom."

WM. M. W.

Netherbury.

Louis Napoleon (Vol. vi., p. 435.). — Admitting that the dynasty of Napoleon has never ceased (for so the ultra-Bonapartists assert), still Louis-Napoleon, or Napoleon III., as he is to be called, is not the third, but the fifth of his race.

Although Napoleon, by the act of abdication in 1814, renounced for himself and his heirs all claim to the throne of France, yet by the act of 1815 he abdicated in favour of his son, whom he declared Napoleon II., emperor of the French, and whose claims were, to a certain extent and for the moment, recognised by the French chambers.

According to the decree of the senate, May 18, 1804, confirmed by the vote of the French people Nov. 27 in the same year, the imperial dignity was declared to be vested in Napoleon Bonaparte and his direct male descendants; and these failing, in his brother Joseph and his male descendants; and, in defect of these, in his brother Louis and his male descendants.

Now, on the death of Napoleon's son unmarried in 1832, the crown, according to the Bonapartists, devolved on Joseph Bonaparte, ex-king of Spain; and, upon his death without male issue, on his brother Louis, ex-king of Holland; who, dying shortly after, was succeeded by his only surviving son, and the only surviving heir to the imperial dignity, Louis Napoleon, the present ruler of France.

So that the line of succession, say the Bonapartists, stands thus:

1804. Napoleon I. - - abdicated 1815. 1815. Napoleon II. - - died 1832. 1832. Joseph - - - died 1844. 1844. Louis - - - - died 1846. 1846. Napoleon III.

This statement of facts will be an answer in full to the Query proposed, and, perhaps, at the present moment, not unacceptable or uninteresting generally.

J. R. W.

Bristol.

Medallic Queries (Vol. vi., p. 314.). — There is as yet no work on Portuguese coins, and but very

few are to be found described. I cannot attempt to explain the legend given; I incline to think it of Alfonso V., 1438—1481, but cannot be certain. In the Wellenheim Catalogue, Vienna, 1844, vol. ii. p. 1., is a silver coin of this monarch, but differing in legends. On this coin, as well as on one of John I., described l.c., the name thus, also on this, occurs repeated on reverse, and surmounted by a crown. By a note at p. 374. of Barthelemy's recent Manuel de la Numismatique moderne, Paris, 1852, I learn that M. Langlois, known by his Essai sur les Monnaies Roupiéniemes, Numismatique de la Georgie, &c., is engaged with a work on Portuguese coins.

I have always understood FERT to signify Fortitudo ejus Rhodum tenuit. Whether this be the meaning or not, it is a motto of some antiquity. The earliest coin on which I can find it recorded is one of Amadeus VIII., first Duke of Savoy, 1391—1451, described in the Catalogus Wellenheim, p. 146. No. 2491.

W. H. S.

Edinburgh.

Portraits of Lady Jane Grey (Vol. vi., p. 341.).

—If your correspondent T. R. Potter would give a description of the portrait of Lady Jane Grey, which was exhibited at the Derby Exhibition of 1841, it might enable me to determine on the identity of a portrait said to be of that lady, which is in the possession of a friend. It is certainly cotemporary, and represents a lady of her age.

Jewish Lineaments (Vol. vi., p. 362.).—Mr. Alfred Gatty observes that "the Jewish lineaments wear out in the face after conversion to Christianity." This circumstance may, I think, in some way be accounted for, by the intermarriage of Jews with Gentiles, by which (as in the case of the African tribes when intermarried with Europeans) they will gradually lose all the characteristic marks of their race. No Jew, before conversion, will marry into a Gentile family. I have observed that the children of converted Jews, who have married Gentiles, soon lose all appearance of Jewish extraction. It is a curious fact to observe how frequently a change of names takes place when an Israelite renounces the religion of his fathers.

F. M. M.

Gurnall (Vol. vi., p. 414.). — The Rev. Wm. Burkitt preached a funeral sermon on the occasion of his death, in which (or appended to it) is a sketch of his life. The sermon, I imagine, is scarce, as I have never seen a copy, and know of its existence only from a note by the late Mr. Poynder, in his copy of Gurnall's Christian in Complete Armour. If my memory is correct, Mr. stated that he had found it in the British ieum. F. S. Q.

"The Good Old Cause" (Vol. vi., pp. 74. 180. 319.). —A full account of the circumstances under which this famous cry first arose, will be found in a tract published by Prynne in 1659, entitled The Republicans' and others' spurious Good Old Cause briefly and truly anatomised, which is a sequel to a previous tract of his, referred to in my former communication. The author, after describing the cabal of the "all-swaying armygrandees" against the new Protector, Richard Cromwell, by means of which they succeeded, with the assistance of the republican party, in establishing a general council of officers with superpower, says (p. 4.):

"To engage all the old and new republican mentsectaries, soldiers and others, in this their fore-pleas new-confederacy, they did in sundry printed papers of the beginning of the last convention, since its dislution, and in several speeches in the House, and The Good Old Cause' in which they were engaged."

Thus it appears that the "Good Old Cause" was first heard of at the beginning of the last convention, i. e. January, 1658 (1659 N.S.), and was a cry raised by the army in order to engage the republican party to join them.

E. S. T. T.

Miscellancous.

NOTES ON BOOKS, ETC.

Mr. John Martin, the librarian at Woburn, announces that the second edition of his Bibliographical Catalogue of Books privately printed is now at presand invites communications of additional information

upon the subject

We introduced the subject of Photography into the columns of "N. & Q." from a feeling of its importance to our antiquarian readers; and, indeed, to all who might require truthful copies of any existing objects. The discussion at the Microscopic Society, reported antè, p. 541., shows a recognition of its value by that eminently scientific body; and we learn that The sciety of Arts, appreciating the vast importance of this new science, are about to form a collection of specimes of the various processes, by the most able professional and amateur photographers, for the purpose of exhibiting them at their rooms on the 22nd of the present month.

BOOKS RECEIVED. — Literary Essays and Characters; selected from the Introduction to the Literature of Europe. by Henry Hallam, is the new volume of Murray's Railway Library.

Sir Edward Seaward's Narrative of his Shipures, &c., edited by Miss Jane Porter, forms the thirtyfourth and thirty-fifth parts of Longman's Traceller's Library.

A Reply to the Strictures of Lord Mahon and others, on the mode of editing the Writings of Washington, by Jared Sparks; also A Review of Lord Mahon's History of the American Revolution; from the North American Review for July, 1852.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

OF THE OFFICE OF A DEACON. 4to. London, 1699.
PRIDEAUX'S CONNECTION OF THE OLD AND NEW TESTAMENT

PRIDEAUX'S CONNECTION OF THE OLD AND NEW TESTAMENT HISTORY.
THE METROPOLITAN MAGAZINE, MARCH 1833.
BERNARD'S RETROSPECTIONS OF THE STAGE. 2 VOIS. 8VO.
EDWIN AND EMMA. Taylor. London, 1776.
WATSON'S NEW BOTANIST'S GUIDE.

ELEGIAO EPISTLES ON THE CALAMITIES OF LOVE AND WAR; including a Genuine Description of the Tragical Engagements I between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd September, 1779, 8vo., 1781.

COSTERUS, FRANCISCUS S. J., MEDITATIONS DE PASSIONE CREISTI. IN Letim 5s., or English 10s. Published in Latin at Antwerp about 1890. Date in English unknown.

HATWARD'S BRITISH MUSE. 3 vols. sm. 8vo. 1738.

CASES OF CONSCIENCE, by REV. JOHN NORMAN; with an Account of him, by MR. W. COOPER.

CHEIST'S COMMISSION OFFICER: an Ordination Sermon, by REV.

J. NORMAN.

J. NORMAN.
CHRIST COMPRESSED (Written in prison), by Rev. J. NORMAN.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
A LETTER TO DAVID GARRICK, published by Bleadon, 1772.
REGAY ON PUBLIC WORSHIP, PATRIOTISM, AND PROJECTS OF

LITURGY ON UNIVERSAL PRINCIPLES OF RELIGION AND MORALITY.

BOOK OF JASHER. The Book of Jasher may be forwarded to the Publisher of Notes and Queries by the gentleman offering it.

** Correspondents sending Lists of Books Wanted are requested to send their names.

Letters, stating particulars and lowest price, carriage free, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Batices to Correspondents.

PRESTONIENSIS. The lines

"Th' adventure of the Bear and Fiddle
Is sung, but breaks off in the middle,"

are the closing lines of the Argument to Canto I. of Hudibras. ANYTHING YOU LIKE. We do not believe in the existence of the books referred to.

H. A. H. The Henley of Pope's Dunciad was the celebrated Orator Henley, who preached on Sundays on theological matters, and on Wednesday on scientific and other subjects, and occasionally declaimed among the butchers in Newport Market.

AMERICANUS. The stille of John Dunton's book was The Post-Boy robbed of his Mail; the second edition was published in 1706.

THE PRIOR. Our Correspondent probably refers to Nicholls' Commentary on the Book of Common Prayer, of which the first edition was published in 1707 in 8vo.

Photography. I. W., G. C., C. E. F. are unavoidably post-poned until next week.

poned until nest week.

X. A. A LADY PHOTOGRAPHER and H. G. R. are informed that
we cannot undertake to recommend any particular houses for
Photographic instruments, chemicals, i.e. We can only refer such
inquirers to our advertising columns.

Tyro is informed that he may use the solution as long as any
remains, returning it into the bottle, and always taking care that
it is clean. About fifteen grains of gallic acid will readily dissolve
in eight ounces of water.

AN AMATRUM is referred to the advertising columns of some of our late Numbers. The actual rendering the paper sensitive should be performed by the operator at the time of use, to ensure success; but iodized paper can be procured as above indicated.

EIRIONNACH. We have two letters for this Correspondent. Where may they be addressed?

Errata.—No. 160. p. 479. col. 1. 1.12. for "pulsis for pulses" read "pulres for plures;" p. 482. col. 1. 1.46. and col. 2. 1. 1. for Lady Holland read Lady Oxford; p. 483. col. 2. 1. 17. for "carry" read "carn."

On 1st of December, price 2s., No. LXXXIV. THE ECCLESIASTIC.

The LECCLESIASTIC.
CONTENTS:
The late Bishop of St. Andrew's.
The Churches of the East.
Relicious Poetry of France: Reboul's Life and
Poems.
The English Review.
Alford's Greek Testament. Vol. IL.
The Bishop of Chichester's Letter.
Hippolitus and his Age.
Reviews, Title, and Index.

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The Proprietor would gladly, if it were possible, meet the demand by a simple reduction of price is but this, unhappily, the present circulation will not warrant him in doing. But he proposes, in conformity with reference to the proposes, in conformity with reference to the proposes. The quantity of matter hence-forward will be forty-reight pages. The Publisher can only look to be reimbursed by a large increase in the sale. But for this he throws himself with confidence upon those Churchmen who are able to appreciate the value of this Magazine in setting forth doctrines and duties, which of course can never be popular, and which in the present day, from the obliviou into which they had fallen, are specially the object of attast.

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Bates.

A COTEMPORARY ACCOUNT OF THE "BATTLE OF KERBESTER," IN ROSS, 27TH APRIL, 1650.

"Leut. General Lesly having appointed a rendevouz of his forces at Brechin, 25 Aprile, did make all possible haste against the enemie, marching 30 miles everie day, and to put a stop to the enemies' advance, he sent Leut. Col. Strachan before him to command the troopes that were lying about Rosse and Innernesse.

"Upon Saterday, the 27 Aprile, ye enemie was quartered at Strathekell in Rosse; L. Colonell Strachan with his owne troope, Colonell Montgomery, Colonell Ker's, L. Colonell Hackett's, and the Irishe troopes were quartered about Kincardine; the number ye wer present being onlie about 230: the officers being conveined, and having considered the grate scarsity of provisions for horsse, and ye it was very probable, ye enemies' strength being in foote, they would take the hills upon the advance of more of our horsses, they concludit to fight ye wicked crewe with the force they had. But the Lord's day approaching, and the enemie being 10 miles distant, they doubted whither to marche towardes them presentlie, or to delay untill Monday, and so declyne ye hazard of ingageing upone ye Lord's day; bot this doubt was soune removed, for notice was presentlie brought, that the enemy was marched from Strathekel to Corbisdale, sex miles nearer unto them, wheripone they furthwith drewe upe in 3 pairties—the 1, consisting of neire a 100 horsse, to be led one by L. Colonell Straquhan; ye 2, somme more than 80, to be led one by L. Colonell Hackett; and ye 3, about 40, to be led one by Captaine Hutchesone; and 36 musquetaires of Lawer's regiment (which wer occasionally upon the place), to be led one by Quarter Master Shaw: after prayers said by the minister, they marched, about 3 o'clock in the afternoone, towards the enemy, quho wer drawin upe in a plaine, neire a hill of scrogie woode, to which upon the advance of our horsse they quicklie retired. Yet L. Colonell Strachan pursued them into the woode, and at ye first charge made them all to rune; the Lord did stricke suche a terror into their hartes, as the

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most resolute Commanders had not ye courage to lifte a hand to defend themselves; and our forces without opposition did executione one them for 5

or 6 myles, even untill sunne sett.

"Ther wer killed 10 of their best Commanders, most of their officers takin, and 386 comon souldiers. The number of the quhole (as ye prisoners did informe) was not above 1200, of all wich ther did not escape one 200, bot wer ather takin prisoners, killed, or drawned in a river yet was neir ye place; ye cheiffe standard called ye kinges, and four others, were takin; ye Traitor James Grhame escapit, bot was afterwards takin by the Laird of Assin's people. His horse was takin; his coate with ye starre, and sword belt, wer found on the field. L. Col. Strachan received a shotte upon his belley, but lighting upon the double of his belte and buffe coate, did not peirce.

"One of our troopers haisting too forwardly after a boate, wich carried 2 or 3 of the enemie over the river, was drowned, and 2 were woundit, and this was all ye losse Straquhan and his fel-

lowes had.

"It is to be remembered yat Cap. Will. Rosse and Cap. Johne Rosse came upe to the executione with 80 fellowes chosen out of ye country forces, and did good service.

** A Liste of those who were killed at y^k Battle of Kerbester in Rosse, 27 Aprile, 1650.

Laird of Pourie Ogilvy.

Laird of Pitfodells, younger, Standard Bearer.

Jo. Douglasse, youngest sonne to Will. Earl of Morton.

Major Lyle.

Major Byger,

Capitan Stirling.

Captane Powell.

" A Liste of the Officers takin.

Ernestus Buchan.

L. Da. Drumond.

L. Jo. Drumond.

L. Alex. Stewart.

Cornett Ralph Martie.

Cor. Daniell Bennichie.

Cor. Hen. Erlachie.

Ens. Rob. Grahame.

L. Will, Rosse.

L. Ja. Din.

Laurence Van Lutenberge.

Vicount Frendraught.
G. Major Urrie.
Col. Graye.
L. Col. Stewart.
Major Stockes.
Cap. Mortimer.
Routte Master Vellemneson.
Peeter Squer, Cap, of Dragoons.
Cap. Warden.
Cap. Authenlecke.
Cap. Spotswoode.
Cap. Charteris.

Cap. Lawsone.

Leut. Vertrun.

Leutt Carstaires.

L. Androw Glen.

L. Rob. Tenche.

Ens. Adrian Rigwerthe.
Ens. Hans Boaze.
2 Quartermasters, 6 Serjeants, 15 Corporalls, 2
Trumpetters, 3 Drummers, 386 Soüldiers, and
2 Ministers, Mr. Kiddie,
Mr. Meldrum."

The above quaint but graphic account of one of battles of the olden times—the "last fight," of the celebrated and gallant Marquess of rose—is a literal copy of a MS. in the Ad-

vocates' Library, Edinburgh (W. 7. 6.), supposed to have belonged to Sir James Balfour of Denmill, Lord Lyon King-at-Arms, temp. Charles I and Charles II. It is evidently a cotemporary account; and as, to the best of my belief, it has never before appeared in print, I thought that it might, perhaps, be worthy of a place in the pages of "N. & Q.," and so be rescued from oblivious and given to the world.

The scene of the battle is very correctly escribed. I know the place well, and have frequently visited it, situated as it is in my parish of Kincardine, Ross-shire, N. B. The is bounded on one side by a river of considerable width and depth, the Oikel (hence "Strathell or Strath Oikel), and on the other by a rangelow hills, still covered with a "scrogie well low hills, still covered with a "scrogie well low hills, still covered with a "scrogie well low hills, still covered with a "scrogie well in the field of battle, though I never saw any and nor does any tradition appear to linger about the spot among the surrounding peasantry, which

rather strange.

When writing a description of the parish of kincardine, for the New Statistical Account of Schland, some twelve years ago, I described the feliof battle and surrounding scenery rather minutely though the Edinburgh editor, who had the suprision of the publication, chose to abridge considerably my account, and remove nearly all praise of Montrose, of whom I have always been at ardent admirer, considering him, in the words of I think, Cardinal de Retz, to have approached nearer the heroes of antiquity described by Platarch, than any warrior of modern times. However, the covenanting spirit of the seventeenth century still exists, and any praise of "the train James Grahame" might have appeared out of place in a work conducted by the Presbyteria clergy of Scotland; so my poor account was emarculated.

It is easy to see, from the above account of the battle, that it was written by an enemy of Mostrose, and adherent of the covenanting party; is still the facts are probably correct, and so I give it, with all its imperfections of spelling and diction. I do not know whether Mr. Napier, in his last and Times of Montrose, published a few years since, gives a further account of the "Battle Kerbester," or rather Corbisdale, nor whether was aware of the existence of this MS.; and I have no access to that work in this country. A. S.

Punjaub.

[Mr. Napier, in his Life and Times of Montros, p. 469. edit. 1840, as well as in his Montrose and the Covenanters, vol. ii. p. 530. edit. 1838, has given a viol description of the battle of Corbisdale, which subtatisally agrees with the account furnished by our correspondent.—Ep.]

BIOUS AUTHORS: H. A., GENT., AND H. W., GENT.

over of curious books is often at a loss to a category to the oddities which fall in Such is my perplexity at this moment d to a pair of authors, or "Gents," as they mselves. The first has contributed to our stock—

Court Convert: or, a sincere Sorrow for Sin, travers'd; expressing the Dignity of a true.

Drawn in little by ONE whose manifold nes abroad have rendered him necessitated to Shelter here; by dedicating himself and this 1 Poem. By H. A., Gent." 12mo. pp. 32. for the Author. N. D. (circa 1700.)

ugh this piece was noticed at length in 1, vol. ii. p. 481., there was no light thrown author, or its bibliographical peculiarities. hese, therefore, and not the subject, or its it— in which there is no merit— that I take a remark or two.

pook, then, commences with an address Honoured,"—followed by a vacant space, filled up in my copy, in fair black-letter hy, "S' John Pestaville, Bart.," and und "Henry Anderson." In this the poet, curely as to his history, and humbly as to ts, seeks to conciliate his patron:

Author's condition being at present on a level, asis of his former fortune overthrown, to get he dilemma, and prevent his future interment ins, humbly takes leave to dedicate this small e offspring of a penny-less Muse) to your kind e: having nothing in this iron age, wherewith t him, but a feeble quill. He knows it is not le to trade for wealth in the poet's territories; as well depend on the wheel of Fortune for , which only turns to the advantage of her s, than fish for pearl in the Muse's Helicon, e only wrecks, and no riches; he has only play'd about the brink; which, if not well done, is d to correction: but, believing the spirit of and true humility resides in your generous s a rich gemm in a noble cascate, he is ento lay this the aforesaid brat at your hos-

his description of my copy fully represent extant, it would be hardly worth a Note; sems the worthy author, taking advantage envertible "H. A." on his title, was in the varying the signature to the address,—; apparently, a pocket-press with him, and ng "Henry Anderson" or "Henry Audhis fancy or his interest might suggest. Ire, indeed, other varieties, such as an rgh imprint, and an appeal to his patrons ilf of his "brat," totally different to that hich I have quoted. So much for the lowert.

The other "Gent." I would draw attention to is not less mythical. One of his performances, now before me, is a dusty little quarto, yelept

"The Divine or Hypostatical Union: being a small Poem upon the Life and Death of the Blessed Jesus; beginning with the Advent. By H. W., Gent." Pp. 39. Edinburgh: printed in the year 1707.

As I never take up one of the foregoing books without being reminded of the other, I may note wherein I think they bear a family resemblance. As in the first, so in this, the book commences with an address "To the Honoured," with a like blank—wide enough, in this example, to contain the lord provost and his town council—filled up in a coarse hand-type, with the name of "Sir James Car-Michael."

"Where business is wanted by those that love not to be idle," says the logical dedicator, "it's better to performe things indifferent than to sit still and do nothing. Action is the alpha and omega of man, for were there not a general activity in nature, all must return to it's primitive nothing, and the world would die. 'Tis this, and the account receiv'd of your excellent character, which thus imboldens my unmannerly Muse to make an offering of this to your judicious contemplation; believing that nothing can be more advantageous to ourselves than to meditate on the life of God, because we all would live; nor more to the disadvantage of our cupidities than to reflect upon His death, because we all must die," &c.

Besides this precious production, "H. W.," or, as he extends it in his dedication, "HenryWaring," was the author of two other nondescript pieces which have come under my notice: the first a dry specimen, The Rule of Charity: Lond., printed for the Author, 1695, — a prosy affair upon the text "Cast thy bread upon the waters," &c., and inscribed in a corresponding strain, and at his "Private Press," to "Dr. Hance Sloane;" the other, the oddest of the lot, rejoices in the following title: The Sight's Retreat: a Poem, by H. W., Gent. This title, with its dedication to "Dr. Sloane," is in the rudest style of the aforesaid locomotive press, and is additionally curious from its throwing more light upon the condition of its author than any of the preceding.

"The ensuing poem, entitled the Sight's Retreat, being," says he, "the offspring of an obscure Muse, is with all deference dedicated by the author himself to your discreet compassion, who being of late almost overwhelm'd with darkness, and his candle at present quite extinguish'd, humbly takes leave, on a just consideration of your manifold virtues and perfections, to illuminate the same, and light it again at your honour's altar, who am, with all due submission, your honour's unfortunate but dark and dutiful servant, Henry Waring."

The Sight's Retreat is on the charity of "their Honours," and in ringing the changes upon this

staple topic the author thus further alludes to his blindness, and to his extensive "forren travaile:"

"Dark in a closet all alone,
But not to muse on pelf,
Nor no man's business but my own,
Bewail I with myself.
I who have seen, and likewise gon
As far ('tween shore and shore)
As most have done, except the sun,
I'm like to see no more."

Such, verbatim et literatim, are a few jottings from a class of books usually styled by the dealers "Privately Printed," but which I would introduce to your readers as specimens of the beggar-books of the period. I cannot at this moment recall to mind any allusions to this tribe of literary mendicants in our earlier essayists; but it is evident, from these examples, that Messrs. H. A. and H. W., if not one and the same firm, were active members of a fraternity who made a trade of foisting their bastard literature upon the unwary; and when we look at the superior style of binding (all the copies of the Court Convert, in their pristine state, being uniform, and creditable specimens of that art), and special dedications, it is not to be wondered at that they found a ready sale for their article, particularly among the country squires of the day, who would probably look more to the compliments and externals of the ware offered, than to its literary merits.

J. O.

THE CHURCH OF ST. BARTHOLOMEW THE LESS-

Most of your readers will remember that, about ten years ago, the church of St. Bartholomew, at the corner of the busy lane to which it has bequeathed its name, was condemned, with other adjacent buildings, to make room for those improvements which of late years have revolutionised the topography of not only the city, but the metropolis at large. When the church was closed, awaiting the hand of the destroyer, I was courteously entrusted with the keys for the purpose of making a record of the monumental memorials it contained, and many an hour I spent in contemplating the solemn and impressive scene. There are few persons who have not experienced the undefinable thrill which creeps through the veins on finding oneself, alone, the living among the dead; but in most cases the effect is relieved by the appearance of comfort displayed in the simple but appropriate furniture which meets the eye; here, however, was "no foreign aid of ornament," but all was bare, desolate, ghastly.

There the depopulated gaping pews, once filled vith earnest faces and beating hearts, eager to "tch the sound of pardon and of peace issuing m the lips of "heaven's ambassador," who had long and so faithfully dispensed the glad tidings

from yonder pulpit, now tenantless, and from whence the last warning has been urged, the last invitation given, the last benediction implored! And there, too, stands the huge organ, from whose marvellous mechanism no more,

"Through the long drawn aisle and The pelling anthem swells the note of praise."

Just beneath this noble instrument is seen the enamelled dial, whose index no longer tremble under the pulsation which regulated its daily movement, and the iron tongue now hangs independ on mute, which once rang out the hourly result that.—

" Man takes no note of time but by its loss!"

Rousing myself from this reverie, I took a consurvey of the building, one of those erected in Sir Christopher Wren after the Great Fire of 168. The style is plain and heavy, but as it was about to be swept away, I made two rough sketches a its architectural design as mementos of the past, and then betook me to the task originally proposed, that of copying the inscriptions, as well those engraved on the tablets which encumbered the walls, as those still legible on the grave slabs which formed the pavement of the church.

One memorial I sought for in vain, viz. that to the learned and laborious Miles Coverdale, who translated the Bible into English. The old chronicles of London agree that this benefactor to be country was buried in the cemetery of this church; it is therefore probable that, if any memorial existed, it perished in the general conflagration which destroyed the structure in which it was erected. The following Queries naturally occur; whether, in removing the ashes of the dead from their ancient resting-place, the remains of this "Man of God" were discovered and identified; if so, whence were they conveyed, and how disposed? These Queries are historically and individually interesting, and I look with confidence to some of your numerous contributors for their to lation.

M. W. B.

MAUDLIN - SAPPHO - GOING TO SKELLIG.

Will you allow me to offer you a handful of small archaiologies—pepper-corns of acknowledgment, as it were, for the pleasure I have received from "N. & Q.," so full of all curiosities and felicities? The idea of your publication was a happy one, and it has fallen in with the tastes and needs of thousands everywhere. This catching the eels of science by the tail is not so trifling as Plutas Millionaire, Esq., supposes. It is highly interesting to the philosopher, the historian, and to all literary men in general.

literary men in general.

The spirit of a great revolution may be discovered in a slang phrase, such as "hocus pocus," or "my eye, Betty Martin." I wish to know if I am

right in thinking the term maudlin comes from Palestine. It means, as you of course know (I don't mean anything personal), tearfully tipsy, the quality of being crying drunk. Magdalene (in the Anglo-Norman, and in the popular pronunciation, Maudeline) was mostly represented with a weeping, éplorée countenance; hence a maudlin face was understood to mean one of tearful emotion — pathetically slobbered. What do your

erry men say? Again, can you confirm me in the belief that Sappho, who lives in song, died only in metaphor at Leucadia? It was an old Greek custom to propitiate Apollo and other divinities by throwing people headlong from precipices. Leucadia got a great name for such ferocious piety. Stesichorus has a story, somewhere, of a Greek girl— not Sappho — who threw herself from Leucadia for a youth who did not return her passion; the savage old hatchet-armed Eros of the earlier mythologies having apparently demanded such homage, as well as the rest. Anacreon, in "Hephastion," I believe, has the following: "Again, casting myself from the Leucadian rock, I plunged into the sea, drunk with love." Some critics who cannot believe the Sappho of "Oh Hesperus! thou bringest all good things," could be so dementit, say it was another Sappho of Lesbos — a courtesan who "plunged the steep" in that distressing manner. I know a somewhat parallel case of metaphoric expression, which you might not have heard of. It is called, "Going to Skellig," in the south of Ireland; and before it dies away, you may be disposed to preserve it in your amber. On the day preceding Lent (a season in which no marriages are made in the Catholic Church) it is humorously fabled that the unmarried folks of both sexes "go to Skellig" in pairs. Regular rhymed lists, with their names, are published and sold by hawkers à gorge déployée,—a pleasant piece of Saturnalia to all but those who find themselves hitched into a satirical or abusive rhyme. The young people are supposed to go to do penance — the penance of delay for forty days. Can any one explain this? Formerly there were austere hermitages on the Skellig Rocks, where the ruins are still visible, a short distance from the south-west coast of Ireland. There the most devout monks of the mainland were in the habit of resorting, to enjoy a sharper amount of maceration and general discomfort, during Lent. The proverb of "going to do penance at Skellig" became a general one, and the apt humour of the people applied it as above. Ask "the Nestor of the critic generation," Sylvanus Urban's erudite J. R., about this. It is, I think, a somewhat local bizarrerie. W. Dows.

Chelsea, Mass.

"GENEALOGIES OF THE MORDAUNT FAMILY," BY THE BABL OF PETERBOROUGH.

In Miss Agnes Strickland's amusing "Life of Mary of Modena" (whose name should be pronounced Modena and not Modeena), she makes frequent reference to the Genealogies of the Mordaunt Family, written, as she tells us, by Henry Mordaunt, Earl of Peterborough, "a book of which four-and-twenty copies only were printed for private use." (Queens of England, vol. vi. p. 16. ed. 1852.) As this lady writes popularly, for the benefit of the ignorant, it might have been as well if she had added, that the Earl in this work assumed the pseudonyme of Robert Halstead; that he was assisted in its compilation by his chaplain, the Rev. Mr. Rans, Rector of Turvey; and that it was printed in 1685. All these points, although necessary to enable any one who never saw the book to make some inquiry about it, are omitted as of no moment, and we are told instead, that out of the four-and-twenty copies printed, the only one that she (the emphatic I is used) had been able to trace, was in the Heralds' College. Now, without expecting too much bibliographical information from a popular writer, it is really mischievous to mislead by a paragraph of this kind, for there are many persons who put such faith in Miss Strickland's pretensions to research, that they would take it for granted only one copy of the aforesaid work was in existence! Had Miss Strickland consulted such well-known books as Moule's Bibliotheca Heraldica, printed in 1822, or Martin's Catalogue of Books privately printed, published in 1834, she would have learnt that, instead of one, no less than fourteen copies are extant, four of which are deposited in such very inaccessible libraries as the British Museum (namely, the Royal and Grenville copies), the Bodleian, and the University Library, Cambridge. Earl Spencer's copy is described at length by Dr. Dibdin in his *Edes Althorpiana*, vol. i. p. 186., from a manuscript note in which it would appear, that the Earl of Peterborough printed only twenty, and not twenty-four copies.

Minor Botes.

The Westminster Play: curious Coincidences.—Perhaps it may be worth a Note to remark, that in the present year, 1852, arrives the turn for the representation, by the scholars of Westminster, of Terence's play of the "Adelphi." This play, as is well known, was originally produced at the funeral games of the Roman general Paulus Æmilius. One of its turns for representation at Westminster also fell out just after the death of General Wolfe at Quebec, in the year 1759, to whose memory there are in the Westminster prologue of that year some beautiful tributary lines, written by Mx. Lloyd.

The turn of the same play also arrived, and its representation was postponed in consequence, in the year 1817, when this country had to deplore the death of the Princess Charlotte, wife of Prince Leopold: and now again its turn falls out just after the death of the late commander-in-chief, Wellington.

Mr. Colman, in the second volume, page 7., of his translation of Terence, quotes twenty-four of ROBERT SHOW.

Mr. Lloyd's Latin lines.

6. Chesterfield Street, Mayfair.

Talleyrand.—I find the following in Mr. Jerdan's Autobiography, iii. 263.:

"A council of the ministry having sat three hours upon some important question, an eminent nobleman met Talleyrand as he came from the meeting, and asked, 'Que c'est-il passé dans ce conseil?' to which the witty diplomatist drily answered, 'Trois heures.'"

Was "the witty diplomatist" acquainted with Lord Bacon's apothegms, the 59th of which I subjoin?

"Mr. Popham, when he was Speaker, and the lower house had sat long, and done in effect nothing; coming one day to Queen Elisabeth, she said to him, 'Now, Mr. Speaker, what has passed in the lower house?' he answered, 'If it please your majesty, seven weeks.'"

C. H. COOPER.

Cambridge.

Old Title Deeds.—I wish it were possible to impress upon the cultivators of antiquarian lore, in the various counties of England, that a mine of authentic information of the most curious and valuable kind lies hidden in old title deeds. I have myself detected either a distinct Peddars Way, or a branch of the main one, far away from it, in Norfolk; and Mr. Harrod, the secretary to the Norfolk Archæological, has thrown some singular light upon the question of the triple most round the castle at Norwich by this means. If such sources were examined, and any facts disclosed in them noted, and either by your literary telegraph, by the more slow and dignified vehicle of "Transactions," communicated to the antiquarian world, better service would be done than many an elaborate disquisition on "Aiken Drum's Lang Ladle " has been. B. B. WOODWARD.

St. John's Wood.

Quakers' Meeting-house at Whittlebury .- In no history of Northamptonshire do I find any notice of this place of worship, which existed till about the year 1804; when the building, falling into decay, was pulled down, and the premises appropriated to other purposes. The registers furnish several entries relating to it; among others, the following, which is one of the earliest:

A certificate brought me 9hr the 22nd dated 9hr the 20th for one John Gibbins of Pawlespury, buried att the Quakers' meeting-house in V tlebury."

Inscriptions on Bells. - On looking over old family papers (a short time since) at C Priory, Essex, I found the following memoran dated 1695:

- " Motto upon yo 3rd Bell in Earls Colne Steep 'In multis annis resonet campana Johannia.'
- "On yo 4th Bell: ' Sum Ross pulsata munda Maria vocata"

A translation of the latter inscription is

Newport, Essex.

Beautiful Epitaph. - The following very by tiful epitaph is inscribed on a tablet in the pa church of Bardsey, near Leeds:

" Hic Jacet Carolus Lister in utraque Acad : Med : Stud : Qui ipse, paulo Ante mortem, suam cecinit Cygneam cantionem.

1 Cor. xv. 55. Ubi mors aculeus tuus,

&c. Grata venis, mors, Grata venis, nec Me tua terrent Spicula quæ nunc Sentio in ægro Corpore fixa. Mors etenim agni In cruce cæsi (O amor ingens!) Undique mentem Munit, et illam Servat ab omni Vulnere tutam.

Phil. i. 23. Cupio dissolvi, &c.

Mens mea mundum Vanaque vitæ Somnia et umbras Læta relinquit, Et cupit alis Nixa duabus Speque, fideque, Scandere summas Ætheris oras, Merset ubi se Flumine puri Gaudii, Jesu, Teque fruatur Omnia in æva.

Obiit die 5 Aug.

Æt. 23, Sal. 1684."

Americanisms (so-called).—The word bottom, meaning a piece of low ground upon a stream water, is called an Americanism by some Engl writers. But the word was used in this sense the translators of the Bible, in the reign James I. Turn to Zechariah i. 8.:

"I saw by night, and behold a man riding upo red horse, and he stood among the myrtle-trees twere in the bottom; and behind him were there horses, speckled, and white."

Sparse and sparsely are Americanisms, express ideas that would otherwise require cumlocution. A new country might be expec to produce such words. As dense comes fr densus, so sparse, which expresses the reverse dense, comes from sparsus.

Philadelphia.

Queries.

ANCIENT IRISH TITLES,

As the dignity of chief of a sept was, according to the old Irish laws, elective and not hereditary, perhaps you would be able to inform me, through your numerous correspondents, upon what ground certain Irish gentlemen have of late assumed this title, as indicated by their prefixing the article "The" before their names. Allowing that many of these gentlemen may be the lineal descendants of the last legitimate chiefs (though some of them are not), still such descent gives them no claim whatever, even in courtesy, to this honourable and ancient title, which, with the true possessors, was, as I said before, elective and not hereditary.

The most frivolous pretexts are made use of to sanction these assumptions. I may instance the case of one gentleman, a late M.P., who has installed himself into the chieftainship of two old septs, one on his father's account, and the other on his mother's! she having been the only child of the last soi-disant chief: and again, a late morning paper informs us of an interesting event in the career of another of these gentlemen, who, it is to be feared, has not even an hereditary right to his assumed title, as Dr. O'Donovan, in his notes to The Annals of Ireland, strongly suspects him of being of English descent, although flourishing of late years the "O" before his name.

Surely it is time to put a stop to this desecration of titles once so honoured in this country; and I know of no better way than by calling attention to it through the pages of "N. & Q.," unless, indeed, that Parliament might be induced to take up the matter, and favour us with an "Ancient Irish Titles Assumption Bill."

T. O'G.

Dublin.

Minor Queries.

Niágara or Niagára. — How is it that the name of "the Falls" has been so completely changed? The Huron pronunciation, and unquestionably the more musical, was Niagára. Again:

"Where wild Osnego spreads her swamps around, And Niagara stuns with thundering sound."
The Traveller.

Have the Yankees thrown back the accent to the antepenult, or who? W. Fraser.

Is there an earlier description of the Falls of Niagara than that contained in Father Hennepin's book, the first edition of which appeared in 1683?

Americanus.

Philadelphia.

Lady Arabella Stewart.—Who performed the marriage ceremony between Lady "Arabella Stuart" and Lord William Seymour? It is said to have been celebrated in "the ladye's chamber," in the palace at Greenwich, some time between February and July, 1610. I wish to ascertain, if possible, the exact date of this marriage, and who was the celebrating clergyman, if such can be discovered now.

A. S. A.

Punjaub.

William (titular) Earl of Gowrie. — Where and when died William Ruthven, fourth Earl of Gowrie, and was he ever married? Wood's Douglas (vol. i. p. 663.) states, that "he went abroad, and became famous for chymistry" (query, in what country?); and Bishop Burnet (History of his Own Times) says, "it was given out that he had the Philosopher's Stone." If Colonel Stepney Cowell's researches regarding the Ruthven family have been successful, he would confer a benefit on antiquaries by publishing them in a Note, stating particulars concerning the above titular Earl of Gowrie, and also respecting Dr. Patrick Ruthven, his death, marriage, issue, &c. Chambers, in vol. v. of Papers for the People, gives an interesting story about the "Last of the Ruthvens," making Patrick marry a daughter of David Calderwood, &c., but all evidently romance.

Punjaub.

Drake, an Artist. — I shall be glad of any information respecting N. Drake, an artist, who lived, and was successful in portrait painting, about the year 1766 or 1770. G.

Electrical Phenomena. — I should wish to inquire of your correspondents whether they have observed any similar phenomena to the understated. In the spring of this year, after a few days of dry weather, I was about to spend an evening at a friend's house, and for the purpose of making myself presentable, went into my bedroom to brush my hair. While doing so, I heard a slight crackling noise as I thought, exactly similar to that heard when stroking a cat. I put out the light and looked in the glass, when I was rather astonished to observe, whenever I brushed or combed my hair, a shower of electric sparks following the course of the brush. I continued to observe this for about three weeks, when it gradually ceased. At the time I was in perfect health, though a short time previously I had suffered from a slight cold. No sensation of any kind attended the evolution of the electricity. I do not distinctly remember any similar cases re-corded, but should feel obliged if any one could ADSUM. give me informatiom on the subject.

Arnold Family. — Wanted particulars of the family of Arnold, who was on the jury when the seven bishops were tried in the reign of James and was the only one who was for a verdict

guilty. He was a brewer in Westminster, and was married into the Gough family. What I wish to know is, where was his place of residence in Westminster, where he was born, and if he left any issue. A READER.

Bills explained to the Sovereign, &c .- At p. 198. (vol. i. part 1.) of Clarendon's History of the Rebellion, edit. 1707, there is an account how -

"By the Constitution of the kingdom, and the constant practice of former times, all bills, after they had passed both Houses [of Parliament], were delivered by the clerk of the Parliament to the clerk of the Crown, and by him brought to the attorney-general, who presented the same to the king, sitting in council; and, having read them, declared what alterations were made by those bills to former laws," &c.

I wish to inquire, -

1. Whether the same forms are now gone

through?

2. Whether any bill since the time of Charles I., after passing both Houses of Parliament, has been refused the royal assent? ARTHUR H. BATHER.

Admiralty, Somerset House.

Passage in Burke. — In his Reflections on the French Revolution, ed. 1852, p. 60., Burke, praising the Queen of France's behaviour in her trying situation, says:

" I hear, and I rejoice to hear, that she feels with the dignity of a Roman matron; that in the last extremity (an expression which Jonathan Edwards ealls tautological) she will save herself from the last disgrace; and that, if she must fall, she will fall by no ignoble hand."

What is Mr. Burke's meaning here? QUANDO TANDEM.

"'Twas on the Morn." -

"Twas on the morn of sweet May-day, When Nature painted all things gay, Taught birds to sing and lambs to play, And gild the meadows fair."

Who is the author (and where are they to be found) of the song of which the above are the first four lines? S. WMSON.

"My mind to me," §.c. — Who is the author of the song, "My mind to me a kingdom is?" I believe it is mentioned somewhere in Beloe's Anecdotes.

J. Brougham's Sermons. - What J. Brougham in 1813 published Sermons, 2 vols. 8vo.?

J. R. RELTON.

Did the Carians use Heraldic Devices ? - Does the following extract from Herodotus justify the assumption, that to the Carians belongs the credit of first using heraldic devices? or is the supposition, that the quotation has any heraldic signification, altogether a conceit of my own? I have never seen it adduced in proof of the acknowledged antiquity of armorial bearings; but the association of ideas which it suggests tends to the conclusion that such may be its import.

" Καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κάρες εἰσι οἱ καταδέξαντες, καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήτα ποιέεσθα και ύχανα ασπίσι οδτοί είσι οι ποιησάμενοι πρώτοι"-Clio, clxxi.

Here we have the λόφος, or crest; the ἀσπίς, or shield; and the bxwov, or supporter (lit. handle, or that by which anything is supported).

JOHN BOOKEL

Bagford's Collections at Cambridge. - Nichols, in his Anecdotes of Bowyer, p. 505., speaks of "a large part of his [i.e. Bagford's] collections in the public library at Cambridge." At p. 612. of the same work is the following note, signed "T. F.":

"Bagford's collections are locked up in a large cubical deal box, and probably have never been opered since they have been at Cambridge."

Are these collections to be got at? Is there any list of their contents i

EDWARD F. RIMBAULL

Minor Queries with Answers.

St. Distaff's Day. — On what day of the year was it held? Herrick, in his "Hesperides," meations its rude celebration,—the ploughmen burning the flax and tow of the spinners, and being in return well "bewashed" with pails of water by the maidens; and it is evident, from the context, that this occurred at the end of the Christmas holidays. But on what day? CUTHBERT BEDE, B.A.

[St. Distaff's, or Rock Day, is a name jocularly given to the day after the Epiphany, or Twelfth Day. because, the Christmas holidays having ended, good housewives resumed the distaff and their other industrious employments. See Nares' Glossary, and Hone's Every-Day Book, p. 57.]

Baptist Meeting at Newcastle-on-Tyne. - In one of the letters of the Rev. John Foster, of whose Life and Correspondence, edited by J. E. Ryland. a new edition has just been published by Mr. Bohn, occurs the following reference to an old house at Newcastle-on-Tyne:

"But our meeting, for amplitude and elegance! I believe you never saw its equal. It is, to be sure, considerably larger than your lower school; but then so black and so dark! It looks just like a conjuringroom; and, accordingly, the ceiling is all covered with curious antique figures, to aid the magic. That thing which they call the pulpit is as black as a chimney; and indeed there is a chimney-piece and very large old fire-case behind it."

In a note the editor adds, -

"The sombre appearance was owing in part to the old oak wainscotting: the pulpit also was of the same material. At one end of the room the figures '1485,' rudely carved, probably mark the date of its erection. It was used as a place of worship before the Baptists purchased it in 1725."

The date of Foster's letter is 1792. Is this interesting old house still in existence; and is anything known of its history? G. J. DE WILDE.

[Mr. Mackenzie, in his Descriptive and Historical Account of Newcastle-upon-Tyne, vol. i. p. 397., has furnished the following notice of this ancient meeting-house: "No record of the affairs of the Baptists has been preserved previous to the year 1725, when they purchased the property they now possess in the Tuthill Stairs. This property extends sixty-eight yards on the east side of the stairs, and is forty-three yards in breadth. On it was a very large and highly-orna-mented room, which, from some figures on the wainscotting, seems to have been built in the year 1585. This room must have been used as a place of worship previous to the Revolution, when the corporation occasionally attended meeting-houses; for affixed to the old pews were two hands for holding the mace and the sword. Above this room was a dwelling-house, and a vestry adjoining to it. Here the Baptists assembled for public worship for seventy-three years. In 1797 [five years after Mr. Foster's letter was written] the congregation resolved to erect a new chapel on the vacant ground above the old one. The foundationvacant ground above the old one. The foundation-stone was laid on the 17th July of that year, and was opened for public worship on February 19, 1798."

We have also received from J. E. Ryland, Esq., to whom we submitted our correspondent's Query, some further particulars of this old house to what is stated in Foster's Life and Correspondence. "When preparing that work for the press," says Mr. Ryland, "I applied to my friend the Rev. R. Pengilly, then resident at Newcastle, to obtain some account of this curious remnant of 'the olden time.' He sent my inquiries to a gentleman who took an interest in the antiquities of the place, who replied as follows: 'I wish it had been in my power to have given Mr. Ryland any intelligence respecting the Tuthill Stairs Chapel, but I know nothing certain about it. You are aware that the Close was, in ancient times, inhabited by the principal county families, and the wealtby merchants of the town. In all likelihood the old chapel formed the principal room of the house of some family of consequence, and the entrance must have been from the Close. The room used as the chapel was highly ornamented. I have a drawing of it. From the hands affixed to the pews in the chapel, I infer that it must have been used as a place of worship previously to the Revolution, as the mayors in the olden time used to go in procession on a Sunday to the places of worship they respectively belonged to, the corporate officers accompanying them. But whether a Baptist, an Independent, or a Presbyterian mayor was a member of Tuthill Stairs I do not know, though the presumption is that the Baptist was the only denomination that occupied the chapel.' "]

Bacon's History of Life and Death.—Lord Bacon's History of Life and Death was published in 1623. Was there an earlier edition? and is it known when he wrote that work?

[The first edition of Historia Vitæ et Mortis was published in 1623; and, according to Basil Montagu, was written in that year, shortly after Bacon had retired to Gorhambury.]

Replies.

MATHEMATICAL SOCIETY OF WAPPING.

(Vol. vi., pp. 410. 493.)

I took the liberty of asking whether anything is known of a Mathematical Society of Wapping in 1750?

In a reply by M. H. (not, I think, expressed in over-courteous terms), he states his surprise at my inquiry, and presumes that my notion of Wapping must have been formed "from the deck of a steamer on a trip to Dover." He enlarges on the extent of "streets and squares" of Wapping, tenanted by the "merchant seamen" of the port of London, and informs us that every tenth shop, or thereabouts, is that of a "maker of mathematical instruments principally used in navigation," many of these shops bearing on the very face of them the signs of a respectable antiquity. After thus peopling the parish with suburban Dollands, M. H. very naturally proceeds to suggest the probable existence, at this day, not of one only, but of "several" similar societies, containing among their matriculated members "every assistant and apprentice in the trade."

M. H. and I have certainly surveyed this parish with very different eyes. It has been my fortune to pass whole days in the heart of it; and I know every house in one estate of eight acres (forming a large fraction of the entire parish), in which there is certainly not a single mathematical instrument-maker's shop. In confirmation of this I may add an extract from a letter just received from my friend Mr. Walton, the vestry clerk of Wapping: "I believe," he says, "there is not one mathematical instrument-maker in my parish; but, to be on the safe side, I would say there are not two."

I beg, therefore, to repeat my inquiry, whether anything, and what, is known of the "Mathematical Society of Wapping" in 1750? Does any record exist of its members, or of its transactions? Of course I do not require to be satisfied that there was, in fact, such a society; nor am I ignorant of the circumstance noticed by A. W. (antè, p. 493.), that the various hamlets, which once formed the great manor of Stepney, gave birth or education to many persons of high literary distinction. The author (or one of the authors) of the Parentalia. Joseph Ames, himself a Fellow of the Royal And

quarian Societies, was resident either in Wapping or in the adjoining parish of St. George's in the East, and may have procured the subscription of the Wapping sacants to his work. Possibly the memoirs of that eminent historian of Typography by Gough and others may throw some light on this

local association.

In conclusion, let me express my regret that the real names of contributors are not more frequently attached to their communications.* The practice would give additional weight to those statements of which the value must depend on the personal authority of the correspondent. It would tend to improve the tone of some contributions, and would certainly be a check upon rash and ill-considered SYDNEY SMIRKE. assertions

* [We will take this opportunity of inserting another communication from a valued correspondent upon this point.

"In a late 'Notice to Correspondents' you have asked for the address of I. Allow me to suggest to your many contributors, that, unless they are ashamed of their Queries (which, perhaps, none need be, since Johnson himself has said that one fool, or child, would ask more questions than twenty wise men can answer'), it would tend very much to increase the use-fulness of your publication, and facilitate a more direct communication between men of similar pursuits, if they would more generally drop all initials and feigned names, and sign their own proper name and habitat, or at least entrust it to the editor. Much trouble too would be saved. To oblige one correspondent, you were led to ask who is another under the initial I.

"I have been led to make this suggestion, from having just received a very long and interesting letter from Boston, on one of my genealogical contributions; and some time ago I received another from Ireland; and these are not the only ones. I have every reason to believe that much mutual gratification and additional

information has been the result to all of us,

H. T. ELLACOMBE.

Clyst St. George."]

DISCOVERY AT NUNEHAM REGIS. (Vol. vi., pp. 386. 488.)

On my first reading the account of the interesting discovery at Nuneham Regis, the thought occurred to me, as it did to MR. HESLEDON, that the remains might be those of James Duke of Monmouth: but on a little further consideration, I made up my mind that this could not be so. In the first place, the estate of Nuneham Regis does not appear to have belonged to the Duke and Duchess of Monmouth at all, but descended, as stated by L. M. M. R., to the family of Buc-cleugh, from the Dukes of Montague. This settles

oint at once; so that it may seem unnecessary r any more proofs. I would, however, re-that the peaked beard, which this corpse is

described to have had, could not have belonged to Monmouth. In Lodge's Portraits his face is delineated perfectly beardless, which probably was its usual appearance; but at the time of his capture, according to Macaulay, "his beard, prematurely grey, was of several days' growth." Yet if even he allowed it to continue to grow during the short interval that depend here. the short interval that elapsed between his car ture and his execution (exactly a week), it could hardly have become a "peaked beard." More-over, it may be doubted whether his widow would have cared to show much respect to his remain when it is remembered that, after his last inteview and parting with her, which some has spoken of as having been very tender, even on the very scaffold, "He went on to speak of his Henrietta," and maintained that she, with whom he had been living in adultery, was "a young lady of virtue and honour." The Duchess certainly showed much feeling during their interview; but she must soon have recovered her composure, if it be true, as is stated by Dalrymple, I think, that she breakfasted with the king the morning after the execution.

Though Nuneham Regis did not belong to the Duke of Monmouth, it is worthy of remark that it was the property of another illustrious man, who lost his life on the scaffold for an attempt precisely similar to that of Monmouth, viz. John Dudley, Duke of Northumberland. There can be no doubt that he was buried in the chapel of the tower. Holinshed accurately describes the position of his grave as being between the two queens, Catherine Howard and Anne Boleyn, and next to the Duke of Somerset. Do they still repose there? Could the initials worked on the breast clothes of the discovered body be J. D., not T. B.? W. H.G.

Winchester.

The reply suggesting that the decapitated Duke of Monmouth was the person found buried in the ruins of the chapel of Nuneham Regis in Warwickshire is very well for a guess. But the guesser should not have added as a fact, in proof of the probability of his guess being correct, that which is contrary to the fact, viz., that " the quiet chapel of Nuncham Regis" was "at that time, as now, the property of the Buccleuch family." So contrary is this to the fact, that the property of Nuneham Regis only came into the possession of the Buccleuch family in consequence of the marriage of Henry Duke of Buccleuch, the grandfather of the present duke, with Elizabeth, daughter of George, last Duke of Montague, in 1767; the property having come to the Montague family by the marriage of Ralph, son and heir to Edward Lord Montague of Boughton (who afterwards, in the fourth year of the reign of Queen Anne, became Duke of Montague), with Elizabeth, only sur-viving daughter of Thomas Earl of Southampton,

and widow of Josceline Earl of Northumberland. The property descended to the Earl of Southampton from the Leigh family, who possessed it in the beginning of the reign of Queen Elizabeth. See Dugdale's Warwickshire (Thomas's edition, 1730), p. 101.

J. S. s.

Should a surgeon have been present at the exhumation at Nuneham Regis, the corpse of the Duke of Monmouth might have been partly identified by traces of the clumsy manner in which the executioner performed his office in severing the head from the body.

W. G.

Reform Club.

PAROCHIAL LIBRARIES.

(Vol. vi., p. 432.)

Mr. Newton, in his History and Antiquities of Medidstone, 1741, observes:

"In the large and commodious vestry of this church (All Saints) is a large and useful parochial library; this was begun many years ago, but was lately (1735) much augmented by a valuable collection of books, which that public-spirited man, Dr. Thomas Bray, late perpetual curate of the church of St. Botolph, Aldgate, ordered to be sold for 50L on assurance given of their being placed in some town corporate in South Britain for a parochial library."

In 1736 a catalogue of the books was taken and printed by the Rev. John Lewis, the compiler of the History and Antiquities of the Isle of Thanet; and subsequently, in 1810, the library was re-arranged, and a new catalogue made by the Rev. John Finch, then curate, but not, I believe, printed. This library most probably was one of those contemplated by the act of Anne, but notwithstanding the wise precaution thereby enacted for the preservation of the books, and for the better encouragement of similar benefactions, it would appear from a Topography of Maidstone, published in 1839, that of about 800 volumes, which, inclusive of Dr. Bray's collections, constituted the library, no less than one-eighth of them were missing and decayed at the period of Mr. Finch's overhaul. Among the missing were two copies of Bishop Walton's Polyglot Bible (one of which was presented to the library by the corporation), Calvin's works, and many valuable theological commentaries. There still, however, remains, quoting the same authority, a folio MS. Latin Bible, many of the leaves of which have been sadly mutilated, and all the illuminations cut out. The act of Anne would therefore seem, in the eyes of the men of Kent, to have been more bonoured in the breach than the observance of it.

Any respectable inhabitant can obtain admittance to the library on application to the minister or clerk.

I recollect hearing, about twelve or fourteen years ago, of a parochial library, in some part of Oxfordshire — Wendlebury, I think, — and that it consisted of some very excellent old divinity. The volumes composing it having fallen into a state of dilapidation, were carefully repaired and made fit for use by the new rector of that time. I understood that the library was one of those originally set on foot by Dr. Bray, through whose exertions, and those of Lord Chancellor King, an act was passed in the seventh year of Queen Anne, entitled "An Act for the better Preservation of Perochial Libraries, in that Part of Great Britain called England."

J. M.

FIRST FOLIO SHAKSPEARE.

(Vol. vi., p. 470.)

I fear your correspondent Mr. Hrath will be altogether unable to perfect his copy of the first folio, as it is imperfect exactly in the places where the leaves are the rarest to be met with. A friend at Stratford-on-Avon some time ago placed in my hands a copy of the work in a similarly imperfect state, in the hope I might succeed in finding a copy in London which might at least partially supply its deficiences; and I am most anxious to do so, especially as it is the only copy of the first folio which has found its way to the place of the poet's nativity. The search will, I suspect, be fruitless, the verses by Ben Jonson, the title-page, and the last leaf being next to impossible to procure. I possess no less than three copies of the first folio — Dr. Dibdin would have told me I was "trebly blessed" — one in an absolutely perfect state in the minutest particular, the other two more or less imperfect. It will give me much pleasure to show these copies to Mr. Heath, or to give him any advice in my power respecting his copy, if he will communicate with me.

J. O. HALLIWELL.

Avenue Lodge, Brixton Hill.

CATCALLS.

(Vol. vi., p. 460.)

I have inquired among veteran play-goers, and cannot find one who has seen a catcall, or heard one since the O. P. riots. They describe the noise as similar to, but quite distinguishable from whistling through the fingers, as now practised by the galleries. A full and minute history of the O. P. is to be found in *The Covent Garden Journal*, London, 1810. The contest began September, 1809; at p. 150. it says,—

"Mr. Kemble made his appearance in the costume of Macbeth, and amid vollies of hissing, hooting, ground, and catcalls, seemed as though he means to specify

a steril and pointless address announced for the oc-

We are not told by whom the catcalls were played; that they were once used by critics and gentlemen will appear from the following passages:

"He did intend to have engraved here many histories; as the first night of Captain B——'s play, where you would have seen critics in embroidery transplanted from the boxes to the pit, whose ancient inhabitants were exalted to the galleries, where they played upon catcalls."—Joseph Andrews, b. iii. c. 6.

By the way, who was Captain B——? I have seen the blank filled up with "Breval;" but as Captain Breval, the dramatist, recorded in *The Dunciad*, died in 1739, Fielding would hardly have so noticed him three years later.

Lloyd, in his Law Student, says:

"By law let others strive to gain renown!
Florio's a gentleman, a man o' th' town.
He nor courts, clients, or the law regarding,
Hurries from Nando's down to Covent Garden.
Yet he's a scholar, — mark him in the pit,
With critic catcall sound the stops of wit!
Supreme at George's he harangues the throng,
Censor of style from tragedy to song;
Him every witling views with secret awe,
Deep in the drama, shallow in the law."
Lloyd's Works, vol. i. p. 24., Lond. 1774.

Florio is represented as a would-be man of fashion, but his ostentatious use of the catcall shows that it was not reputed a vulgar instrument eighty years ago.

H. B. C.

Garrick Club.

I am surprised that the investigating querist M. M. E. has not been able to discover "any one who has heard or seen the (above) instrument," since I recollect in my schoolboy days that the sonamed catcall was often used as a common whistle, and even now at our theatres it is too frequently made the medium through which "the gods" cause themselves to be heard. Its construction is very simple, being two circular pieces of tin, in diameter rather more than a shilling, perforated in the centre, and attached by solder to a small tube of the same metal, scarcely half an inch in length. The instrument is held in the mouth between the teeth and lips, being nearly concealed by the latter, when, by means of the tongue, and inhaling and exhaling the breath, that fearful screech is made, oftentimes so alarming to dramatic authors.

Having made the Note, let me in my turn put a Query. What is the unde derivatur of catcalls? for the sound by no means resembles the squeal of the feline race in anger, nor the loving invitation of Tabby to Tom in the gutter. Neither can I imagine it to have been invented by Mother Bunch, that phoenix of nursery literature, for the

purpose of summoning her pets, as a sportsman uses his dog-whistle to call or direct his pointers or spaniels.

G. T.B. M.

I am surprised that M. M. E. should doubt the existence of the catcall. He will find in Johnson's Dictionary, "Catcall, a squeaking instrument used in the playhouse to condemn plays," and I myself have seen and possessed, and have heard in playhouses even in the present century, what were called catcalls. It was a small circular whole composed of two plates of tin about the size of a halfpenny, perforated by a hole in the cata and connected by a band or border of the metal, about one-eighth of an inch thick. It sound given was sharp and shrill, and the syntage of the instrument in the playhouse was that it was altogether concealed within the mouth, and that the perpetrator of the nose could not be easily detected. In my school-day it was in frequent use in our sports and our real.

BURYING ALIVE AS A PUNISHMENT. (Vol. vi., p. 245.)

I am not able to inform your correspondent John H. A. if this punishment has at any time been inflicted by judicial authority upon criminals in England. Blackstone (Comment., book iv. chap. xv.), quoting Fleta, informs us that the ancient Goths were wont, in case of a particular crime, to punish indifferently with burning to death or burying alive; and we learn from Caines, who in the early editions of his Dictionary gives a plate representing its infliction, that it was resorted to occasionally by the Jewish nation:

"Comment," says Voltaire in his caustie way (Prir de la Justice, et de l'Humanité, article xxvi.), "le bénédictin Calmet s'est-il pu divertir à faire graver dans ma dictionnaire, des estampes de tous les tourmens qui étoient en usage chez la petite nation Judaïque? Eur précipité du haut d'un rocher sur des cailloux; a bien être lapidé avec ces cailloux dont le pays est covert, et de là être pendu à une potence pour y attenda la mort; être enterré vivant dans un monceau de ceudra. &c.

Of the comparatively recent use of this punishment among the French, an instance is recorded in the amusing miscellany of Vignoul-Marville (Dom Noel d'Argonne):

"Enterrer vifs les criminels étoit encore un supplice de ce tems-là. En 1460, dit la même Chronique (la Chronique scandaleuse), fut fuit mourir et enfonça toute vive audit lieu de Paris, une femme nonmée Perved Mauger, pour occasion de ce que la dite Perrete avoit fait et commis plusieurs larcins, &c. Pour lesquels car et autre par elle confessez, fut condamnée par sentence domair de Prevoat de Paris, nommé Messire Robert Destouterie Chevalier, à souffrir mort, et estre enfouye toute site

devant le Gibet ; ce qui fut exécuté."— Mélanges d'Histoire et de Littérature, vol. iii. p. 277.

In these cases, the patient, I presume, was entirely covered by earth, and must have died immediately from suffocation; in the modification of the punishment recorded by John H. A., where the criminal was immersed to the neck only, the death from starvation and exposure must be far more lingering and terrible. So also with the semewhat similar punishment suggestive of Roman Catholic times and countries, — bricking up the peccant nun, or other sinning person, in a hollow wall, — so touchingly illustrated by the pen and pencil in Rogers's Italy, and introduced by Mrs. Trollope to heighten the interest of her powerful novel The Abbess.

The case mentioned by John H. A. reminds me of a passage in Holinshed (Chron., vol. vi. p. 331.):

"Subtle and crafty he was (the Irish rebel, Shane O'Neil), especially in the morning; but in the residue of the day, very uncertain and unstable, and much given to excessive gulping and surfeiting; and albeit he had most commonly two hundred tuns of wines in his cellar at Dundrum, and had his full fill thereof; yet was he never satisfied till he had swallowed up marvellous great quantities of Usquebaugh or aquavitas of that country; whereof so unmeasurably he would drink, and brase, that, for the quenching of the heat of the body, which by that means was most extremely inflamed and distempered, he was eftsoones conveyed (as the common report was) into a deep pit; and standing upright in the same, the earth was cast round about him up to the hard chin, and there he did remain until such time as his body was recovered to some temperature."

We learn from this that the Elizabethan tippler anticipated the panacea of the notorious Dr. Graham, and that the grand idea of the earth-bath did not originate with that illustrious practitioner.

WILLIAM BATES.

Birmingham.

SMOCK MARRIAGES.

(Vol. vi., p. 485.)

Mr. Eastwood ought, I respectfully submit, to have given the name of the "small village in Wilts," from the register of which he gives an extract which illustrates "a vulgar error" mentioned in Brand's Popular Antiquities, ed. Ellis (1842), vol. iii. p. 205., in these terms: "When a man designs to marry a woman who is in debt, if he take her from the hands of the priest, clothed only in her shift, it is supposed that he will not be liable to her engagements." This "vulgar error" is still prevalent at Cottenham, in this county.

C. H. COOPER.

Cambridge.

Miss Anne Sellwood was married in her smock, because the prudent Mr. John Bridmore shared

the vulgar belief (by no means extinct), that a bridegroom taking a bride so little indebted to the milliner, did not become liable to any of her other debts. I first heard of this combined exemption from drapery and debt, when residing in Shrop-shire; but I dare say your correspondent Mr. Eastwood will obtain corroboration of my view of the case from other parts of the country. I suppose that the original notion arose from some ingenious rustic special-pleader's interpretation of the character of certain portions of our conveyance-like marriage service; "want of consideration" on the part of the lady-purchasers of marital protection being perhaps the plea relied on. A husband long supposed he could sell the article which he was "to have and to hold;" and some similar confusion of ideas may have led a wife who brought her husband nulla bona to believe that she came "free and clear of and from all claims and demands whatsoever." This is scarcely a place to express one's hope that some day the marriage contract will be made a little more explicit. The police magistrate will thereby be saved some trouble in expounding its meaning. SHIRLEY BROOKS.

New Inn.

[We believe there is also a similar "vulgar error" as to all children under the girdle at the time of marriage being legitimate.]

PHOTOGRAPHIC CORRESPONDENCE.

As it seems to be a settled thing that the "N. & Q." is to be considered as the hitherto much wanted medium of communication on all matters photographic, I would suggest that your object would be greatly promoted if you were to give notice, once for all, that no communications professing to describe processes, new or old, would be printed in which the precise quantities and proportions of every chemical named were not given. The omission of these particulars gives rise to a world of unnecessary trouble by provoking inquiries, answers, and explanations, where none need have been required. Thus, had your correspondent Me. Crookes told all he knew, I need not have troubled you with the following inquiries.

1. Is the iodizing solution to be brought to the colour of brown sherry or of pale? Had he not better state how many grains of the iodine should be added to his pint of water? And, after all, is he quite sure that the iodine will eradicate the iron and brass spots from the paper?

2. If a washing of the excited paper for a few minutes (how many?) will make it keep for six days, how long must it be washed in order to keep it three weeks?

3. He speaks of a nearly saturated solution of gallic acid, and of a tolerably strong solution of hypo.: both terms having no definite meaning whatever.

We all know that, after spoiling a dozen or twenty pictures, which have perhaps cost us much toil and fatigue to procure, and which, in many cases, we cannot try for again, we shall find out how strong the solutions ought to have been, Mr. Crookes knowing all the time the exact strength required.

It is greatly to be desired that you would favour us at once with Dr. Diamond's paper processes. The present state of the weather, so far from affording a good reason for the delay, is, on the contrary, just that which enables one to get all things ready against the first outbreak of sunshine.

There is a grievous inconvenience in the waxed-paper process, as hitherto described, —I mean in the development by floating on the gallo-nitrate. Of course, you can float only one sheet at a time in the same dish; so that a man bringing home twenty views, each requiring to be floated an hour, must either have twenty dishes at work, or consume twenty hours in the development. I presume that immersion one upon the other would not do. So also the paper has to be excited by a careful floating on the aceto-nitrate for above ten minutes, and then again washed by floating on distilled water. I hope Dr. Diamond will have been enabled to simplify this process.

enabled to simplify this process.

Very unkind of Ds. D.'s friend not to have told him what proportions of amber to use in his collodion: for I consider this a valuable hint.

Dr. Diamond, p. 320., recommends "amber" for one varnish, and a few lines further on "the common amber of commerce" for another varnish. What is the difference, and where are they to be procured?

[No amber is better than the broken mouth-pieces of pipe stems and cigar tubes, being entirely free from extraneous substances. They may be bought for about 2s. per oz. of many tobacconists, and especially of Onderwich, the German pipe merchant, Princes Street, Leicester Square. The common amber of commerce may be procured at the varnish-maker's or chemist's, and although it gives a varnish it is always coloured, and not so satisfactory as the finer sort.]

Solution for Positive Paper. — Probably some of your correspondents will be good enough to say, what the strength of the solution for positive paper should be, when chloride of sodium (common salt) is used for the preparatory processes instead of muriate of ammonia; and what strength of solution of nitrate of silver to be applied with a brush should be used afterwards to render the paper sensitive?

paper sensitive?

I have followed Le Gray's directions, in using one part saturated solution of common salt, and three parts water; and for the nitrate of silver ninety-six grains to the ounce of distilled water; but I find that it is requisite to apply three washes of the nit. sil. solution before the paper is

rendered properly and easily sensitive, and the of course is troublesome. After the first walk, the paper on exposure will only become of a fast slate colour; after the second it deepens irregularly in blotches, and cloudy; but after the third adarkens quickly and uniformly on exposure over on a day that is not very bright, at this season of the year.

The paper I have used is Nash's. I profite tone of colour obtained for the positive by all chlor. sodium to that given by mur. and least for portraits. By using mur. and found a single wash of nit. sil. solution but that the paper requires a much longer sure to deepen sufficiently, than that with chlor. sod. and three washes of nit. described.

Photography applied to the Microscope, bapply it to taking the images through the masscope: in fact, I may say that on the first of that Mr. Archer introduced to me the college. in the autumn of 1850, some experiments wo performed, and the images of monochromats substances, as sections of wood, fossil infusers &c., seemed to be very successful; but in an tissues, where a great deal of yellow or yellow brown prevails, the productions appear to very inferior from drawings made by the can lucida. Some of my friends carried these ex ments to a great extent, and multiplied the results by printing from the negatives. I was beg to mention also, that the film of collection been successfully floated off the glass, and min up upon prepared copperplates and wood, both of which etchings and wood engraving has been made,—the operator following natures in in his delineations, instead of relying upon his imperfect powers of drawing.

Origin of Collodion: French and Established Meights and Measures.—In your No. for Oct. there is an inquiry by Q. Q. as to the origin the name of collodion, and who first recommendate use in photography. I cannot tell him gave it the name of collodion, or the origin of name; but it was discovered by Le Gray in like the mentions it in his work on photography; the whole of the process, &c. The work is in the French language. In but just become a subscriber to "N. &Q. should therefore feel obliged if you, or seed your subscribers, would inform me in which of back Numbers I may find an account of the French weights and measures; their relative value can pared with the English, &c.

[In Brande's Chemistry, the relative value of French and English weights and measures is falled plained, as well as in many elementary works.]

enses and their Makers. --The complaint of J. in No. 161., p. 515., on the subject of his dispintment in finding that the chemical and al foci of a newly purchased lens did not espond, has overwhelmed us with a mass of munications, principally from the friends of very scientific optician Mr. Ross. We could understand why this was so, until we received atter from that gentleman himself, in which mmarks that, in the communication in question, terminal 's' appends very euphoniously to name, and with those who should draw such inference, I might be stigmatised as an incommt optician and an unfair tradesman." igh it is quite obvious, from the construction he sentence, that the name which we thought it to omit from E. S.'s letter might just as well s been Smith, Brown, Jones, or Robinson, and terminal "'s" must still have been there, we k it fair towards Mr. Ross to remove any imsion that he was the party referred to. He ainly was not. We may add that the only alms to Mr. Ross which has to our knowledge sared in "N. & Q.," is at p. 542. of our last abor. He is the London optician there referred and A. R-G having kindly exhibited to us the simens alluded to in that communication, we no hesitation in saying they justify all A. e's commendations. And with one word more nust dismiss the question of lenses, and makers enses, from our columns. All our successful priments had been made with Voightlander's es; had we tried Ross's, and experienced, as resume from the letters which have reached we should have done, the same results, we ald just as unhesitatingly have stated of Ross's es what we have honestly said of Voightlander's.

Replies to Minor Queries.

In Nomine Domini" (Vol. vi., p. 487.).—re is an old Latin proverb, "In nomine Doi incipit omne malum." This is doubtless the ng referred to: I thought it was too well wn to need a reply, but it appears it is not.

LAU. ANG.

idward Polhill (Vol. vi., p. 460.).—I am unable irnish your correspondent G. with any informergarding the personal history of Edward ill, but may state that some of his works have a recently reprinted by T. Ward & Co. of irnoster Row. Among these I find two trennot mentioned by G., viz.:

"The Divine Will considered in its Eternal ees, and Holy Execution of them."

"A Preparation for Suffering in an evil Day." saides these, A Discourse of Schism, originally ted in 1694, was reprinted by Hatchard in

1823; and I find in the Bodleian Catalogue, Answer to Sherlock's Knowledge of Christ, &c., printed in 1675.

Dublin.

"The Choice of Hercules" (Vol. vi., p. 485.).— There is a long poem so called in the third volume of Dodsley's Collection, edition 1782, without the author's name. It begins thus:

"Now had the son of Jove mature attained The joyful prime."

Is this the production inquired for?

BRAYBROOKE.

"Nine Tailors make a Man" (Vol. vi., p. 390.).

— In Democritus in London, with the Mad Pranks and Comical Conceits of Molley and Robin Good-Fellow, will be found the following Note, which is an earlier authority than yours of 1742 for the above saying:

"Let the following be recorded in honor of the tailors!

'There is a proverb which has been of old,
And many men have likewise been so bold,
To the discredit of the Taylor's Trade,
Nine Taylors goe to make up a man, they said.
But for their credit I'll unriddle it t' ye:
A draper once fell into povertie,
Nine Taylors joyn'd their purses together then,
To set him up, and make him a man agen.'

Grammatical Drollery, 1682."

A SUBSCRIBER.

Goose Fair (Vol. vi., p. 149.). — The origin of this name arose from the large quantities of geese which were driven up from the Fens of Lincolnshire for sale at this fair, which is on the 2nd of October, when geese are just in scason. Persons now living can remember seeing fifteen or twenty thousand geese in the market-place, each flock attended by a gooseherd with his crook, which he dextrously threw round the neck of any goose and brought it out for inspection by the customer. A street on the Lincolnshire side of the town is still called Goose Gate, and the flavour of the goose is still fully appreciated by the good people of Nottingham, as on the fair-day one is sure to be found on the table of ninety-nine out of a hundred of the better class of the inhabitants.

Newark.

Ecclesiastical Year (Vol. vi., p. 462). — This is an erroneous heading; the ecclesiastical year begins at Advent. The question raised by ME. RUSSELL GOLE is between what were distinguished, prior to the reformation of the style in 1752, as the legal and the historical. The legal year began on the 25th of March, the historical year on the 1st of January, and used frequently to be used together in this form, January 1657, the upper

being the legal year, and in all public, and most private, written documents; the latter generally used in print, as it was all over the Continent. There, therefore, can be no doubt on the point raised, and that September 1660 preceded January 1660, which should be designated as January 1682. It is inconceivable what a difficulty this difference of style makes in arranging the dates of old papers; but the legal year was most generally followed, even in private letters.

Editions of the Prayer Book prior to 1662 (Vol. vi., p. 435.). - The object of my Query, printed at page 435., was to obtain an accurate list of the various editions of the Book of Common Prayer which issued from the press from 1549 to 1662 inclusive. The very valuable work, Keeling's Liturg. Brit., refers rather to the revisions which the Prayer Book underwent. I have not which the Frayer Book underwent. I have not access, at present, to Mr. Pickering's elegant reprints, but I do not think that even this work would supply my desideratum. The following very imperfect list will, perhaps, form a groundwork for a correct one, to the compilation of which I solicit the attention of your correspondents:

1549. Whitchurche. 7th March, London, (Brit, Mus.)

Whitchurche. 4th May, London. (Brit. Mus.)

Whitehurche. 16th June. (Brit. Mus.)

Grafton. March. (Brasenose Coll. Oxon.) (Query the same as Whitchurche, 7th March?) Grafton. 8th March. (Bishop of Cashel.) Grafton. Mense Martii on title, but Mense
Junii in colophon. (Brit. Mus.)
Oswen. Worcester, 23rd May.
Oswen. —, 30th July. (Brit. Mus.)
1550. Grafton. Booke of Common Praier. Noted,

4to.

1552. Whitehurche. First edition. (In private possession.)
Whitchurche. Second edition. (Brit. Mus.)
Grafton. August, first edition. (Lambeth.) August, second edition. (Brit. Grafton.

Mus. 1553. Reginald Wolfe, Liber Precum Publicarum. 4to.

1559. Grafton, or Jugge and Cawoode. (Univ. Lib. Cam.)

1560. Reginald Wolfe. Liber Precum, &c. 4to. Day. Church Service. fol.

1562. Cawood.

1569. Reginald Wolfe. Liber Precum, &c. 12mo. 1571. Reginald Wolfe. Liber Precum, &c. 12mo.

1572. R. Jugge. Fourme of Common Prayer.

Vautrollier. Liber Precum, &c. 4to. Vautrollier. Liber Precum, &c. 8vo. 1573. 1574.

Christopher and Robert Barker. 4to.

1604. Query, by whom printed? (Trin. Coll.

620. Barker and Bill. (In my own possession.) 637. Scotch Service Book. (S. John's Coll. Cam.)

following sources; Rev. J. Ketley's Two Ldury of Edward VI. (Parker Society); Rev. W. I ling's Liturgiæ Britannicæ, 1st edit.; Mr. Stephe reprint of the Sealed Books (Eccl. Hist. See and Johnson's Typographia, vol. i. I do not remember to have seen any list of 6

This list has been compiled chiefly from

editions of the Prayer Book prior to 1661-6 when it assumed its present form; though loss not but think that some such list may be no istence in one of the many works developed history. If a complete list has not properly printed, the literary history of the Parket will receive a valuable addition from the nications of those of your correspondents be disposed to correct and amplify the pa enumeration; which, permit me to say, 15 forth, not as having any pretensions to conness (especially towards its conclusion), but as a nucleus for further information.
W. SPARROW SIMPSON IL

Office for Commemoration of Benefactors pp. 126. 186.). - It has been suggested to me in order to complete my former communication I should send you a transcript of the Collection referred to; it is as follows:

" O Lord, we glorify Thee in these Thy Servers Benefactors, departed out of this present life; be ing Thee, that as they for their time bestored a ritably for our comfort the temporal things which I didst give them, so we for our time may fruit the same to the setting forth of Thy Holy Words It laud and praise, and, finally, that both there may everlastingly reign with Thee in glory; the Jesus Christ our Lord. — Amen."

W. SPARROW SIMPSON BA

"The Right Divine of Kings to govern and (Vol. iii., p. 494.; Vol. iv., p. 125. &c.).—Could memorable line have originated from Milton's fensio pro Pop. Ang.? I quote a passage a out of many :

" Detur illa regia licentia male faciendi." - b-p. 15., Londini, 1651, 4to.

" Noli igitur Deo hanc atrocissimam injurian quasi is regum pravitates et nefaria facinora ju al gium doceret," — Cap. ii, p. 23.

" Jus male faciendi cum sit regi nullum, mal populi naturâ supremum." - Cap. v. p. 94.

Warmington.

Civilation (Vol. vi., pp. 199. 376.).—Thous Quincey, to an article in Hogg's Instruction William Hamilton, with a Glance at his Leville and the Control of t Reforms (Part LII., new series, July, 1852 the following note:

"In a state of civilation: and what state may deal.
As the word is a valuable word, and in some dans

I beg to rehearse its history. The late Dr. ith whom some of us may otherwise have to quarrel, was however a man of varied nents; a wit, with singular readiness for , and with very extensive scholarship. e peculiar opinions which he professed was o man, however much he might tend towards was to be regarded as having actually apex until he was drunk. Previously to immation, a man might be a promising sublisation, but otherwise than in posse it must re, so he must be considered as more or less This doctrine he naturally published y than ever, as he was himself more and ed from all suspicion of barbaric sobriety. came anxious with tears in his eyes to prosep sincerity of his conversion to civilisation. an odiously long word must ever be diss gentleman taking his ease of an evening, ly perhaps, he abridged it always after o civilation. Such was the genesis of the d I therefore, upon entering it into my lietionary of English, matriculated it thus; by ellipsis, or more properly by syncope, or peaking by hiccup, from civilisation." J. D. N.

of the dog that bit you" (Vol. vi., p. 316.). and it is a popular belief that the "hair that bit you," when applied to the bite, ne either as a curative or preventive

en a shepherd pull a few hairs off his pply them to a wound which the dog ade in the leg of a boy. In this case tion was to cure the wound, and to preonsequences - such as the occurrence M. E. V. E. P.

s versus Skull-cups (Vol. vi., p. 441.) learned and ingenious explanation of ibrok's skull-cup seems to me to be far-l unnecessary. The iron cap or helmet to the head, and representing its form, from a very early period, and would as in fact it was) be called a "skull-ore shortly "skull:" and what more could the dying warrior image to himhe spoil of his slain enemy, his iron bereout to drink the beer of Valhalla? Valhalla alone was the "skull" of the d for other purposes than that of dethe famine which prevailed in Ireland ard Bruce's invasion of that island, lates (A.D. 1315) that "many were so ved, that in churchyards they took up out of their graves, and in their skulls : flesh and fed thereon." "Perhaps a sel," says Stewart (History of Armagh, ting this passage; but the Rev. Robert ver of the History of the Holy Catholic Ireland, p. 1298.), quoting Stewart, objects to this interpretation, and very justly, on the ground that "pots" or saucepans would not be at hand in such emergencies. Neither one or the other, however, seem to have had an inkling of what the old annalist meant to convey, namely, that the iron skull-caps of the starving fugitives (every one was then armed who could afford it) served them as pots wherein to boil their disgusting food - disgusting enough without the additional horror of being cooked in a reeking skull, even were that proceeding possible.

There is a valuable note on the same fact given, sub ann. 1317, in the Annals of Ireland, compiled by James Grace, and edited for the Irish Archæological Society by the very rev. Dean Butler, in which he advocates skull-cap versus cranium; and concludes with the following

analogous story:

" We know that, during the battle of Waterloo, the officers of the Guards boiled pigeons in the cuirass of a dead Frenchman at Hougoumont."-P. 91. note.

JAMES GRAVES.

Kilkenny.

Francis Hopkinson, Author of " Dissertation on a Salt-box" (Vol. vi., pp. 54. 137. 233.) — Permit 423 me to inform your correspondents J. Wn., Mr. JOHN BOOKER, and H. EBFF, that the author of a Dissertation on a Salt-box was Francis Hopkinson of this city (Philadelphia), and not Professor Porson, as the latter supposes. The piece of hu-mour will be found in the first volume of Hopkinson's Works, Philadelphia edition of 1792. was originally written for, and published in, the Pennsylvania Magazine, as a satire upon the examinations in our old Philadelphia College. It is entitled Modern Learning exemplified by a Specimen of a College late Examination. The first part is dedicated to "metaphysics," and commences thus:

" Prof. What is a salt-box?

Stud. It is a box made to contain salt.

Prof. How is it divided?

Stud. Into a salt-box, and a box of salt. Prof. Very well! show the distinction.

Stud. A salt-box may be where there is no salt, but salt is absolutely necessary to the existence of a box of salt,'

The student goes on and divides salt-boxes into "possible, probable, and positive salt-boxes. A possible salt-box is "one in the hands of the joiner;" a probable salt-box is "one in the hand of one going to buy salt, who has sixpence in his hand to pay the grocer;" a positive salt-box is one "which hath actually and bona fide got salt in it." The examination then continues to investigate the merits of salt-boxes, under the heads of "logic, natural philosophy, mathematics (which is illustrated by diagrams), anatomy, surgery, the practice of physic, and chemistry." It is dated May,

1784, the time when it was written. The Facetiæ Cantabrigiensis does not contain the whole of Hopkinson's paper, which occupies twelve or fifteen pages in his works. Thus much is due to the memory of an American patriot. Francis Hopkinson was a member of the American Congress in 1776, a signer of the Declaration of Independence, and an active politician in his day. He was the author of The Battle of the Kegs, a satirical poem, composed whilst the English army occupied Philadelphia, which was very popular at the time, and is yet popular among Americans of the present generation.

Philadelphia.

Junius, Letter LVI., and the Continuation of Tom Jones (Vol. iii., p. 188.; Vol. vi., p. 341.). — The continuation of Tom Jones is entitled The History of Tom Jones, the Foundling, in his married State: Utile dulci: Lond., printed for J. Robinson, 1750, 12mo. p. 323. Its author is not known, nor is the point material, as it is a very poor production. Black George is not introduced in it, nor does it throw any additional light upon the allusion in Junius. I must confess, however, that I do not see any difficulty in the passage. Blifil and Black George, by different means, though not acting in concert, used their best endeavours, from interested motives, to ruin Tom Jones. The "union of Blifil and Black George" merely seems to express the concurrence of two different actors—one a hypocritical and sanctimonious cheat, and the other a bolder ruffian—to work injury to the public. The personal allusion in the two names is obvious enough.

The Word Brow, or Brough, in Essex (Vol. vi., p. 411.). — This is called clam in Devonshire, being a rough tree thrown across a river or brook for a foot-bridge. I find clamber (in Johnson), to climb up, pronounced, in Devonshire, to clima.

Harlow.

Phonetic Spelling (Vol. vi., p. 357.).—In 1730 there was published at Amsterdam, in seven vols. 12mo., a work entitled Abrégé chronologique de l'Histoire d'Angleterre. Throughout this book the author, who calls himself M. J. G. D. C., has deviated in a remarkable manner from the customary orthography of the French. He justifies himself thus:

"In the neglect with which this part of the French language is now every day treated, I should be sufficiently shielded from criticism if I only cited in my favour the authority of Ménage, Richelet, Furetière, Amelot de la Houssaie, and others of the like weight.

. . I have wished to avoid disorder, and restrict myself to exact uniformity. By this means my aim has been to reduce the system of orthography to fixed but 'eneral rules, to remove the crowd of inconvenient and

repulsive exceptions, and to proscribe the ridicular intermingling of antiquated spelling, which is not foreign to the pronunciation introduced by modern usage. In one word, I have not hesitated to refer to letters to their natural functions, as assigned to them by the first elements of language. It is noticeable at its same time, that this operation presents us at one will the true pronunciation and facility of writing.

The author developes his plan, and entering its details in the remaining pages of his profit; but I am unwilling to extend this Note, my son for writing which is to add another authorities quoted on the subject of page spelling—a system which appears to me sell to all that is venerable in antiquity, dear acciation, and sacred in philology. B. H. Committee in the state of the stat

Earlier attempts than that of Howell (1650) made to reform our orthoepy. The first was plied himself to effect this change was Sir Tessmith; and, according to Strype, in his life of the most learned personage, pp. 27, 28., the new place of the framed by him was compiled in 1542. Assent similar attempt was made by Sir John Chan 1557. A third scheme, with a like object in was, was offered in 1621, by Dr. Alexander Gill, the famous master of St. Paul's School, in his mand curious Logonomia Anglica, quá Gentus em facilius addiscitur. In addition to these we have many other works advocating the use of phases spelling, which preceded that of Howell; e.g. the Orthographie, &c. of John Hart, Chester Heald 1569; Bullokar's Booke for the Amendment of Orthographie, &c. 1580; Mulcaster's Right Wasing of our English Tongue, 1582; Peter Bale Order of Orthographie, in his Writing Scholmar, 1633. Then, there is the well-known should be a supplied of the English Press, &c., 1661; and the proposite forth in the Friendly Advice to the Correct of the English Press, &c., 1682.

Simile of the Soul and Magnetic Needle (Vd-pp. 127, 207, 368.).—A much older author Leighton, or others mentioned recently in W. N. & Q.," made use of the comparison of magnet, namely, Raimond Lull, of Majorca, died in 1315. These are his words, as given Neander, in his "Memorials of Christian Law Works, vol. vii. p. 429., Bohn's edition:

"As the needle turns by nature to the north, who it is touched by the magnet, so it behaves that the want should turn to praise his Lord God, and to Him, since out of love to him He willed to enhance griefs and heavy sufferings in this world."

Sea Water (Vol. vi., p. 290.). —In answer be the Query concerning the use of sea water, eith Humboldt, Prichard, or Mrs. Somerville mention without injury by the inhabitants of Easter I "made a note of it" when reading, but it find it in my common-place book. M. L.

or Eaton Family (Vol. vi., p. 435.).—I make this communication as in reply to ron's inquiry, but it justifies leaving in iges monumental notes that, in an obscure surchyard, might moulder away unknown. The copied off by myself in the churcher Connor, co. Antrim, when I was making lections for the then projected history of eresting district:

mlatis hujus ærumnosæ vitæ laboribus, migravit arrus Arrox, Artium Magister, decimo Maii art. 1666, ætatis suæ 80, cujus exuviæ requin pace sub hoc cippo in spem beatæ resurrec-Itemque duorum nepotulorum. sion esse dedit, Mores formavit amænos

Gallia, dum nunc tegit ossa solum."

e lyeth the Bodys of the Revrd. Mr. Andrew Prebend of Connor, who departed this life the of June, in the year of our Lord 1794, and the his age; — and Elizabeth Atron, wife to the Drew, who departed this life Xbr. ye. 1713, in ear of her age. — Also, Robert Aiton, Esq., he aforesaid Andrew; and Elias Atron, who I this life the 4th of August, 1742, in the 76th his age."

e many particulars of this line in my manubut cannot at present think that these inls connect with the object of Scrutator's John D'Alton.

nmer Hill, Dublin.

DIE Aston is in the gift of Brazen Nose. John Eaton was admitted M.A. July 8, John Eaton was admitted M.A. Oct. 12, Both were of Brazen Nose. For name, ge, &c. of their fathers, consult the Oxford dation Registers.

ABTHUE PAGET.

itual Persons employed in Lay Offices i., p. 376.). — W. says, in reference to that he "was probably the last spiritual employed in a lay office." W. seems not ware that one of the successors of Dutens rectory of Elsdon, Archdeacon Singleton, the late Duke of Northumberland during e of his holding the office of Lord Lieuf Ireland, and in the capacity of his Grace's secretary had the privilege of franking.

E. H. A.

ge Chalmers' "Revolt of the Colonies"
,, pp. 200. 281.).—An edition of the work
Bonsall refers was published by James
and Company, of Boston (Mass.), in the
5. The title runs thus: An Introduction
istory of the Revolt of the American Colo-

nies; being a Comprehensive View of its Origin.

Derived from the State Papers contained in the Public Offices of Great Britain. By George Chalmers.

It is in two octave volumes, of 414 and 376 pages; and the following extract from the preface will show why your correspondent's copy, as well as that in the British Museum, wants the title-page:

"It was printed, under the author's inspection, as far as the end of the reign of George I., but no part has ever been published. To the printed copy which has been used for the impression now given to the public a title-page is prefixed in the handwriting of the author, with the addition, 'Suppressed in 1782.' It is one of the very few copies which he reserved for private distribution among his friends.

"The reason for its suppression can only be conjectured. The interference of the ministry, however, is presumed to have furnished the chief motive. Just at this time the treaty of peace was signed at Paris, ceding independence to the revolted colonics, as they were called; and the popular clamor against the treaty was already so strong that there could be no desire to have it increased by a work of this character. Indeed, no political ends could now be answered by its publication; and as Mr. Chalmers held an office under the government, and looked for promotion, it is probable that he thought it more politic to sacrifice the pride and fame of authorship, than to run the hazard of offending the ministers.

"The books and papers which belonged to Mr. Chalmers were retained in possession of his nephew till they were recently sold in London; and among them was a manuscript continuation of this work, in the handwriting of the author, completely revised and prepared for the press. It is now printed as it was left by him, beginning with the reign of George II., and constituting about three quarters of the second volume."

William Duane.

Philadelphia.

Sir John Hynde Cotton (Vol. vi., p. 388.).—I think J. W. will find the information which he seeks in Additional MSS. No. 5841. (Cole's), British Museum, p. 296. et seq. R. W. C.

Les Héros de la Ligue (Vol. vi., p. 418.). — I transcribe the following brief notice of this curious work from tom. ii. p. 553. of Brunet's Manuel du Libraire, Paris, 1842:

"Ce volume, publié en Hollande, se compose de 24 fig. gravées en manière noire, dans lesquelles on a travesti d'une manière grotesque différents personnages qualifiés du royaume, qui jouèrent les premiers rôles dans l'affaire de la révocation. Il n'y a d'autre texte qu'un sonnet qui occupe le dernier f.

"Les exempl. dont le frontispice est sans date renferment des épreuves fatiguées. On sait que ces caricatures ont été reproduites dans les Mémoires de M. de. Maurepas, publiés par Soulavie, en 1792."

There is a copy of the work in the library of Trinity College, Dublin, in all respects answering to the description given by F. H. of that which is in his possession, with the exception that it is not interleaved. Tyro.

Dublin.

Second Exhumation of King Arthur's Remains (Vol. vi., pp. 490. 598.).—I have just lighted upon the narrative, previously overlooked, of the particulars attending, not the second exhumation of Arthur's remains, but the translation of the shrine, in which they were deposited by order of Henry II.; and, as it seems to meet the Query of H. G. T., I venture to append a notice of it to my former incomplete reply on the subject. The narrative in question is contained in the chapter of the Assertio Incomparabilis Arturii, Auctore Joanne Lelando, Antiquario, entitled "Translatio Reliquiarum Arturii, ex Archivis Glessoburgensis," p. 55. I would invite attention to the observations of Thierry (Norman Conquest, book xi.) concerning the discovery of these precious relics. Cowgill.

Church Stile (Vol. vi., p. 339.). — At Exminster, near Exeter, there is a path through the church-yard, and an old stone church stile; the house and lands adjoining are called Church Stile, belonging to Phil. Lardner, Esq. W. C.

Harlow.

Sich House (Vol. vi., pp. 363, 364.). — There is a place called Sykehouse, a township and chapelry in the parish of Fishlake, about three miles north by west from Thorne, in Yorkshire, portion of the ancient level of Hatfield Chase, a country abounding in watercourses. The word syke occurs in an old "perambulation" of the parish of Hatfield (Hunter, S. Y., i. p. 185.), "and so along the same unto Wrangle-syke, and by the same syke unto the river Don," &c. The names of Blacksyke, Foulsyke or Fulsyke, Wilsic or Wilsick, also occur in the same locality. C. J.

The Verbs "to lay" and "to lie" (Vol. vi., p. 388.).—Your correspondent A. H., who adverts to the not unfrequent use, by some modern authors, of the verb lay, as if it were synonymous with the verb lie, may not be displeased with the information that this absurd practice was, at one time, visited with condign punishment. The following is an extract from an article on Blomfield's Prometheus Vinetus, in the Edinburgh Review (vol. xvii. No. 33. p. 225. November, 1810):

"We recollect to have seen, many years ago, a work of a very popular author, the reputation of which was greatly diminished by a malicious reviewer, who discovered that the writer had frequently fallen into the colloquial error of using the active verb to lay, instead of the neuter verb to lye" [sie].

May I append a Query to this communication?

were the "popular author" and the "malireviewer" above referred to?

P. N.

Whipping Posts (Vol. vi., p. 388.). — At Dencaster there was formerly one of these posts of correction. Amongst the orders of the Corporation, under date of May 5, 1713, is one "that a whipping-post be set up at the stocks at Butcher Cross, for punishing vagrants and sturdy beggan." There are numerous charges in the old toward accounts, before that time, for whipping vagrants, rogues, and others, male and female.

The Termination "-ster" (Vol. vi., p. 408) - Your correspondent Charles Thereolo, is interesting Note respecting the termination of says of webbestere, that it occurs in Pierrisman. It is a small contribution, but it made acceptable — this, that in the old registers of acceptable — this, that in the old registers of weaver; and we have in Norfolk thackter is thatcher, where (by the way) one would say a could scarcely be a feminine termination.

B. B. WOODWARD

St. John's Wood.

Eiebreis (Vol. vi., p. 316.). — Did not Sanly mean hereby eyebristles? an uncommon but made inappropriate term for eyelashes. Breis is merely another form of birse, and is apparently the very word wanted in the couplet from an ancient carzonetta, quoted by Scott in a letter to the Duke of Buccleugh:

" The sutor ga'e the sow a kiss :

Grumph! quo' the sow, it's a' for my birss" (hree). Sandys was a North Country man, and a darmay often be found to the meaning of obsolete appressions used by our older writers, by recollecting to which part of England they belonged.

J. J. A. B.

Penzance.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. C. Roach Smith announces a continuation his Collectanea Antiqua. The work was discontinuous from the heavy pecuniary loss which its publicate entailed on the editor, who has now been urged by resume it, and proposes to do so upon receiving the names of a sufficient number of subscribers — to what the work will be restricted. Mr. Smith proposes to complete a volume yearly by about four delivers: the subscription (24s. per annum) to be paid in alwance, or on the delivery of the first Part. The subject announced in the Prospectus as being in preparation are of such interest to archaeologists, that we feel and Mr. Smith will readily secure the co-operation of a sufficient number to justify him in proceeding with his labour of love.

Of the numerous privately printed books in various departments of literature, which have issued from the press during the last two hundred years, none are a rarely met with as those devoted to genealogical sub-

=

jects. Works of that description, being generally compiled and printed for the gratification of family con-mexions, are handed down from generation to genezation with more than ordinary care; consequently Sewer chances occur of their leaving their original repositories, than may be expected with regard to works of a nore ephemeral interest, as poems, tales, and travels. Moule's Bibliotheca Heraldica, and Martin's Bibliographical Catalogue of Books privately printed in Engd, contain notices of many curious privately printed Genealogies, but by no means a complete list. To supply this deficiency, Mr. Charles Bridger, F.S.A., has issued proposals for publishing by subscription A Catalogue of Privately Printed Books on Genealogy and Eindred Subjects, to form a handsome volume in imperial 8vo.

The question of the amount of the Annual Subscription to the Society of Antiquaries having been settled, it only remains for Mr. Hawkins to nominate his Committee, and for that Committee to do its work well. The Committee, as proposed by Mr. Hawkins, was to consist of the following gentlemen: Sir F. Dwarris, Mr. Foss, Mr. Heywood, M.P., Mr. Octavius Morgan, M.P., Mr. Ouvry, Capt. Smyth, and Mr. There being, however, a very general expres-a of feeling on the part of the meeting that Mr. Hawkins himself ought to form one of the body, Mr. Foes begged to be allowed to make way for Mr. Hawkins, which arrangement was eventually acceded to.

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The number of REPLIES TO MINOR QUERIES waiting for insertion, and our wish to continue our usual practice of including, as far as possible, such REPLIES in the same volume as the Queries to which they refer, will, we are sure, be considered a sufficient reason why so large a proportion of this and the two following Numbers should be occupied with such communications; and for asking for the indulgence of our Queriets.

SPES. We have a letter for this Correspondent. Where shall it be sent?

A. W. S., who asks respecting "Mind your p's and q's," is re-ferred to our 3rd Vol., pp. 328, 357, 463, 523.; and Vol. 4th, p. 11. It is never too soon to begin a good work. The first No. of our Seventh Volume will be published on Saturday, ist January, 1853.

EIRIONNACH. The letters for this Correspondent have been

G. M. The monument is that of Tom D'Urfey the dramatist, the well-known author of Pills to Yurge Melancholy.

Photography. Da. Diamond's articles on Photography are contained in our Nos. 151, 152, 153. and 155. All the subsequent Numbers of "N. & Q.," however, contain numerous communications upon the subject.

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We again repeat that we cannot undertake to recommend any particular houses for the purchase of Photographic instruments, chemicals, &c. We can only refer Correspondents who write to us for such information to our advertising columns.

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No. 164.]

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Antes.

THE TOWNSHEND MSS.

The following extracts I take from a MS. notebook in my possession, written by one Henry Townshend, Esq., of Elmley Lovatt, co. Worc.). The book (which is a thick octavo of some 500 pages) is bound up and interleaved with *The Compleat Justice* (1961), and the MSS. vary in date from 1638 to 1683-4. I have carefully selected those that appear of the greatest histrionic or antiquarian value:

"At Lent Assiz. Worc. 8° Marc. 1660, one Vrsula Corbett condemned to be burnt and exer done for poysoning her husband. So at Lent Assiz. 1661, another wooman burnt for stabbing her husband." (MS. leaf to face p. 195.)

"One Ch. Chapman hangd at Worc. 20° Marc. 1640, for only breaking a hole in the wall of the howse, and putting his arm in to open the doore, and toke nothing out, of Ant. Artin's house in Elmley Lovatt." (MS. leaf to face p. 38.)

"One Eliz. Mayney being imprisoned for murthering her bastard childe, and one Wm. Shipman for felony, they both brok prison. And being retaken: being indited for murther, and anothr bill for breaking of prison, was acquitt of the murther and founde guilty of breach of prison: and because she was found guilty by Comon Law and not of felony by Statut, she had iudgmt of death and exerc pformed. At Lent Assiz. 11° Mar. 1662, before Sr. Rob. Hyde. As for Shipman, he should have had his booke, but being willing to be transported, was respitd." (MS. to face p. 230.)

I beg to offer the above curious cases to the notice of your correspondent W. W. (Malta). Touching witchcraft, I find the following:

- "Memd Q.? Whether this be not as great witchcraft:
 - To try whether one be a witch or no (mearly?) this offer —
 - To take a Bible, and putt in one scale, and the witch in another: and the Bible shall dra vp the witch.

3. Bind a witch with her arms close pinioned, and her legges wth her cloths together, and throw her in water: and she will not sink, as was attested vpon seuerall woomen at Wore, Assizes, 1660."

One Joan Bibb, of Rushock, in Worcshr, was tyed, and throwen into a poole, as a witch, to see whether she could swimm. And she did bring her actn agst Mr. Shaw, the parson, and recoursed 10¹⁵ damadges. 8° Marc. 1660.

"Mem^{d.} I compounded for (her) and others wth Mr. Shaw, and gaue them 20^{1b} for costes and damadges by way of referense (query, recompense?) or both pts to me: and both ptys contented."

(MS. to face p. 363.)

"8° Jan. 1660, Worc. Vpon peticn of the Grand Jury, y' was consented to by the Court, and so ordered: That ther shalbe no order of Court at Sessions, or act of Sessions, by Justices, for churchw. and ouerseers of poore to finde house or house-roome for any lusty yong married people, but to finde houses for themselves at ther will. And at Assizes, 8° Marc. 1660, upon the like peticn Sr. Rob. Hyde one of the Judgs's, that yf yong men marry together befor they have howsis, ther is no law to enforc. chw. and O. by the Justices to find howses, but yf they canot get any, let them lye vnder an oke." (MS. leaf to face p. 220.)

"Mem^{d.} I being a Justice of Peace in the yeare 1638, did cause Trinity Sessions (then so called) to be kept according to 2 H. V. 4., on the Tuesday after ye week of Translacon of St. Thomas, not as vsually, Tuesday after Trinity Sunday." (MS.

leaf to face p. 289.)

"Mem³. After the happy restauracn of Charles the Second to the Crown, 1660, I was restored, and agayn did alter Christmas Sessions, w^ch was vsually kept the Tuesday after Twelfth-day: yf the same fall on a Munday, to y^o Tuesday senight after, 1661, being 14° Jan." (MS. leaf to face p. 289.)

"And soe, 1662, it will happen to the Sumer Sessions to begin 15° July, and Michaems Sessions to begin 7° Oct. ag*t the vsual practise." (MS.

leaf to face p. 289.)

"Memd. 8º Jan. 1660, at Christms Sessions at Wore. Consented to, and ordered vpon the presentmt of the Grand Jury, that the multitude of cott. creeted yn the tyme of the late warr, to be a great grievance. That all cottages, creeted since the beginng of the late warres, contrary to laws, to be pluckt down, either vpon the decease, or remoual of the dwellers. And yf now persons be laced therein, being not old or impotent, to be itted, and punished according to 31 Eliz. 7." S. leaf to face p. 65.)

"Ordered, 11° Jan. 6° Car. By the peticn of the Grand Jury, that ther be no making of moult within this Countie from this day vntl the next Generall Sessions, vnless it be for prouision of their own prinat howses, or in cases of necessity, if any such happn as shalbe allowed by 3 Justices of y° Limitt, and for such quantitis as they shall think fitt." (MS. leaf to face p. 185.)

"Memd. 3º July 1662. By letters from the Lords of Counsell, and seconded by an attent of 19 psons from Bristoll, y' was commanded that all tobacco planted w'hin the Countie of Work shall be speedily destroyd by order of the Shell ad Justices of Peace, to whom y' s' letters and rected." (MS. leaf to face p. 330.)

"Att Lent Assizes, Mr. Baron Atkins is charge dyd recommend to yo Justices of the Persof yo Countie, strict watch of yo Scote pedlar, is regard they were employd to carry letters of correspondense betwixt yo factious party of our nation to yo discontented party of Scotland: Anno 1683."

(MS. to face p. 279.)

"Memd. At the Q'ter Sessions kept at Droil-wich 30° Sept. 1651, before Sr. Sam! Wyld, then Chief Baron, by reason of the late plundering of Wore. by the King's rout, and parlt army plundering, the Grand Inquest did consent yt the sum of 500 be raysed out of the Countie, for the finding poore people of the Citty materialls to sett them on work to relieve themselves." (MS. leaf to the p. 1.)

"One Jo. Taylor of Elmbridg. was fined, and had judgmt at Worc. Assizes, 22° Aug. 1661, in pay 2016 and two months' imprisonment what largh, then bayld by two Justices to appeare at Sama Assizes, then and ther solemnly to acknowledge faulte, in speaking such scandalous words, a That ye kingdome is governed by Papistes at popish lawes: Mr. Georg Symonds and mysbailed him, and bound him also to his behavior (MS. leaf to face p. 341.)

"Parsons and Curats shall teach that yo prishons may, with a safe and quiet conscience, after the comon prayers on holidays, in tyme of harvel labour and save those things with God hath sent Injuncta of Edw. VI. 1547: 2 Eliz. 1549, repair 1661." (MS. leaf to face p. 304.)

"Articles in yo Bpps uisitacin of Worc. 1662, by

Bpp Gaudin:

 Do ye churchwdns and sidesmen diligenty take notic of their names, who we hout a sufficient cause were absent on the Lordes-day and other holydayes? (MS. leaf to fine p. 305.)

Do ye churchwdns and sidesmen, by warranter from the Justices, levy 12³ for promatices.

from church, and is ye money so levyed distributed to ye poore of the pish, and kept in a book?" (MS. leaf to face p. 306.)

QUAKERS.

"Concerning the sect of Quakrs, ther being in gaole above 50 psons, it was Sr. Ed. Hyde's directions at Lent Assizes, 8° Marc. 1660, to bayle the men (firste acknowledging their Allegiance to y° Kinge) either by recognizanc, or pmise to appeare at the next Assizes, and in y° mean to be of peacebl demeanor. And accordingly Mr. Georg. Symonds and myself releated them on promise only." (MS. leaf to face p. 270.)

"Proclam'n, 29 Jan. 1660, prohibiting all subjects of whateuer degree or quality secuer to eate any man'r of fflesh in Lent, or any other daies vsually observed as ffish-daies, without lisence accorded to lawe." (MS. leaf to face p. 160.)

This is merely a tithe of the interesting matter the volume contains; the principal portion, however, is too local to interest general readers. If you think a few other extracts would be acceptable, I should be happy to send them for insertion.

R. C. WARDE.

. . .

Kilderminster.

DR. SOUTH VERSUS GOLDSMITH, TALLETRAND, AND THE "MORNING CHEONICLE."

The Morning Chronicle of Friday, Nov. 19, in a valuable sketch of "the great duke's" career, has committed an oversight which I take an early opportunity of correcting.

These words occur in the third column of the

fourth page:

"Perhaps Wellington was the most perfect living contradiction the world ever saw of Goldsmith's (not Talleyrand's) maxim, that speech was given to man to conceal his thoughts."

I do not remember to have found the saying in any of Goldsmith's works, except it be in his "Essay on the Policy of concealing our Wants or Poverty;" and certainly he is there speaking of something very different, and not intending to lay down a profligate and unprincipled maxim. His words are these:

"It is usually said by grammarians, that the use of language is to express our wants and desires; but men who know the world hold, and I think with some show of reason, that he who best knows how to keep his necessities private, is the most likely person to have them redressed; and that the true use of speech is not so much to express our wants, as to conceal them."

A far abler man than either Talleyrand or Goldsmith (viz. Dr. South) was the author of the saying. I quote from his sermon upon 1 Cor. iii. 19., and heartily wish that said sermon, and another by the same writer, upon "Lying lips an abomination

to the Lord," were more generally acted upon than they are:

"It is looked upon as a great piece of weakness and unfitness for business (forsooth) for a man to be so clear and open, as really to think not only what he says but what he swears: and when he makes any promise, to have the least intent of performing it; but when his interest serves instead of veracity, and engages him rather to be true to another, than false to himself.

"He only now speaks like an oracle, who speaks tricks and ambiguities. Nothing is thought beautiful that is not painted: so that, what between French fashions and Italian dissimulations, the old, generous English spirit, which heretofore made this nation so great in the eyes of all the world round about it, seems utterly lost and extinct; and we are degenerated into a mean, sharking, fallacious, undermining way of converse; there being a snare and a trepan almost in every word we hear, and every action we see. Men speak with designs of mischief, and therefore they speak in the dark. In short, this seems to be the true, inward judgment of all our politick sages, that speech was given to the ordinary sort of men, whereby to communicate their mind; but to wise men, whereby to communicate their mind; but to wise men, whereby to conceal it."—Vol. i. p. 114.: Dublin, 1720, fol.

Rτ.

Warmington.

CHRONOGRAM ON THE BEHEADING OF KING CHARLES L

The vicar of Brockthrop, Gloucestershire, not having sent, as I know he intended, a Note upon the above, I am tempted to do so, with the hope of thereby eliciting some further light upon it, which, though disinterred by myself from the whitewash some twenty-five years ago, was reserved for my friend's ingenuity suddenly to discover its hidden meaning. It occurs on the oaken wall-plate of the porch of the said church, the letters being cut, apparently by a pocket-knife, yet boldly, in one continuous line, thus:

"Ter Deno Iani Labens rex sole CaDente 500 + 1 + 1 + 50 + 10 + 50 + 10 + 500 = 1212 CaroLVs eXVVs sollo sCeptroqVe seCVre 100 + 50 + 5 + 10 + 5 + 5 + 50 + 1 + 100 + 5 + 100 + 5 = 436

1648."

Query, May "sole cadente," which is also allusive to Charles as England's * sun, be translated, "in the afternoon"?

Query, When was the precise moment of his decapitation?

It is not difficult to see the drift of this, despite its awkward †, cramped construction; still a satis-

^{*} There is a medal of Charles I., having in the foreground the monarch on horseback, in the distance the city of London; over all, this legend: "Sol rediens orbem, sie rex illuminat urbem."

[†] The poet, in his anxiety to get such words would count the date A.D. 1648, was thereby limi in his choice. Doubtless similar inscriptions with

factory translation from the well-known pen of Rupus, or other contributor to "N. & Q.," is a desideratum.

I. N. Trans-Dobunus.

On reading the interesting specimens of chronogram, in Vol. vi., pp. 361. 368. of "N. & Q.," it occurred to me that a distich, rudely incised in the cornice of the south porch of the little village church of Brockthrop, near Gloucester, which always struck me as oddly cramped and barbarous in construction, might possibly come under the same category. I send you the result of my examination, which has proved entirely satisfactory:

" Ter deno Iani labens rex sole cadente Carolus exutus solio sceptroque secure."

Forming a chronogram thus:

"Ter Deno lani Labens reX sole CaDente 500 + 1 + 1 + 50 + 10 + 50 + 100 + 500 = 1212 CaroLvs eXvtvs sollo sCeptroqVe seCVre $\{100 + 55 + 10 + 5 + 50 + 1 + 100 + 5 + 105 \}$ = 436

- 1648." Year of King Charles's martyrdom -

I send you a rubbing of the inscription. By the extreme rudeness of the letters, and the abbreviation of the que, which would make the date deficient by five unless supplied, it is not improbable that it was cut by one ignorant of its chronogram-matical nature. I also subjoin a smooth and accurate translation by a septuagenarian hand:

" Ere thirtieth January's setting sun The axe on royal Charles its work had done. His throne and sceptre lost—his short race run." F. T. J. B.

Brockthrop.

A Collection of Loyal Songs, vol. i. p. 172., printed 1731, contains the following: —

"Chronosticon Decollationis Caroli Regis tricesimo die Januarii, secunda Hora Pomeridiana, Anno Dom.

"TerDeno IanI Labens ReX soLe CaDente CaroLVs eXVtVs soLIo SCeptroqVe SecVto."

This is followed by a poem in thirty-four lines, probably by the "same hand," of which the following is the first verse:

"CHARLES - Ah! forbear, forbear; lest mortals prize His Name too dearly, and idolatrize His Name! our Loss! Thrice cursed and forlorn,

Be that Black Night which usher'd in this Morn.

The chronogram may serve as a companion to the one on p. 361. The following occurs in Owen's Epigrams, close of lib. x.:

> " Anno SI DeVs nobIsCVM-," i. e. 1612.

> > B. H. COWPER.

closely examined, plead a like excuse for their apparent barbarism and distortion.

Minor Rates.

Sir Gammer Vans and Foote's Story of the She-Bear.—The following piece of nonsense went the rounds of the United States newspapers about twenty-one years ago, and is in the style of the above-named pieces, which appeared in Vol. ii. of "N. & Q." It was intended to burlesque Mr. Van Buren's letter resigning the office of Secretary of State, which his political opposes denounced as rather obscure and incomprehensible.

"Dear Sir,—The great moving spring of all feel principles, predicated and promulgated by the about of popish superstition, could not be more gratified.

Jeptha was when he was commander, under the fluence of the Providence mail-packet coming is tact with belles lettres.

"That class of persons who are never entrusted anything should be careful what use they make dia for it is a well-known fact that the heterogeneous mana compounding with a sour stomach, renders the garment unfit for use; therefore buff vests are fittest for the rising generation, especially when dampness does not conspire to prevent horticulture from springing up amidst the vapours of enthusiasm, which could not have inspired genius with Junius's Letters, although it might have had a hand in hanging Gibbs the pirate."

Philadelphia.

Lord Nelson. - Everything which relates to our noble-hearted hero is of importance in the eyes his admirers: therefore the epitaph on the gratestone of one of his old followers will be read with interest. I met with it, four years ago, in the churchyard of Wouldham, a village on the Medway, half-way between Rochester and Maidstone. The concluding lines appear to contradict the state ment of my reverend brother, Mr. Gatti ("N. & Q.," Vol. vi., p. 438.), that Lord Nelson died in the arms of his chaplain, Dr. Scott. Can the two statements be reconciled?

" Sacred to the Memory of WALTER BURKE, Esq., of this Parish, who died on the 12th September, 1615, in the 70th year of his Age.

He was Purser of his Majesty's ship Victory in the glorious battle of Trafalgar, and in his arms the immortal Nelson died."

T. H. KERSLEY, B.L.

Corruptions and Alterations of French Names The first European settlements in Illinois Missouri were made by the French, in their effor to connect Canada with Louisiana by a chain forts and colonies: hence the oldest names in the states are of French origin. Some of them be been done into English, and occasionally in

ludicrous way: for instance, Bois brulé (burnt wood) Bottom is called Bob-a-Ruley's Bottom.

Meredosia, the pretty name of a town upon the Illinois river, comes from Marais d'Ogée (Ogee's Marsh).

Philadelphia.

Curious Epitaph.—In the churchyard of St. Edmund's, at Salisbury, is the following epitaph, written by a Swedenborgian of the name of Maton, on his children:

"Innocence embellishes divinely complete
To prescience co-egent now sublimely great
In the benign, perfecting, vivifying state.
So heav'nly guardian occupy the skies
The pre-existent God, omnipotent, all-wise;
He shall surpassingly immortalise thy theme
And permanent thy bliss, celestial supreme.
When gracious repulgene bids the grave resign,
The Creator's nursing protection be thine;
Then each perspiring ether shall joyfully rise
Transcendently good, supereminently wise."

E. G. B.

As Old Soldier.—Some of your correspondents, who have made inquiries about General Wolfe, and such as are discussing the question, to what age people now attain, may be edified by the following paragraph cut from an American paper:

"A Relic of the Past. — The census of Canada developes the fact that a man, named Abraham Miller, now living among the Indians, in Grey Township, Simcoe county, and assimilated to them in manners and habits, in 115 years of age. He was in Wolfe's army, before Quebec, 95 years ago."

Philadelphia.

Aueries.

"LETTER TO DAVID GARRICK."

You lately advertised for A Letter to David Garrick, by David Williams, published, you said, between 1770 and 1773: subsequently the date was fixed at 1772. The advertiser, I suspect, was in doubt: so am I. In the "Memoir of David Williams," signed "B.D.," which appeared in the Gentleman's Magazine, 1816, it is said that Williams first made his appearance as an author by A Letter to David Garrick, published in 1770. Chalmers merely extracts this Memoir, and Watt follows Chalmers as a matter of course. All these authorities, therefore, are but one; and I would answer that, as far as my observation extends, there was no letter to D. G. published in 1770.

We come then to A Letter to David Garrick, published by Bladon, 1772. This answers very well to the description of the letter of 1770 given by B. D., and is described in British Museum Catalogue as written by "David Williams, accord-

ing to MS. note of J. P. Kemble." I presume, therefore, that the date in Memoir is an error. In confirmation, I may mention that there is a strange letter in the Garrick Correspondence, dated Oct. 2, 1772 (vol. i. p. 487.), from an unknown correspondent, wherein the writer informs Garrick that the Letter published by Bladon is written by "a young man who is making himself known as a firstrate genius. . . His name is Williams; he is intimate at Captain Pye's: Goldsmith knows him, and I have seen him go into Johnson's, but perhaps it was for music." The curious fact, in reference to this private letter, is that it is signed "D. W—s," as if David Williams were himself the writer. Williams, as his whole life proves, though speculative and visionary, was a man of the highest personal honour. It is not, therefore, to be believed that he wrote this private letter; and I cannot conceive what was the motive of the writer. I, however, leave this point to be elucidated by your correspondents. As to Bladon's published letter, there is no reason why D. W. might not have written it, except that the writer's idol is Mrs. Cibber: and she speaks critically of her performance in many characters. Now Williams was educated and brought up in Somersetshire and Devonshire, and I cannot find evidence that he visited London before 1767 or 1768; whereas Mrs. Cibber performed in the proinces but rarely in her later years, from extreme ill-health, and died in 1766.

Can any of your readers clear up these difficulties;—tell us who was the writer of Bladon's pamphlet; give us any information about the early life of Williams—that is not to be found in the Memoir in Gentleman's Magazine?

L. D. G.

Minor Queries.

"Oh! spare my English subjects." — King James II. is said to have made use of the above exclamation at the battle of the Boyne, when he beheld his Irish dragoons cutting down an English regiment. Can you inform me upon what authority does this saying rest?

T. O'G.

Dublin.

Single-Speech Hamilton — Home. — What was the reason Hamilton made his grand efforts of oratory so rarely? He spoke more than once, however, and that nickname hardly suits him. Horace Walpole, in a letter dated 1755, speaks of his first speech. Six months afterwards the man of Strawberry writes, "Young Hamilton has spoken and shone again." Where did Hamilton get those fine ideas that astonished the people so? I want to know whether his tutor and secretary, Edmund Burke, might not have had a hand in these spasmodic sporadic harangues. In 1765 it is known that Hamilton entered into some sort of an engagement with Dr. Johnson, to be furnished

with sentiments and views on the political topics of the day. Hamilton wished apparently to purchase his celebrity, and we know that Burke had a hard time, washing his employer's dirty linen. I suspect Hamilton got all the glory of the "poor scholar's " thunder.

Is not a writer in Eliza Cook's Journal wrong in mentioning, among the simpler Sexon words used for household and familiar things, the word home? I have an idea it came from Mount Aventine. I think I have read in the piebald: Anglo-Norman of an old law book, the words maison homme, maison beest, and maison home, maison beast, meaning the man-house and the beast-house, the dwelling and the stable. I suppose the common term was dropped in time, and the home remained to express the place of re-sidence. If I am right, man is home, and home is W. Dows.

Chelses, Mass.

Tipperary, Lines on .- Who was the author of the lines commencing

"There was a bard in sad quantary To find the rhyme for Tipperary; He hunted through the dictionary, But found no rhyme for Tipperary; He rummaged the vocabulary, But still no rhyme for Tipper He applied unto his mother Mary To know the rhyme for Tipperary; But she, good woman, knew her dairy, But not the rhyme for Tipperary."

and ending-

"At last this bard, in sad quandary, Resolved to leave out Tipperary.

Where can the whole of these verses be found?

Philadelphia.

Margaret and Pearl. — Can any one inform me the unde derivatur of Margaret: the name in several tongues is similar? Also, what is the etymon of our English word pearl? IFIGFOWL.

Magnetic Force. - I should be glad to be informed whether there is any difference in the intensity of the magnetic force at the magnetic poles and at the equator, and, if any, what is the ratio of increase or decrease? ADSUM

Passage in "The Boldon Buke."—By The Boldon Buke, "in Wermouthe et Tunstall" the smith has twelve acres for the iron-work of the ploughs, et carbonem quem invent. Mr. Greenwell, in the recently published edition of The Buke for the Surtees Society, renders the last clause, and the "coal which he wins." Here is a difficulty: the

in Wearmouth and Tunstall lies at a great th; some portion of it may have been worked.

by neighbouring colliery owners, but I believe a pit has yet been sunk in this parish; in fact, it is only by the use of the machinery of the present day that it could be reached.

Will any of your readers give an opinion on this point?

Hour.

Bishop Wearmouth.

Lady Catherine Grey. — Her marriage wi William Earl of Hertford is stated to have take - Her marriage with place in the latter end of the year 1560, "between Allballowtide and Christmas," in the Earl's leave in Cannon Row; and the clergyman is said where been a Puritan divine, "one of those late, aturned from Germany." Is his name knows, at the exact day of the month when the marr took place?

Punjaub.

Mrs. Mackey's Poems. - I have a volume which, I presume, is scarce, as I never saw another cop, and I am sure is curious for its wonderful misseries, The Scraps of Nature; a Poem, by Mr. Mary Mackey, printed for the Authoress: London, 1810. It contains 880 pages of such stuff as a nursemaid would extemporise to a child. E shorter, I should have supposed it a burlesque: but, bad as it is, it seems to have been written in earnest. At pp. 216. and 234. are allusions to a portrait which seems to have been intended to accompany the poem; but there is none to my copy. Can any one tell me whether Mrs. Mary Mackey was a real person, or whether anything is known to account for her appearing in print? I add two short specimens, if you have room for them.

" Compliment to the Engraver.

" On the left side under the eve There see the falling tear of Nature, Which adds a double lustre To the ideas of the engraver The tear of Nature still will fall, But God will set the virtuous right, And honest Nature sport the ball."—P. 324.

The Produce of Nature is the Diction of Hem

" Yes, God gave the diction. And taught the hand of Nature to scribble, Yes, she is the fountain From which Nature flows: But the stream shall run clear, Nor will Nature run low: No, her works shall run high, As the gift of her God, But one volume die with her When she lays a sod. She's the pupil of Nature, And the works of her God."- P. 339.

Miniature Ring of Charles I. - At p. 152. of Hulbert's History of Salop is an account of a ring.

in the possession of the Misses Pigott, of Upton Magnæ, "said to have been one of four presented by the unfortunate Charles I. prior to his execution. It bears a small but beautiful miniature of the royal martyr. Inside the ring and reverse of the portrait is inscribed, over a death's-head, "Jan. 30. 1648." Inside of the ring is engraved, "Martyr Populi."

By the insertion of the above in your valuable periodical, perhaps some further information may be brought to light: I should like to learn if there is any trace of the other three rings mentioned.

SALOPIAN

Manucaptor.—Can any of your readers inform me what were the office and functions of a manucaptor on a knight of the shire, or a burgess summoned to parliament to represent a borough or town is olden time? In the Parliamentary Writs, published by order of the Record Commissioners, and so ably edited by Sir Francis Palgrave, this officer is frequently mentioned.

AN INQUIRER.

The University Cap. — It has been truly said there is nothing new under the sun. Is it possible that a portion of our academical costume has been adapted from the Chinese? The identical trencher cap, with scarcely any variation, I recently met with in a Chinese work, which was embellished with wood-cuts and drawings. On inquiry, I learn that this was the head-dress of their ancient kings. In the volume in question were nine figures in various draperies, but all wearing these caps, some with tassels, others without. Had "N. & Q." been an illustrated work, I should have felt much pleasure in enclosing a fac-simile drawing.

CLARENCE HOPPER.

Obsolete Words. — What is the meaning of the words fleshed, pork-pisee, wheale? They occur in the following extracts:

- "No prophet with his deedes fleshed him in his sinne."—Danl. Dyke's Mysteries (Lond. 1634.), p. 136.
- "Euery wave turns thee over, like a Pork-pises before a Tempeste."—Hall's Heaven vpon Earth, p. 399. of the collected edit. of his works, 1622.
- "Our people had beene filled and fedde with gall of dragons, in stead of wine, with wheele in stead of milk."

 Translator's Preface to the Bible, 1620.

R. C. WARDE.

Kidderminster.

The Reprint, in 1808, of the First Folio Edition of Shakspeare. — Can any reader of "N. & Q." inform me whether the reprint of the edition of 1623 has ever been carefully collated with an unmutilated copy of that edition; and what is the result of such collation? All that I can state respecting the reprint is, that whenever I have referred to it for a reading said to be peculiar to the

first edition, I have found the reading there. This however goes but a little way towards establishing the credit of the reprint. VARBO.

New England Hymns. — A relative residing at Auburn, in the state of New York, sends me occasionally an American newspaper. I received on the 7th instant the American Courier, published at "Philadelphia, Saturday, November 13, 1852," which contains, amongst other amusing things, an article entitled "Wanderings in Iceland in 1852, by a Yankee."

by a Yankee."

The Yankee, for the first time in his life, sees a number of whales. "The sight of them," says he; "of course called up the words of the good old

New England hymn:

'Ye monsters of the bubbling deep, Your Maker's praises spout; Up from the sands ye codlings peep, And wag your tails about.'

"You see," continues the Yankee, addressing the editor of the American Courier, "I'm very fond of quotations, particularly from poetry: you must admit that this is every way a most appropriate one. Why couldn't good old Cotton Mather have given us some more of this sort? Perhaps he did: but if so, I've forgotten them."

"N. & Q.," some time back, contained notices of some of the Moravian hymns: it seems to me that the "good old New England hymns," by "good old Cotton Mather," are equally deserving of notice. The above verse is all I possess of the New England hymnology: but perhaps some of your United States readers and contributors (I see you have them) will favour us with a few more specimens of "good old Cotton Mather's poetry."

Kirton in Lindsey.

Minor Queries with Answers.

Puritan Corruption of Scripture.—It is known that Field's large folio edition of the Bible, printed in 1660, and used generally in churches until it was exhausted, exhibits a memorable corruption of the verse (Acts vi. 3.), having "whom ye may appoint," instead of "whom we may appoint. Many other impressions also, issued between the years 1640 and 1660, contain the same depravation of the language of the Apostles. Can any of your correspondents state precisely the number of such editions, or add to the information afforded about this matter by Stackhouse's History of the Bible?

The recollection of this circumstance was suggested to me by perceiving the demand made, at a "Protestant Defence" meeting very lately held in London, for "a form of Church-government upon a reasonable and moderate basis, in whick

the laity of the Church will have not only a great but a dominant share." R. G.

[We think it will appear, after a careful examination of the subjoined tabular list of the editions containing this corruption, that it looks more like a typographical blunder of the compositor, than a wilful perversion of the Puritan. The majority of the corrupt editions are those issued by the king's printers after the Restoration, whilst the beautiful edition by Bently the Puritan in 1648, and that by Giles Calvert the Quaker in 1653, are both correctly printed with the word "we." John Field, who printed seven or eight editions of the pocket Bible, supposed to have been for the use of the parliamentarian army, gave the correct rendering of the passage, "whom we may appoint;" although in one of those editions he made a much more serious error, in Rom. vi. 13.: "Neither yield ye your members as instruments of righteousness unto sin;" and another in 1 Cor. vi. 9.: "Know ye not that the unrighteous shall inherit the kingdom of God." Both these editions may be seen in the library of George Offor, Esq., of Hackney, to whose valuable collection and personal assistance we are indebted for the following list. The anthorities quoted are—(S.) Stackhouse's History of the Bible; (L.) Lewis, who has quoted Howel's History of the Bible; (L.) Lewis, who has quoted Howel's History; and (O.) George Offor's collection. Those with the initials K. P. are by the king's printers.

Date.	Size.	Place.	Printers.	Authorities
1638	Folio.	Cambridge.	Buck and Daniel.	L.
1657	8vo.	Cambridge.	John Field,	0.
1660	8vo.	Cambridge.	John Field.	S., L., O.
1663	Svo.	Cambridge.		0.
1666		London.	Bill and Barker, K. P.	0.
1670	12mo.	London.	Bill and Barker, K. P.	0.
1671	Svo.	London.	Bill and Barker, K. P.	
1673	l'ino.	London.	Bill and Barker, K. P.	
1673	NYO.	Edinburgh.	Anderson and partners	
1674	24mo.	London.	Bill and Barker, K. P.	S., L.
1674	Syo.	London.	Bill and Barker, K. P.	S.
1675	Bvo.	Edinburgh.		S., L.
1676	12mo.	London.	Bill and Barker, K. P.	
1679	Folio.	Amsterdam.	Stephen Swart.	S., I., O.
1679	Svo.	London.	Bill, Newcomb, and	S., L., O.
1679	12mo.	London.	Bill, Newcomb, K. P.	0.
1680	Byo.	Oxford.	Guy and others.	O.
1680	Svo.	London.	Bill, Newcomb, and Hills, K. P.	S., L.
1682	Svo.	London.	Bill, Hills, and New-	0.
1693	Folio.	Amsterdam?	No name of printer.	0.
1683	12mo.	London.	Hills and Newcomb,	0.
1685	Svo.	London.	Bill and Newcomb, K. P.	S., L.
1686	12mo.	London.	Bill, Hills, and New- comb, K. P.	0.
1689	Bvo.	Oxford.	By P. Parker: sold	0.
1691	post24mo.	Oxford.	by Guy. Thomas Guy.	0.

Adamson's "England's Defence; or Treatise concerning Invasion" (folio, London, 1680).—Can any of your correspondents give me any account of this work, or its author? I find it mentioned in Brand's Catalogue, first day's sale. E. H. A.

[This work was written by Thomas Digges, son of Leonard Digges the mathematician, and father of Sir Dudley, and was merely edited by Thomas Adamson. It is a tract of sixteen pages, of the same character with that printed at the end of Digges' Stratiotics. The following is a copy of its title-page: "Englands Defence. A Treatise concerning Invasion; or, a brief Discourse of what Orders were best for repulsing of foreign Forces, if at any Time they should invade un by Sea in Kent or elsewhere, Exhibited in writing to the Rt. Hon. Robert Dudley, Earl of Leicester, a little before the Spanish Invasion, A.D. 1588. By Thomas Diags, Esq., Muster-Master General of all her Majesty's Forces in the Low Countries. To which saw added, An Account of such Stores of War and Materials as are requisite for the Defence of a fact at Train of Artillery, and for a Magazine belongs the Charge of them, and the Land Forces design the Parliament against France, anno 1678. Also the Charge of them, and the Land Forces design the Parliament against France, anno 1678. Also all those Counties adjoining the Coasts. Lasty, Mages of Officers and Seamen serving in his Majesty Fleet at Sea per month. Collected by Thomas Anno son, Master-Gunner of his Majesty's Train of Artillery and now thought fit to be published for the use of the Protestant Subjects of his Majesty Kingdoms and Plantations: London, 1680."]

The Abbotsford, Bannatyne, Maitland, ed Spottiswood Societies, &c.—It has often occurred to me that the above and other societies of a similar description do not bring themselves into view a prominently as they ought. Many a very judicious antiquary cannot tell whether the Abbotsford, Bannatyne, and Maitland Clubs are esblished in London, Edinburgh, or Glasgow. Now if the secretary of each of these societies was to communicate to such a publication as "N. & Q" the following particulars, it would save much time, trouble, and research:—

When the society or club was instituted, and the respective works issued, and the subjects on which they treat.

they treat.
The town or city in which the head-quarters of such society is.

The amount of annual subscription, and so other particulars which might naturally suggesthemselves.

[Our correspondent's hints are valuable; these polishing clubs and their works ought to be more rally known. The best notice of them will be fair in Mr. Martin's Bibliographical Account of printed Books, 2 vols. 4to., 1834, a new edition of what has been announced in our advertising columns.]

Replies.

RUFUS'S OAK AND STONE. (Vol. vi., pp. 264. 343.)

The copy of the inscription on the original Stone supplied from Old England is inaccurate in several particulars, which may, perhaps, realer

the following remarks not out of place. The earliest representation of the Stone I am acquainted with, is a woodcut in the Gentleman's Magazine for December, 1750, p. 548., entitled:

"A representation of the triangular monumental Stone of William Rufus (in the parish of Minstead) in the New Forest, Hampshire, instead of the oak which always produced green leaves at Christmas Tide, and was cut down about the year 1737 or 1738."

On the top of the column is a round ball, supported on a bottle-shaped stem, and the inscriptions on the three sides are printed seriatim. In the same work for the year 1816, part i. p. 111., in some "Notes of a Journey to the Isle of Wight in June, 1753," the writer says:

"I hired a boy to guide me to King Rufus's Stone, which has three sides like a prism, and a ball at top. I copied the writing on each side, letter for letter."

The inscriptions are then again printed, which vary slightly from the copy given in 1750. Again, in the same periodical for 1786, part ii. p. 753., is a small engraving of the Stone, drawn in 1784, by J. P. Andrews, who describes the monument as five feet ten inches in height, and each side one foot ten inches wide. A third copy of the inscriptions is here given, line by line, and is perfectly accurate, except that the date A.D. 1745, which ought to stand at the head of the inscription on the third side of the column, is transposed to the end of the second, and printed A.D. 1143, and thence ought to be hence. In the Beauties of England and Wales, compiled by E. W. Brayley and J. Britton, in 1804-5, p. 176., we have the following remarks made on Rufus's Oak:

"Another celebrated oak, and noted also for its premature vegetation, was formerly standing at Canterton, near Stony Cross, a little to the north of Castle Malwood, and traditionally said to be the very tree against which the arrow glanced that was shot by Tyrrel, and caused the death of William Rufus. This tree had become so decayed and mutilated about sixty years ago, that the late Lord Delawarr, to preserve the remembrance of the spot, had a triangular stone erected, about five feet high, and inscribed thus ——."

Then follows the inscription, which is correct, with the exception of reading, first side, "on the breast" for "in the breast;" second side, omitting "is" after "as;" and third side, reading "had" for "has;" all three of which mistakes (with several others) are in the copy given from Old England. The last of these errors is important, for as the Stone was erected by John Lord Delawarr in his lifetime, he did not write "had seen the tree growing in this place," but "has seen," which he might very well have done, if the tree was cut down in 1738. A proof of this also existed in a piece of the tree itself, which was

presented by Lord Delawarr to Dr. Lyttelton, Bishop of Carlisle, in December, 1751, as appears by a notice in the Gentleman's Magazine for 1786, part ii. p. 859. This nobleman (inquired after by Josiah Cato) was John West, first Earl Delawarr, created 18th March, 1761, and well known for his military services. Among other appointments he held that of Master-Forester of the bailiwick of Fritham, in the New Forest, and resided at Boldrewood Lodge, in the vicinity. He died 16th March, 1766, and his descendants continued to reside at the same spot, on a lease from the crown. In the year 1789, on the occasion of King George III. passing a few days in the New Forest, at the King's House, near Lyndhurst, a visit was paid by his majesty to Rusus's Stone, accompanied by John Richard, fourth Earl of Delawarr, by whom the monument was then repaired, and a record added to it, both of the royal visit and the reparation. In the Gentleman's Magazine for 1789, part ii. p. 707., the inscriptions are for the fourth time printed, with the additional lines added in that year, communicated by Dr. J. Milner of Winchester; and in the Topographical Collection of the Royal Library, British Museum, are preserved drawings of two sides of the Stone, with these inscriptions, made by J. Allen in 1803. The angles of the column are represented as then much broken and worn away, arising partly from the fraying of the deers' horns, and partly from the destructive habit of breaking off fragments by curiosity hunters. It is remarkable, that in the drawing of the first side (which appears very carefully executed) the lines added on the occasion of George III.'s visit do not agree with the copy given by Dr. Milner. The latter reads, "This spot was visited by King George and Queen Charlotte, June 27, 1789;" but the former, "This spot was visited by King George the Third, the 27th of June, Anno MDCCLXXXIX." I believe this to be correct, and it is subject of real surprise, how in trifling matters of this kind such discrepancies should occur; for if this takes place in regard to monuments of quite modern date, what have we to expect in copies of ancient inscriptions, difficult to read, contracted in the forms, and uncertain as to the sense? Before I conclude, I may remark, that the copies of these inscriptions given in the Additions to Gough's edition of Camden, in 1789, and again in 1806, as well as in Lewis's Ancient and Modern State of the New Forest, 1811, p. 60., are not to be depended on; and still less so in vol. iv. of The Port-Folio, a collection of engravings from antiquarian, &c. subjects, 12mo. 1824: in which latter work is a neat engraving by Storer, representing the second side of the Stone, on which the inscrip-

worn down almost to a stump, was " at length privately burned by one William House, out of mere wantonness."

^{*} In the Gentleman's Magazine for 1789, part ii. p. 708., Dr. J. Milner says, that the tree having been

tion is correctly given. The only authority I can find for the insertion of the words "stroke" on the first side, and "the spot" on the third side of the Stone (as repeated in Old England) is a small local guide-book, entitled A Companion in a Tour round Southampton, &c., which first appeared in 1799, and has gone through several subsequent editions. In Gough's Canden, edit. 1806, instead of "the spot," we have "the place," neither of which words was ever engraved on the monument, if we may accept the concurrence of earlier and more trustworthy evidence.

F. Madden.

RICARDO'S THEORY OF RENT.

(Vol. vi., p. 509.)

Sir Edward West was a fellow of University College, Oxford, and afterwards a judge in the Supreme Court of Bombay. In the Literature of Political Economy, by J. R. M'Culloch, p. 33., I find it stated that "the true theory of rent was elucidated in these pamphlets, which, by a curious coincidence, were published nearly at the same period." The pamphlets to which he refers are, An Inquiry into the Nature and Progress of Rent, and the Principles by which it is regulated, by the Rev. T. R. Malthus, London, 1815; and An Essay on the Application of Capital to Land [by Sir Edward West], London, 1815. Mr. M'Culloch goes on to observe,—

There is probably no good ground for impeaching the originality of either writer; but, however this may be, the theory of rent developed in these tracts had been discovered and fully explained by Dr. James Anderson, in a tract on the Corn Laws, published in 1777, and in other works of the same author."

In p. 68. of the Literature of Political Economy, Mr. M'Culloch gives the full title of Dr. Anderson's book, which is, An Inquiry into the Nature of the Corn Laws, with a View to the new Corn Bill proposed for Scotland: Edinburgh, 1777. And after stating that "the publication of this tract marks an important era in the history of economical science, from its containing the earliest explanation that is anywhere to be met with of the real nature and origin of rent," he proceeds to give extracts, for which I must refer J. F. J. to Mr. M'Culloch's volume. In p. 70. Mr. M'Culloch adds:

"Dr. Anderson resided for some time in the vicinity of Edinburgh, where he projected and edited The Bee. In 1797 he removed to London, where he edited Recreations in Agriculture, Natural History, Arts, &c. In this work (vol. v. pp. 401—405.) he gave a new and lucid exposition of the origin and causes of rent."

TYRO.

ublin.

J. will find his inquiries amply satisfied if I refer to Mr. M'Culloch's edition (1828) of

Smith's Wealth of Nations, vol. iv. p. 124. It is there stated that the Theory of Rent was first announced to the world in two pamphlets published in 1815 by Mr. West (afterwards Sir Edward West, Chief Justice of Bombay), in his Essay on the Application of Capital to Land, by a Fellow of University College, Oxford, and Mr. Malthus. A pamphlet explanatory of the same doctrine was published by Mr. Ricardo two years after. In page 574. of the same volume, Mr. M Culloch corrects the preceding statement in the following words:

"I have since had my attention called to a purely has satisfied me that this statement is incorrected that the honour of being the first to point out the origin of rent, and to show that it is not a cause last consequence of price, is not justly due to either of a distinguished individuals alluded to, but to Dr. James Anderson. In one of the works edited by this gardeman, entitled Recreations in Agriculture, Natural Haurs, Arts, &c., published in 1801, there is a paper ou the effects of rent and tithe on the price of corn, in which the true theory of rent is most distinctly pointed out, and traced at considerable length;"

which Mr. M'Culloch illustrates by very extensive extracts from Dr. Anderson's paper. A slight biographical sketch of the Doctor is added, by which it appears that he had "projected and edited a weekly publication called The Bee, in which your correspondent states the theory in question is to be found; and proceeds to inquire who was the author of the paper in that periodical. I think it may be reasonably inferred that it was Dr. Anderson himself, seeing that he is the acknowledged author of the Recreations in Agriculture, where the doctrine is explicitly unfolded; unless, indeed (as plagiarism appears to be the order of the day), he plumed himself in borrowed honours from some anonymous writer in The Bee. See also Brande's Dictionary of Science and Literature, art, "Rent," where the above circumstances are briefly stated.

Kilburn.

MARTIAL LAW.

(Vol. vi., p. 533.)

Your correspondent J.M.A. asks what is mertial law; what its powers; its form, if any? And are all crimes cognizable by a military court when martial law is proclaimed? The latest nuthority on this head is that of the Right Hon. Sir David Dundas, Judge Advocate-General under the government of Lord John Russell. He was examined as a witness by the committee of the House of Commons, which in 1849 sat to inquire into the operation of martial law during the rebellion of the previous year in Ceylon. When asked if there was any definition of the powers given when martial law is proclaimed, he answered that he knew

of none. In reply to a previous question, he had stated that it was a common error to confound martial law with military law, the latter being the written code to be found in the Mutiny Act and the articles of war, by which the land forces are regulated; whereas martial law is unwritten, and is merely the exercise of authority by the controlling military force during the interval when, in the judgment of the executive, it becomes necessary to suspend the ordinary functions of the civil power. Military law applies to the army alone; martial law embraces all persons, civil as well as military; it has no precedents nor fixed practice, but adapts itself to the necessities of the moment as to form, whilst aiming to administer substantial justice. In a newly conquered country mar-tial law is the discretion of the occupying force previous to the establishment of a civil jurisdiction; in a disorganised country it is the substitute for a civil jurisdiction for the moment during which the functions of the latter are paralysed: and being the only protection for life or property, it is an object of resort in civil as well as in military matters.

Perhaps the most graphic definition of martial law was that given by the Duke of Wellington in the House of Lords in 1851, on the occasion of the defence of his government of Ceylon, made by Viscount Torrington, viz. that "martial law means no law at all, but the will of the general" till the ordinary law can be either established or restored. W. W. E. T.

Belgrave Square.

BICHARD III.

(Vol. vi., p. 486.)

This monarch is said to have had three natural children, of whom Richard Plantagenet -the subject of Mr. Chadwick's inquiry - was assuredly the eldest, as he was fifteen or sixteen years of age at the time of the king's death, which happened when he was only thirty-two.

The story of Richard Plantagenet is told in Peck's Desiderata Curiosa; and although the Rev. Robert Masters, in his "Remarks on Walpole's Historic Doubts," printed in the Archeologia, vol. ii. p. 198., discredits the relation, it is substantially and the property of the story o tially corroborated by the Rev. Samuel Pegge, one of the ablest antiquaries that England had ever to boast of; and in Drake's Eboracum, p. 117., it is stated that Richard knighted this son, when a youth, at York.

The story is briefly this: When Sir Thomas Moyle was building his house at Eastwell in Kent, he observed his principal bricklayer, whenever he left off work, to retire with a book. This circumstance raised the curiosity of Sir Thomas to know what book the man was reading, and he at length found that it was Latin. Upon entering into further conversation with his workman. Sir Thomas learnt from him that he had been tolerably educated by a schoolmaster with whom he boarded in his youth; and that he did not know who his parents were till he was fifteen or sixteen years old, when he was taken to Bosworth field, and introduced to King Richard; that the king embraced him, and told him he was his son, and moreover promised to acknowledge him in case of the fortunate event of the battle; that after the battle was lost he hastened to London, and, that he might have means to live by his honest labour, put himself apprentice to a bricklayer.

Upon hearing this story, Sir Thomas is said to have allowed him to build a small house for himself upon his estate, and there he continued till his death, which, according to the register of the parish of Eastwell, took place in the year 1550, when he must have been eighty or eighty-one

years of age.

Here it may be observed, that this story of the interview on Bosworth field but ill accords with Drake's assertion that the king knighted his son at York. More particulars relating to Richard Plantagenet may be seen in the Gentleman's Magazine, vol. xxxvii. pp. 344. 408., and vol. lxiii. p. 1106.

Another natural son of Richard III. was John

of Gloucester, as is shown by a charter printed in Rymer's Fædera, vol. xii. p. 215., and quoted by Rapin, who says Richard had only one natural son: "John of Gloucester was yet a minor, when the king his father died. Some months before he had made him governor of Calais, Guisnes, and of all the marches of Picardy, belonging to the crown. This son is also mentioned in The History of the Civil Wars between York and Lancaster,—a scarce work, of which I beg to be allowed to say a few words below.

Besides these two sons, Richard had a natural daughter, Katherine Plantagenet, who is mentioned in Sandford's Genealogical History (p. 335., edit. 1707). And in Banks' Dormant and Extinct Baronage, vol. ii. p. 273., under the title of Herbert, Earl of Huntingdon, it is stated that on the 15th Nov., 1 Ric. III., the earl entered into covenant with the king to take his daughter Katherine Plantagenet to wife before Michaelmas next ensuing, &c., "but, the lady dying in early years, the

marriage did not take effect.

The History of the Civil Wars between York and Lancaster: comprehending the Lives of Edward IV. and his Brother Richard_III. Illustrated with Notes and Copperplates. This work was printed for the author, by W. Whittingham, of Lynn in Norfolk; and sold by R. Baldwin, London, 1792, 8vo. The former part of the work was written, as the title-page informs us, by Edward Spelman, Esq.; and the latter, with the notes, by the Rev. George William Lemon, rector of Geyton Thorp and vicar of East Walton in Norfolk. The

is said to be of great rarity, not more than five or six copies having been circulated. To account for this, the printer's son informed me, that his father dying soon after the sheets were printed, the executors sold the whole impression for waste paper; and further, that after the copperplates had been engraved they were found to be such wretched performances that it was not thought advisable to bind them up with the few copies of the work that were issued. This story, however, does not seem very probable; for, as the work was printed for the author, who lived five years after it was completed, he would doubtless have looked a little more closely after his own property, and not have permitted it to be sold as useless rubbish by the printer's executors.

About one-third of the work was written by Edward Spelman, the great-great-grandson of Sir Henry, who relinquished the task, and gave his manuscripts to Lemon, upon engaging in the translation of The Roman Antiquities of Dionysius Halicarnassensis. This is the best written part of the history; but Lemon had the advantage of the assistance of his brother, who was chief clerk of the Record Office in the Tower, and who appears to have supplied him with copies of some original documents. Altogether the work is of some, though not very great value; and if of the rarity I have been led to suppose, will not be devoid of interest to many of the readers of the "N. & Q."

GEORGE MUNFORD.

East Winch.

SHAKSPEARE EMENDATIONS.

(Vol. vi., pp. 468. 495.)

I am of course much flattered by Mr. Collier's approbation and confirmation of my correction of the word capable in As You Like It; which was, I may say, so palpable that it is only surprising it had not long since been generally adopted; especially as it had been before the world for at least a quarter of a century, in the edition I gave of the part in 1825. This was the reason why I only glanced at it, as occurring in the same page with the other error of all for rail.

I must further gratify Mr. Collier with another proposed emendation in the same play, Act II. Sc. 7., which I feel confident will have his plaudite. In the well-known speech of Jaques, the folios read thus:

"Why who cries out on pride,
That can therein taxe any private party?
Doth it not flow as hugely as the sea,
Till that the wearie verie meanes do ebbe."

Pope substituted "very very means do ebb,"—
ading, though not so senseless as that of the
opy, yet sufficiently flat, and no great imment.

It is quite obvious that the printer is here again in fault, and that we should read:

"Why who cries out on pride.

That can therein tax any private party?

Doth it not flow as hugely as the sea,

Till that the wearer's very means do ebb?"

The compositor's eye glanced on the termination of verie in the MS., and put wearie instead of wearer's. The whole context shows this to be the poet's word, relating as it does to the extraogant cost of finery, bestowed by the pride of the wearers on unworthy shoulders, "until the very means do ebb."

We may hope, therefore, that this spirited if satire, by the cynical Jaques, will never again vitiated by the absurd weary of the old copies by the platitude of Pope's substituted very. Is add, that I fully concur with Malone in thinking that we should read, a few lines lower, "When then," instead of "There then."

Another instance of the carelessness of the

Another instance of the carelessness of the printer of the first folio is afforded by the singular variation pointed out by SIR FREDERICK MADDES in the copy belonging to our mutual friend ME HENRY Foss. Supposing the poet to have written

"O, thou dissembling cub! what wilt thou be When time hath sow'd a grizzle on thy face?"

and that the word by accident got jumbled into cafe, it is quite evident that no reference to the copy from which he was printing could have been made when it was corrected to case, as it stands, I believe, in all other copies known of the first folio:

"When time hath sow'd a grizzle on thy case?"

The confusion of the long f and f has indeed led to other corruptions of the text; but I must confess that I have my doubts whether case was not, in this instance, the poet's word. These doubts I mentioned to Mr. Foss some time since. It seems to me, from the words "dissembling cub" and "thy craft," that the allusion is to the crafty wiles of the fox, which are proverbially known to be increased by age, when his fur becomes grey, or "when the hath sow'd a grizzle on his case."

That the poet would have used the word case? the allusion is as I suppose, may be gathered from his use of it in All's Well that Ends Well, when Parolles is unmasked, and one of the Lords saw. "We will make you some sport with the for severe case him."

For these reasons I should hesitate to adopt the word face upon such slender grounds as we appresent possess for discarding the received reading for the second folio has case as well as the first.

S. W. SINGER

Mickleham.

WELLEGLEY PEDIGREE.

(Vol. vi., p. 508.)

It would be interesting, I should think, to many of your readers, if Mr. Hepple, or some other of your correspondents, would furnish a somewhat fuller pedigree of Wellesley than that in p. 508. What authority is there for the match of Aleson, daughter of a Sir William Wesley, of the date of 1500, with John Cusack? Sir William's great-grand-daughter, Catherine, was wife of Sir Henry Colley about the year 1550.

The best pedigree that I know of Wesley is in Lynch's Feudal Dignities of Ireland, article "Standard-Bearer," edit. 1830, p. 95., &c. According to him the pedigree runs thus, the parts

in brackets being excepted:

Sir William Wellesley, of age = 46 Edward III. Custos of Kildare, tem. Henry IV.

Sir Richard Wellesley, - Joanna, co-heiress of Houses possessed of Mornington, &c., 1413, jure uxoris.

[N.B. This lady called, in most pedigrees, daughter of Nicholas Castlemartin (a baron, 1374), and heiress of Dungan.]

William Wesley, dead s. p. 1441.

Christopher, brother = and heir, 1441.

Ismay - Sir William Wesley, - Matilda O'Tothill, Plunket, a minor, 1472. | 2nd wife, circ. 1497.

Gerard Wesley had = [Query, if wife was Genet, livery, 1502, dead before 1539. daughter of Sir Thomas Cusack?]

Wellesley family.

I suppose Aleson, the wife of John Cusack, was the daughter of the first Sir William Wellesley? The pedigree of Wesley, under Earl of Mornington, in Lodge's Peerage of Ireland by Archdall, edit. 1789, vol. iii. p. 67., and that in Sir E. Brydges' Peerage, of Collins, under Viscount Wellesley, is quite at variance with that in Lynch; but I presume the latter to be correct.

Can any one refer me to a pedigree of Wesley, giving the names of the wives, which are almost always omitted by Lynch? By that book it appears Walleran de Wellesley was in Ireland, 1230. Cannot he be connected with Walrand de Wellesleigh, who formerly held half a knight's fee at Wellesleigh, co. Somerset, which was held by

John Stourton, 7 Henry VI., or with William de Wellesleigh, who held and there 37 Henry III. The following is the passage from Collinson's Somersetshire relating to them:

"The hamlet of Wells Leigh gave name to a family of distinction. 37 Henry III., William de Welleslegh held of the Bp. of Bath tirree parts of a hide of land in Welleslegh, by the service of the Serjeantry of the Hundred of Wells, and lands in Littleton, of Wm. de Button (Esch.). 22 Edward III., Philip de Welleslegh held lands in the same vill, and in Dulcot, as also the Serjeantry of the Bailiwick of East Perret (Esch.). 13 Henry VI., John Hill of Spaxton held these lands and the same serjeantry, as also the office of the Bailiff of Wells Forum, of John Bp. of Bath and Wells, in socage, leaving the same to John Hill, his son and heir (Esch.). 7 Henry VI., John Stourton held half a knight's fee in Wellesleigh and Est-Wall, which Walrand de Wellesleigh formerly held (Lib. Feod.). The manor of Wellesleigh was given to the vicars choral by Ralph de Salopia (see page 383., circ. A.D. 1330)."—Collinson's Somersstahire, vol. iii. p. 405.

G. R. ADAMS.

Oxford and Cambridge Club.

THE VATICAN PRESS.

(Vol. vi., p. 478.)

I must strongly protest against J. R.'s endeavour to revive the Gretserian method of accounting for the notorious variations between the Sixtine and Clementine editions of the Latin Vulgate (Vid. Grets. Append. sec. ad lib. ii. Card. Bellarm., col. 1058., Ingolst. 1607). It is a very serious misrepresentation of the matter to speak of it as one connected merely with typographical exactness and blemishes, the work of printers' "hands, and not of minds;" for Pope Sixtus V. not only read, word after word ("ad verbum perlegit," Roccha states), the entire of the Bible which was published by his authority, but he himself corrected the errata:

" Nostra nos ipsi manu correximus, si qua prælo vitia obrepserant." — Sixti Prefat.

It does not appear that a single copy escaped from his revision; and when the pen was insufficient, words were printed and pasted on. (See Kennicott's Second Dissertation on the State of the printed Hebrew Text of the Old Testament, p. 199., note: Oxford, 1759.) So far was the Pontiff from admitting, or imagining, that, after all his labour, a more perfect book might be required, that, "according to his certain knowledge, and the plenitude of his apostolic power," he determined by a decree of permanent validity ("perpetuo valitura constitutione,") that henceforward kis edition—"hanc ipsam"—was to be received "provera, legitima, authentica, et indubitata;" and every future impression was to be regulated! alone, and to be completed with inquisitoris

at least episcopal care, - " ne minima quidem par-

ticula mutata, addita, vel detracta."

What, then, was the pretence by means of which
Pope Clement VIII. attempted to nullify such plain language, and to evade the express sentence of interdict and excommunication pronounced against offending ecclesiastics by his predecessor? Evidently no better device could be invented than to affirm that Sixtus V. had designed the execution of a new edition; but that, his death having intervened, his purpose had been frustrated. The passage deserves transcription : -

" Quod cum jam esset excusum, et ut in lucem emitteretur, idem Pontifex operam daret, animadvertens non pauca in sacra Biblia præli vitio irrepsisse, quæ iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit. Id verò cùm morte præventus præstare non potuisset," &c .- Præfat. ad Lect.

The words which I have marked for Italics show the deception; for Sixtus had not sanctioned the publication of the volume until he had personally corrected the errors of the press, and then he imperiously proscribed subsequent alterations. The fact is, that his edition of the Scriptures encountered the identical fate to which his Index of prohibited books was consigned. They were printed in the same year, 1590; and were similarly withdrawn from circulation by Clement, and the plea of Sixtus's premature decease was artfully employed in both cases.

J. R. has made mention of the Bellum Papale; but I think that, if he had examined that very decisive book, he could not have regarded this question as one relating only to typography. If he should wish to reconsider the subject, I would recommend him also to read Dr. James's Defence of the said Concordia Discors, together with his treatise of The Varietic and Contrarietic of the Vulgar Latine Bibles. He will then, I should expect, assent to the truth of Dr. Donne's assertion, that between the Sixtine and Clementine editions of the Scriptures there are not simply some unimportant differences, but even "absolute and direct contradictions." (Pseudo-Martyr, p. 330., Lond. 1610.) R. G.

DANCING THE BRIDE TO BED.

(Vol. ii., p. 442.)

It is now two years ago since Mr. CHAPPELL asked, "Can any of your readers favour me with notices of such a custom prevailing?" He has not been answered; and in noticing the subject, I intend my communication more as an illustration of the manners of olden times, than as a direct

A curious account of the merry makings at maringes is given in Coverdale's Christian State of Matrimony, printed by Awdeley, in black letter, A.D. 1575.* The passages are as follows:—

"Early in the morning the wedding people begin to exceede in superfluous eating and drinking, whereof they spit, untill the half sermon be done. And when they come to the preaching, they are halfe dronker; some altogether: therefore regard they not the practing, nor prayer, but stand there only because of the custome. Such folkes also do come unto the chu with all maner of pompe and pride, and gorgeo of raiment and jewels. They come with a great of basens and drooms, wherewith they troub whole church. And even as they come to the so go they from the church again; light, nice, in full pompe and vaine wantonnes."— Fol. 58. rev. 2

" After the banket and feast, there beginneth a mad, and unmannerly fashion; for the bride mad brought into an open dauncing place. Then uses such a running, leaping, and flinging among that a man might think all these dauncers had cat a shame behinde them, and were become starke mid out of their wits, and that they were sworne to devil's daunce. Then must the poore bride keepe f with all danneers, and refuse none, how scabbed drunken, rude, and shameles soever he be ! Then was she oft tymes heare and see much wickednes, and many an uncomly word. And that noyse and poblyng endureth even tyll supper.

" As for supper, looke how much shameles and dronken the evening is more than the morning w much the more vice, exces, and misnurture is used a the supper. After supper must they begin to pipe and daunce again of anew. And though the young sons (being weary of the babbling noyse and inverse) come once towards their rest, yet can they have no quietnes! For a man shall find unmarrily and restles people that wyll first go to their chamber doore, and there syng vicious and naughty balatathat the devil may have his whole triumphe now to the uttermost !"- Fol. 59, rev. 60.

It was formerly the custom at weddings, both of the rich as well as the poor, to dance after dinner and after supper. In an old court masque of James I.'s time, performed at the Marie Ceremony of Philip Herbert and Lady Susan (M.) in the writer's possession), it is directed, that the conclusion of the performance "after support the company "dance a round dance." This was "dancing the bride to bed."

Dancing was considered so essential at addings (according to Grose), that if in a family to youngest daughter should chance to be married before her elder sisters, they must all dance at be wedding without shoes; this would countered their ill-luck, and procure them husbands.

EDWARD F. RIMBAULT.

^{[*} This work passed through five editions between A.D. 1543 and 1575, and is said by J. Bale to be a translation from the Latin of H. Bullinger. - En.

PHOTOGRAPHIC CORRESPONDENCE.

The Collodian Process, as described by Dr. Diamond.—I beg to thank you for your kind replies to my two Queries respecting the iodide of silver and the proto-nitrate of iron. I should have done this carlier, but waited, hoping to inclose some prints as specimens of my efforts; but this the dull weather has hitherto prevented. So soon as I may succeed, I will send some for your inspection. I prepared my collodion, iodide of silver, and proto-nitrate of iron in accordance with the formulæ of Dr. DIAMOND, and have found the results to be quite equal to any collodion, not excepting the xylo-iodide, that I have obtained from the London chemists. In short, I could not desire a more clear and sparkling effect than I have thus been enabled to obtain. I find, however, that the film, when dry, is not to be removed without much rubbing, and wish it were otherwise, as, after having applied a black varnish, I often have removed the pictures and given them to ladies for their albums, &c., and, being gummed on to thin card-board, they were very available for such purposes. I suppose that, probably, a little more of the latter introduced into the mixture might remedy this, and have accordingly made some; but, till the light be better, I cannot tell whether or not I shall succeed. Now, where the film may not be required to be taken off, this quality will be highly advantageous, as there is scarcely any chance of removing any portion of the film in the manipulatory process; and we have much to thank Dr. DIAMOND for, in having furnished us with so excellent a means for the I find the proto-nitrate most delicately beautiful in the effect it produces.

Being but a novice in this art, and believing that others just beginning to practise may meet with like difficulties to those which I have experienced, and feeling that we ought to render any little service to others that may be in our power, I take the liberty to say that, after the glass has been removed from the camera, if the thumb of the right hand (which generally becomes somewhat stained with the silver) touch the film, a fleck, sometimes extending all the way up the glass, will result. This may be avoided by doubling a piece of note-paper, about an inch long and half an inch wide, to hold the glass by whilst developing. Of course, when Dr. Diamond's plan, of having the glass somewhat larger than the picture, is used, this cannot occur: but, as this may not always be convenient, it may be well to put my fellow-tyros on their guard. Another defect has often presented itself, viz. a great number of little flecks of a yellowish tint, and which spoil the picture. These I have found may be avoided, by rubbing briskly a clean glass, and dipping it in the silver bath just previous to the immersing of the

one required for the camera. To any one practised in photography these remarks are needless; but to us beginners every hint is, as I have found, of some service; and at all events, Sir, you will excuse them for the motive which occasions them.

T. L. MERRITT.

Maidstone.

Stereoscopic Pictures taken with one Camera. — Will any of your photographic correspondents kindly give, in your valuable little work, plain and understandable instructions for taking stereoscope pictures with one camera? The description of the thing must be very clear indeed to be understood by

Solution for positive Paper (Vol. vi., p. 562.).— I beg to inform your correspondent C. E. F. that in employing chloride of sodium in preparing positive paper, I use twenty grains to the ounce of water, a weaker solution than that which he mentions. I float my paper upon it for two or three minutes. The nitrate-of-silver solution I employ in the next step is of the strength of forty grains to the ounce. With these proportions he will be able to procure positives of any shade, from reddish-brown to sepia.

I float my salted paper upon the nitrate-ofsilver bath for about two minutes, and when there are no iron spots in the paper, I find it darken very uniformly.

W. F. W.

After-dilution of Solutions. — May I be allowed, as an humble operator of the photographic art, to propose, through the medium of your valuable journal, the following questions?

Why the gentlemen who so kindly contribute their photographic experience to "N. & Q.," after they have sensitivised (if I may use the expression) the waxed and iodized paper with a very strong solution of aceto-nitrate, plunge it in distilled water for a period corresponding to the length of time they wish to preserve it: is not this equivalent to diluting the sensitive bath? In the early days of photography, Mr. Talbot, I believe, used the same process with his simply iodized paper; but he soon found that diluting to the strength he required was not only more certain, but was altogether more convenient and less wasteful of silver solution. If there should be any reason of importance for washing the paper, I shall feel greatly obliged with a hint from any of your correspondents on the subject. SIMPLICITAS.

7. Montague Place, Russell Square.

[There is much common sense in the suggestion of our correspondent. We should be glad to have his views confirmed by the experience of practical photographers.]

Replies to Minor Queries.

The Irvingites (Vol. vi., p. 271.).—B. H. A., who inquires what works have been published relating to the history, &c. of the Irvingites, is informed that the following book will give some idea of their doctrines: The First and Last Days of the Church of Christ, translated from the French of C. M. Carre, by M. N. Macdonald Hume: published by Goodall and Son, 30. Great Pulteney Street, and 16. Great College Street, Camden Town. There is also a work published by them on the Liturgy and Litany, to be got at the same place, which might give B. H. A. much, or all, the information required. By applying to the before-mentioned persons, every information may be obtained.

Blifil and Black George (Vol. vi., p. 341.). When sending my Query (noticed by Mr. Forbes) respecting these worthies, my notion was, as it still is, that Junius had been misled by a failure of memory. Mr. Fornes's suggestion is very remarkable; and if the union of Blifil and Black George should be found in some apocryphal writer, the fact will afford a curious illustration of the reading of Junius. reading of Junius.

The Oak of Reformation (Vol. vi., pp. 254. 422.). - It is a well authenticated fact, that this famous tree stood on Mousehold Heath, near the edge of the hill, where Ket had established his camp, over against Bishopgate Bridge, Norwich, in immediate proximity with St. Michael's chapel, ever after called "Ket's Castle." If East Anglia will review the circumstances of this rebellion, as they are detailed by Heylin, Strype, Fuller, Stow, and Blomefield, he will find that it could not, in fact, have stood anywhere else. It was a very old tree when the "tanner-king" boarded it over for the purposes of his "court of justice," and soon after the suppression of the rebellion disappeared.

COWGILL.

Funeral Custom, &c. (Vol. vi., p. 433.). — Since the death of Sixtus V., in 1590, the intestines of the Popes have been interred in the church of SS. Vincenzo ed Anastasio, the parish church of the Quirinal, and are commemorated by inscrip-

tions on stone near the high altar.

The heart of James II. was placed in an urn in the church of St. Mary, of Chaillot, near Paris: his brain in an urn of bronze gilt, over his monument in the chapel of the Scotch College. In front of this monument is a slab over the heart of his queen; another over the intestines of Louisa Maria, his second daughter; and on one side, another over the heart of Mary Gordon of Huntly, duchess of Perth. But I believe that there are instances of separate sepulture of the heart much anterior

y of these. CHEVERELLS.

Erethenus, the River (Vol. vi., p. 389.).—I find "Eretenus Fl." simply mentioned by name in Arrowsmith's Compendium of Ancient and Modera Geography, 1831, chap. xii. sect. 26., thus:—"The other cities of Venetia were Ateste Este, a Roman colony, on Eretenus fl.; Agno; Verons Verona, on the Athesis," &c., and laid down in Arrowsmith's Comparative Atlas, pl. xi., "lat. 45" 18'; long. 11° 25'." It seems to have its source in the Carnic Alps, not far from the point they are bisected by Benacus L., Lago di Guine; to flow due south between Verona and Versta Vicenza, as far as Ateste Este; and then, ninto Togisonus Fl. Canal Bianco, to empty into the Adriatic at Portus Brundulus, Porto has dolo. It is laid down as "Retenus Fl." in D'a-ville's Atlas of Anc. Geog., MDCLLXIV., publish by Laurie, Fleet Street, 1821, plate 6.

The modern name, Agno, will probably be d more service to F. W. J. than the sketchy track I

have drawn from the only books I have at hand.

Temple.

Hovellers (Vol. vi., p. 412.) .-

" Hoblers, hobellarii, are certain men that by their tenure are to maintain a little light nagge for the co tifying of any invasion made by enemies, or such like perill, towards the sea-side, in Porchmouth, &c. Of these you shall read an 18 Ed. III. stat. 2. cap. 1.; and again, the 25th ejusdem, stat. 5. cap. 8., and commeth of the French word hober; an old word, which is, to move to and fro, to be stirring up and down,"-

The word frequently occurs in the orders from the Council to the captains of trained bands in Kent, during the preparations for resisting the

Spanish Armada.

This is doubtless the origin of the term hordler, applied to the light boats at Deal, Dover, acwhich are always on the watch to run out, at the first signal, to land passengers, &c., and, when the weather permits, often ply about for that purpos far out at sea.

Mémoires d'un Homme d'Etat (Vol. vi., p. 412). -L'Homme d'Etat was Prince Hardenberg; be the work is not, strictly speaking, his memoirs, be a compilation made after his death from peps found in his cabinet, and a good deal is ther apocryphal,—to be consulted, rather than confided in. See an account of the work, and its tendence, in the Quarterly Review for June, 1852.

Uncertain Etymologies (Vol. vi., p. 434).—
A. A. D. proposes that "N. & Q." should open its
pages to a list of all modern English words "whose
etymologies are in an unsatisfactory state." I, for one, beg leave to enter my protest against what would end by turning "N. & Q." into a "conjectural dictionary of the English tongue." These

who have thought seriously of the formation of language, will, I think, be of opinion that the etymological portions of "N. & Q." have not been the most shining or most useful. We have had some pages of contest whether devil, diable, diavolo were not derived from the Sanscrit, instead of were not derived from the Sanscrit, instead of from the Greek δίαδολος; and a correspondent, Nora, in Vol. vi., p. 462. (with, I admit, many daily instances in his favour), thinks that the "leading article" of a newspaper really means a leaden one! May I be permitted to say, as we are talking typographically that I do not think the late. talking typographically, that I do not think the late Note a Nota bene. C.

Father Petre (Vol. vi., p. 362.).—What can your correspondent M. D. mean by calling himself "a collateral descendant" of Father Petre? As to rhymes about him, he will find plenty in the volumes called State Poems.

Perhaps M. D. may not know the following, although I am afraid he would consider them libellous:

1. "Father Petre's Policy Discovered; or the Prince of Wales prov'd a Popish Perkin."

2. "Dialogue between Father Petre and the Devil." 3. " The Last Will and Testament of Father Petre."

The first two are contained in A Second Collection of the Newest and most Ingenious Poems, Satyrs, Songs, &c. against Popery and Tyranny, 1689, 4to.; the third in The Muses' Farewell to Popery and Slavery, 1689, 8vo. EDWARD F. RIMBAULT.

Shakspeare Emendations: "I am put to know" (Vol. vi., pp. 135. 423. 468.).—Mr. Singer's instances of put for constrained are decisive on that point; but in this passage of Measure for Measure my difficulty is, that "constrained to know" does not suit the circumstances: it is at least a very forced expression. I am glad to find so intelligent a critic as Mr. Singer concurring in my doubts as to "and all at once," in As You Like It (Act III. Sc. 5.). His conjecture of "and rail at once" is ingenious, very near the text, and it makes sense of what was nonsense; but I myself cannot but suspect that the true word must have been a stronger one. Rail is an anticlimax after insult. It is something, however, to have a meaning, though a feeble one.

The Redbreast (Vol. vi., p. 345.). — The red-breast is called the "Farewell Summer" in Devonshire. There was a plaintive and very pretty air published four or five years ago: the words began with

" Little bird of bosom red, Welcome to my humble shed, What if little tho' it be, There's enough for you and me."

Harlow.

Lady-day in Harvest (Vol. vi., p. 399.). — Mr. H. Edwards is not satisfied with my remarks on Lady-day in harvest at p. 350., and seems to imagine that the term applies to the feast of the Assumption, i. c. August 15th. But I feel more than ever satisfied that the term applies to the feast of the Nativity of our Lady, September 8, from having read the other day that in Switzerland this day is commonly known as "the festival of our Lady of September."

Dr. Robert Clavering (Vol. vi., p. 413.). - Dr. Robert Clavering, bishop of Peterborough, was the son of William Clavering, Esq., and born at Brown's Park, Northumberland, in 1671. He was admitted at Lincoln College, Oxford, June 26, 1693, at the age of twenty-one; having graduated previously at Edinburgh Academy, after a residence of three or four years, he was permitted to take his M.A. degree at Oxford, May 20, 1696. MACKENZIE WALCOTT, M.A.

Bishops' Marriages (Vol. iv., p. 299.). - There was a Query made some time since in "N. & Q." concerning the name of a bishop who was three times married. It may assist the inquirer to learn that the bishops who have been married three times, were Dr. Burnet and Dr. Gooch; and the only bishop who married four wives was Dr. Thomas, of Lincoln, the prelate, I think, about whom your correspondent made the Query. MACKENZIE WALCOTT, M.A.

Mistletoe (Vol. vi., pp. 219. 449.).—On the 3rd of September last I saw the mistletoe growing on the pine fir, on the Swiss side of the Simplon Pass; but whether or no it was the Pinus Cembra, mentioned by your correspondent Pwcca at p. 219., baving no knowledge of botany, I am unfortunately unable to say. ERICA.

Warwick.

Wife of Stanislans Augustus II. of Poland (Vol. vi., p. 341.).—Is W. E. correct in supposing that this king was ever married? No allusion is made to his wife in Betham's Genealogical Tables, published in 1795; and I have referred to the Gotha Almanacks from 1792 to 1799 both inclusive (the earliest which are in my possession), but though the other members of the family are named, no mention is made of any wife.

F. B. RELTON.

Sending to Coventry (Vol. vi., p. 318.).—Hutton, in his History of Birmingham, gives a different origin to this expression, which he says arose as follows:

The day after Charles I. left Birmingham, on his march from Shrewsbury, in 1642, the Parlia-W.C. mentary party seized his carriages, containing the royal plate and furniture, which they conveyed for security to Warwick Castle. They apprehended all messengers and suspected persons, and frequently attacked and reduced small parties of the Royalists, whom they sent prisoners to Coventry. Hence the expression respecting a refractory person, "Send him to Coventry." Philip S, King.

Highlands and Lowlands (Vol. vi., pp. 363.517.).

— Allow me to thank your correspondent Mr. Mansfield Ingleby for his kind reply to my question on this subject, and to assure him that I should feel greatly obliged to him if he would furnish the readers of "N. & Q.," as well as myself, with the information he has offered as to the geographical distribution of the Gaëlic people and language.

C. Forbes.

3. Elm Court, Temple.

Admiral Vernon (Vol. vi., p. 461.).—I believe that the inscription mentioned by Mr. Pager was composed in confident anticipation that Admiral Vernon would succeed in capturing Carthagena. Certain it is that no less than twelve medals and a button were struck upon this expected conquest. See a paper by Edward Hawkins, Esq., F.S.A., in Proceedings of Society of Antiquaries, vol. i. p. 284.

C. H. Cooper.

Cambridge.

Ancient Dutch Allegorical Pieture (Vol. vi., p. 457.).—It seems to me that your correspondent may be mistaken in thinking St. John Baptist to be the subject of the middle picture (vide Vol. vi., p. 458. second column). Does it not rather represent the Triumphant Saviour; especially as the subjects of the pictures on either side of it are Christ bearing His Cross, and the Crucifixion? The Triumphant Saviour was commonly represented as standing in a vesica piscis, or aureola, which, though generally elliptic or almond-shaped, sometimes took a four-sided form, to accommodate the outline of the head, arms, and feet; and this might be the "lozenge-shape" described. The right hand raised is the act of benediction, if (according to the symbol of the Latin Church) the thumb, index, and middle fingers be extended. The banner in the left hand is in token of the victory over Sin and Death. Perhaps the female figure (on the frame) holding a flaming heart, and having a child on her knee, with two others on either side, is intended for the Virgin Mary, with the Infant Christ and his two "brethren:" for although the flaming heart is an emblem of Charity, yet it often accompanies representations of the Virgin. The grapes may mean the "true Vine." CUTHBERT BEDE.

Witreferred to by Coleridge (Vol. vi., p. 461.).—
The noted English wit" was probably Theodore

Hook, whose wonderful talent for extemporaneous versification was perhaps never more strikingly displayed than on a certain night at a gay backlor's party at Highgate, when Coleridge himself formed the subject of his song. After a "very wet evening," punch had been introduced at the suggestion of Coleridge, when Hook, sitting down to the piano, burst into a bacchanal of egregions luxury, every line of which had reference to the author of the Lay Sermons and the Aids to Re-flection. The room was becoming excessively be the first specimen of the new compound was had to Hook, who paused to quaff it, and then, exhibing that he was stifled, flung his glass through window. Coleridge rose with the aspect of alnignant patriarch, and demolished another pa the example was followed generally; the wind was a wreck in an instant: the kind best we farthest from the mark, and his goblet made have of the chandelier. The roar of laughter drowned in Theodore's resumption of the sorti and window, and chandelier, and the peculiar of each individual destroyer had apt, in many executive exquisitely witty, commemoration. With the mexquisitely witty, commemoration. With the remembrance of this, and many similar displays of Theodore Hook's powers before him, Colendar would doubtless refer to that "noted English with in the passage quoted by A. A. D.

CUTHBERT BIDE

Ireland's Freedom from Reptiles (Vol. 10, pp. 42, 400.).—This peculiarity did not escapetle notice of Julius Solinus, whose Polyhistoric may be assigned to the close of the first century after Christ. He writes (c. xxii.):

"Illie (i. e. in Hibernia), nullus anguis, avis tatt.

The story, therefore, of St. Patrick's triumph, in so far as it related to the literal serpent, must be now abandoned as a myth.

Don of Pitfichie, Monymush, Aberdeenshir (Vol. iii., p. 143.). — If your correspondent A. A. Abridge, will be kind enough to furnish any abitional particulars as to when any of the about family flourished at Monymusk, I shall endeave to trace them. They do not appear to be a priminent Aberdeenshire family.

PETROPROMONTORIEND

Tumble-Down Dick (Vol. vi., pp. 391. 469.).—On the great road to Winchester, near Farnhan, there is a country inn with a sign so inscribed a John Bull tumbling from his chair, as described by Mr. Woodward. The house is, I think, close to, and visible from, the Farnborough station of the South-Western Railway. I think it worth notice in reference to the supposed allusion to Richard Cromwell; for this inn is about half-way between London and Hursley, Richard's usual residence.

Rats to Death (Vol. vi., p. 460.).—
e two following allusions to the custom
g rats to death may be of some use to
st M. M.:

shirs believe that their children and cattel in' when they suddenly fall sick, and call f witches 'eybiters,' and believe that they ny man or beast to death."— Reginald overie of Witchcraft. Black-letter, 1584. in As You Like It, Act III. Sc. 2., Ro, evidently alluding to the same super-

n Irish rat, which I can hardly remember."

G. H. KINGSLEY.

Stoups (Vol. v., p. 560.; Vol. vi., pp. .). — There is an exterior stoup on the ll of the ruined church of Kilmolash, ity of Waterford, Ireland. It is placed (north) side of the entrance; which, say, is not in the centre, under the rn window, but is nearly close to the all of the church. I do not remember instance.

p projects considerably from the wall: sual shape, resembling a corbel hollowed ular basin. For canopy, it has a plain H. Corrow.

ho are in search for exterior stoups well to bear in mind that an interior mes an exterior one, when the porch nclosed it is removed. This is the case hurch, Kent; where there is, on the what might otherwise be mistaken for f an exterior stoup.

one on the right-hand side at the entere tower of Earls Colne Church, Essex. C. K. P.

Essex.

her Harvie, Author of the "Synagogue,"
the Heart," f.c. (Vol. vi., p. 463.).—
of "N. & Q." has quoted Sir Harris
on a note to Walton's Angler, which
but Sir Harris might have said, proves
y the author of the Synagogue instead
ery near." In the advertisement preee Synagogue, printed at the end of
edition of George Herbert's Poems, will
few more particulars of the author and
s. W.

r (Vol. vi., pp. 362. 438.). — In your 362., W. T. M. inquires about the right on of *Trofalgar*, as to whether the ld be placed on the second syllable or

the third. This has been fully answered by A. GATTY and C. H. COOPER, at p. 438., Vol. vi. of "N. & Q.,"; but only as to the practice and not the principle, which surely should be considered, and I apprehend is this:— It is the genius or habit of our language to place the accent of trisyllables mostly on the first, sometimes on the second, but hardly ever on the third: while, in the Spanish or Portuguese, at least in words ending with a consonant, it is almost invariably on the latter. Accordingly, when Trafalgar was first brought into notice by the battle (1805), it was generally pronunced englicater Trafálgar; till observed that the Spanish pronunciation was Trafalgar, like Espanol, Escorial, Gibraltar, &c. Neither, therefore, is exclusively right nor absolutely wrong: but, as the true principle (though this has never yet been determined) is rather to follow the local or aboriginal pronunciation of names, Trafalgar seems to be the latter, as also it is that now generally followed.

M. M.

Athenæum.

Arms of Robertson (Vol. v., p. 346.). — Your Note (Vol. vi., p. 461.) reminds me that no one has answered the Query.

The Robertsons of Strowan bear: gu. three wolves' heads erased, ar. armed and langued az. Crest, a cubit arm erect, holding a regal crown, all ppr.

Duncan, the son of Robert, chief of the clan, having apprehended the murderers of James I. of Spotland, James II. granted to his family the above crest. The man in chains, lying under the escutcheon of arms, was also adopted in commemoration of the event.

C. K. P.

Newport, Essex.

Portrait of Collins (Vol. vi., p. 291.). — On looking over a file of the Morning Chronicls for 1799, some time since, I noticed an advertisement of a portrait of Collins for sale. It was stated to be the only one in existence, and to have belonged to the poet's sister. As no answer has yet appeared to the Query of MAGDALENSIS, the above may give him a clue as to its present possessor; and I much regret being unable to give him the exact-reference, having mislaid the note I made at the time.

H. G. D.

Knightsbridge.

[There is a portrait of Collins (atatis 14), from a drawing formerly in the possession of William Seward. Esq., prefixed to Pickering's Aldine edition of Collins.]

Churchill's Death (Vol. vi., p. 484.).—It is to be regretted that any correspondent of "N. & Q." should raise a doubt, without telling us on what authority that doubt rests. B. G. (ante, p. 484.). "believes it will be found, upon proper inquiry," that Churchill died at Dover. As B. G., it must

be assumed, has made "proper inquiries," why has he not given your readers the benefit of it. common authorities say that Churchill died at Boulogne; his friends, Wilkes and Cotes, who were with him when he died - and Cotes, I think, was one of his executors—have recorded the fact, directly and incidentally, at least twenty times. (See Wilkes' notes on Churchill.) Tooke, in the Life of Churchill (vol. i. p. lv.), says Churchill expressed a wish to return to England, "which his friends imprudently indulged; but his removal from a warm bed, preparatory to his undertaking the voyage, terminated his life." I could refer to twenty cotemporary authorities; but until B.G. has given one for his doubt, I do not think it right to encumber your pages with them. C.D.

Imperfections in Books (Vol. vi., p. 457.). -With regard to supplying imperfections by means of MS. copies, a Mr. Harris, well known to the London booksellers, and to many literary men both in town and country, executes such copies in a style that cannot be excelled. His address, I believe, is known at the British Museum.

Friday at Sea (Vol. v., p. 200.). — The following is rather a singular confirmation of the superstition of sailors respecting this day. A cousin of mine is officer in the Melbourne Royal Mail steamer, of whose unfortunate disasters the public are fully acquainted. He writes me from Lisbon,

"I joined the ship on a Friday; I procured my register ticket on Friday; I received my appointment on Friday; the ship left London on Friday; and she eventually sailed from Plymouth on Friday."

It is singular also, that on leaving Plymouth he should mention his apprehensions at again starting on this apparently ill-omened day, and that his fears should be so soon realised.

FREDERIC.

Bishop Juxon's Account of vendible Books in England (Vol. vi., p. 515.).—Is your correspondent correct in attributing this valuable little catalogue to Bishop Juxon? The book, to which I presume he alludes, is that entered in the following manner in Lowndes:

"LONDON, William. A Catalogue of the most rendible Books in England, orderly and alphabetically digested. With a Supplement: London, 1658-60, 4to.

Accounts of this work may be found in Dr. Dibdin's Bibliomania, edit. 1842, p. 301.; and in the same author's edition of More's Utopia, vol. ii. p. 284. See also the Athenæum, vol. ii. p. 601., where there is an excellent analysis of its contents.

Dr. Dibdin tells us (*Utopia*, vol. ii. p. 284.) that, as the pages of this book are not numbered, it 'll be necessary for the purchaser to see that it an 'Epistle Dedicatory,' and an 'Epistle to the Reader, which precede the 'Introduction' Of the latter he says: "Such an excellent treatise has never since accompanied any bookseller's catalogue." EDWARD F. RIMBAULT.

"Thirty Days hath September," &c. (Vol. v., p. 292.; Vol. vi., p. 448.).—The following lines on the calendar, occurring in Liber Precum Palicarum, &c., London, 12mo.: Thomas Vautrolleriu, 1574, may be new to some of your readers:

"De quibus (Festa Immobilia) în genere hi quamuis înconditi, non tamen inutiles vulgo

Sex sunt ad Puri, bis sex sunt vsque Philipp. Ad Jacobum totidem, nonem sunt ad Michael Sex ad Martini, sex ad Natalia Christi, Adde dies octo, totus complebitur annus."

ARTHUR PAGE

Lease for Ninety-nine Years (Vol. vi., p. 502)

— At one time leases were granted for 999 year
because it was the popular idea that a lease for 1000 years would be a freehold. It afterwards
became the custom to grant a lease for life, but to
save the fines, which became due in that two. leases were granted for 99 years, as that we thought a term which would exceed a man's life. The adoption of 99 years was no doubt a memeral of the old style of 999. RUSSELL GOLL

American Loyalists (Vol. vi., p. 44.).—From the work named by Mr. Westcott, from Burks Peerage and Landed Gentry, and from private knowledge, I do not find so melancholy a result to he would hold out to those who put their trust in princes. Besides the many who became of eminence in New Brunswick, there are several was families have prospered in the mother-country. families have prospered in the mother-country. Mr. Sabine would have made his work murt perfect by referring to Burke: one name, Taylor

(Judge) of New Jersey, he has no notice of.

It would appear probable from Mr. Sabiest work, that but few who were gentlemen by cation, descent, and position, became Whigs, and those reluctantly; the many were probably are would now be called demograte. as would now be called democrats, and not # Whigs of 1852. The great age of many of # loyalists is remarkable; several lived to 100

The Three Estates of the Realm (Vol. v. p. 539.). — The following extract from the leads of the Morning Chronicle of November 13, on the proceedings in Convocation, will illustrate the position I have before advanced in "N. & Q-that Convocation is "an Estate of the Realm."

"The same prelate (the Bishop of Exeter) observed that the assembly of the clergy was twofold in the character: first, as an Estate of the Realm, meeting the other Estates in Parliament; and, secondly, as a synod of all the clergy, obeying the archbishop's writ to meet in consultation on church affairs."

W. FRASEE.

Hermits (Vol. vi., p. 472.). - Visiting the grounds at Hawkestone two-and-forty years ago, the hermitage was shown, with a stuffed figure dressed like the hermit of pictures seen by a dim light, and the visitors were told that it had been inhabited in the day-time by a poor man, to whom the eccentric, but truly benevolent, Sir Richard Hill, gave a maintenance on that easy condition, but that the popular voice against such slavery had induced the worthy baronet to withdraw the reality and substitute the figure.

HENRY WALTER.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our worthy publisher is, we believe, first in the field with a gift-book for the coming Christmas; and certain we are that among the many candidates for public fayour at this blessed season of present making, none will exceed, in originality of design or beauty of execution, his Poetry of the Year, Passages from the Poets de-scriptive of the Seasons, with Twenty-two coloured Illustrations from Drawings by Eminent Artists. It has long been the fashion to marry music to immortal verse; alliances between the poet and the engraver have not been unfrequent; but this is, we think, the first at-tempt to apply, on any great scale, the art of printing in colours to the reproduction of the Painter's Illustrations of the Poet, in such a way as to give a full idea of the beauty of such illustrations. We have not space to particularise those we think most successful; all, indeed, are good. The work therefore possesses a double interest — first, as a gem of poetical and pictorial beauty; secondly, as an evidence of the great progress which the art of printing in colours is making among us.

Mr. Murray has just issued the sixth edition of Dr. Hook's Church Dictionary. The fact of its being the sixth edition would seem to render any notice of it unnecessary; but it is as well to mention, that while it has been enlarged by more than a hundred new articles, and those on church architecture and ecclesiastical law have been carefully revised, it has also generally undergone such modifications as the circumstances of the times seemed to require. "While, therefore," as it is stated in the Preface, "the articles bearing on the Catholicity, Orthodoxy, and Primitive Character of the Church of England are retained, the articles relating to the heresies and peculiarities of the Church of Rome have been expanded; and strong as they were in former editions in condemnation of the Papal system, they have been rendered more useful, under the present exigences of the Church, by a reference to the decisions of the so-called Council of Trent, so as to enable the reader to see what the peculiar tenets of that corrupt portion of the Christian world really are."

The suggestions thrown out in our columns some time since as to the value of Photography to the Archeologist are about to receive practical illustration. Mr. Pumphrey announces for publication Photographic Illustrations of the Antiquities of York and its Environs, to appear in parts containing six photographs neatly

mounted, for 7s. 6d. We have seen specimens of the photographs, which are such as ought soon to secure Mr. Pumphrey the two hundred subscribers to which he proposes to limit the work.

BOOKS RECEIVED. - Magic and Witchcraft. new Part of Reading for Travellers is a reprint of a very excellent article upon this subject, which originally

appeared in the Foreign Quarterly Review.
Cyclopadia Bibliographica, a Library Manual of Theological and General Literature, &c. - Part III. of this valuable work, extending from Birnie William to Bull (Bishop).

Letters of " An Englishman" on Louis Napoleon, The Empire, and The Cosp d'Etat; reprinted, with large additions, from THE TIMES. This Shilling Reprint of these spirited Epistles will, no doubt, prove a happy hit to Mr. Bohn - to whom we are also indebted for republishing, in his Illustrated Library,

Life, Military and Civil, of the Duke of Wellington; digested from the Materials of W. H. Maxwell, and in part re-written by an Old Soldier. This, with its sixteen highly finished line engravings, is a compendious and popularly written biography of The Great Duke.

Democritus in London, with the Mad Pranks and Comical Conceits of Motley and Robin Goodfellow. Made up of quaint thoughts, clothed in quaint rhymes, set off with quaint and old-world notes — among which are some minor poems of great merit., " The Wish" is a little gem.

Letters on the Income Tax, &c., by Charles M. Wil-h. We do not meddle with politics: but there is in Dr. Willich's pampblet much to interest — who?
Why the Antiquary. We have here, in two letters from Dr. Willich, dated in 1797 and 1798, the origin of the income tax! Who shall see its end?

BOOKS AND ODD VOLUMES

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Paul Jones, on the 23rd September, 1779, 8vo., 1781.

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. Letters, stating particulars and lowest price, carriage free, to be sent to Mn. Ball. Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Antices to Carrespondents.

P. R. (Belgravia,) The lines are spoken by Macbeth (Act V. c. 5.), who says of life:

Told by an idiot, full of sound and fury, Signifying nothing."

H. H. J. The article was certainly intended for insertion: and we thought had been inserted. Has our Correspondent a copy of it? REV. R. H. HOARE will see that his kind communication has been anticipated.

J. M. B. Inexorable is the reading of the Third Folio, of the Variorum Edition, and of that edited by Mr. J. P. Collier.

TRUTIAN. The book inquired for by our Correspondent has been reported. Will he furnish his name and address to our Publisher?

Pand. Warrs is referred to the article on "Lenser Makers," in our last No., for a reply to his first Que ference to our obsertising columns would about his object of his second.

Mu, Auguen's letter on the subject of his claim to be the for successfully applied Collodion to photography, did not re-until the present Number was made up. It shall appear

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E. J. (Southsen.) We cannot trace the communication of our Correspondent refers from his present Note. With a suffer the particulars, or another copy of it?

PHOTOGRAPHY. We have to apologise to many Correspond for keeping their communications over the next week.

Dr. Diamond's next paper is in type, and shall be contain our next No., if possible.

Errata. No. 162, p. 536, col. 1, line 5, for "only" real "tol appearance of cards.

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1. Robin Hood was well known in Scotland. His former great celebrity in that country is vouched for by the unimpeachable authority of an act of parliament, passed in the reign of Queen Mary, prohibiting "the pleys and personages of Robin Hood, Little John," &c. There is no ground for supposing that these "pleys and personages" were borrowed from the English; on the contrary, it must be admitted that in those days, and long before, the Scotch were not in any mood to borrow customs from the English, whom they viewed and named, with reason, as their "aulde enemies." The legitimate inference, then, is, that the name and fame of Robin were originally common to both countries.

With special reference to the next reason, though it has a decided bearing on the preceding one also, it may be here stated, that we concur in the opinion that Robin was the ideal embodiment of outlaws dwelling in the green wood, the well-known resort of freebooters when they flourished in former ages; and that his name, Robin Hood, was a contraction of Robin O'Wood. The next reason, then, for holding that Robin was no mere English outlaw, is,

2. That we found, somewhat to our surprise, on glancing through a novel of Eugene Sue's some time ago, that he there introduces a Robin de Bois as a well-known mythical character, whose name is employed by French mothers to frighten their children. The original names, in English and French, are thus the same in meaning, and the French custom is in perfect accordance with Robin's position, as the ideal representative of lawless men, whatever his merits might have been in other respects. The difference in name, and its popular use, clearly tend to show that the

Vor. VL - No. 165.

dition must have been as original in France as in England and Scotland.

As the fame of Robin thus flourished not only in England, but in Scotland and France, the conclusion seems inevitable, that he was no mere English outlaw dwelling in some English forest, but an ideal character, resulting from the general lawless state of society in remote times in these

three kingdoms.

It may now be remarked, with reference to what has been commonly urged as to Robin having been a real personage who had lived in England, that it is perfectly indisputable that there have been real persons in England, and in Scotland also, of the name of Hood, and that many of them must, in all likelihood, have borne the very common Christian name of Robin; but, from such a fact, at once narrow, vague, and locally limited in its character, to draw the conclusion that some one of those who happened to bear that name was the renowned Robin of tradition, in his romantic conduct and character, and in his widespread celebrity, seems to us both illogical and unphilosophical. The name John Bull, applied to the English nation, implies no real personage, though we suppose there have been men of that name. And the gratuitous supposition in Robin's case, arising from mere similarity in name, and which has always reference to England only, can never account for Robin's French fame and French name, even supposing that we should be so complaisant as to keep out of view his former great celebrity in Scotland.

We do certainly admit that the traditionary fame of Robin has been much better preserved in ballads in England than anywhere else. We can, perhaps, account for the comparative oblivion of Robin of the Wood in Scotland, by the fact that, in the Lowlands, the ancient woods have been long destroyed; and as for the Highlands, Robin never seems to have enjoyed Celtic fame; and the effect of the act of parliament above referred to must also be taken into account. Matters were entirely the reverse in England, where the ancient forests have been preserved to some extent even to the present day, and where Robin's "pleys and personages" were not prohibited by the legis-

lature.

With reference to the state of the tradition in France, we know nothing more of Robin's position

there than what has been stated above.

In what has been advanced, it is of course not meant to be denied that the name and fame of Robin must have originated somewhere. From the wide prevalence of the myth, and the unity, et diversity, in the name (Robin Hood alias De Bois), it may probably have been of ancient Teutonic origin. Or the wandering minstrels of a later, yet very remote, period may have been the uthors, as they and their successors were, no

doubt, the great upholders and embeltinhers of Robin's fame. We suspect no clear light can now be thrown on these points; but the myth bear all the marks of great antiquity, and of having subdeep into the popular minds of England, Scotland and France; and it would rather seem to have obtained its greatest development in England.

We shall now briefly sum up what, it is sil-

nitted, there are good grounds for inferring.

1. The name Robin Hood was no patron. but a purely descriptive name.

2. It was the name of the ideal personne of a class - the outlaws of former times.

3. Robin's fame had extended throughoute land, Scotland, and France; and, so far as as present be seen, it seems to have pertained en to these three countries.

4. Though men of the name of Robin Bod have existed in England, that of itself could and no ground for inferring that some one of then we the Robin Hood of remantic tradition; but my pretence for such a supposition is taken any b adduced in support of the opposite view. H. E.

SHAKSPEARE AND LUCIAN BUONAPARTE.

During the autumn of 1848 I made an excession to Stratford-upon-Avon, chiefly with a visit to inspect a locality made famous by its consents with the memory of our immortal dramatist. Upa visiting the far-famed house, I perceived a bank hanging over the kitchen fire-place, from which I copied the following verses, and the explanator notice preceding them; but could obtain meformation respecting the person by whose authory it had been there placed. The recent decision Her Majesty's ministers respecting Shakspers house recalled the circumstance to my nist which I thought not unworthy of being recording the pages of "N. & Q."

" About the year 1810, Lucian Buonaparte, bratte of Napoleon, passing through Stratford, visited house, and inscribed, where this frame now hings lines in honour of the poet. These, the then award the house, a silly and capricious person, ordered to white-washed over. As they are the composition one of the most distinguished foreigners who lost done honour to Shakspeare, a copy of them is her subjoined:

"The eye of Genius glistens to admire How memory hails the sound of Shakespeare's lys-One tear I'll shed to form a chrystal shrine For all that's grand, immortal, and divine.

" L. BUONAPARTE, Principe di Canine."

I would be glad to learn from more reco mains in the place where I found it in Aug

LEER AND THE DUKE OF WELLINGTON.

companying letter, from a singular person y years ago was a London celebrity, may interesting on the present occasion, when ecdote relating to the great Duke attracts. I shall feel obliged if you will give it in "N. & Q.;" and I shall also be thankof your correspondents can furnish any ical notices of Dr. Walker.* He practised ook, and was a curiosity in his day. rigid Quaker costume, spoke much in the his letter, was a zealous vaccinator, went lexandria with Sir Ralph Abercrombie's in, and was in some way acknowledged as nedical staff of the army, and practised on on a liberal scale in the expectation of protecting the soldiery from ophthalmia plague. He founded a museum, which he E Donis Museum," as it was not to iny article which was not a gift. As it imagined, some queer things were con-: amongst others which figured in his , was a rusty buckle worn at the waist-Harry VIII.; a "holy farthing;" a with a hole in it; a paring of the hoof of hat first propagated cow-pox, &c. The : I once possessed of it is yet in existence: riosity.

alker, M.D., to the Editor of the 'Sunday

"Bond Court, Walbrook, 15 x, 1828. d!—In the extensive range of the readers bdomadal tidings, some of my professional mean sectarian as well as medical, &c., are

From both, I received the information of urable mention of a very courteous, condeattention of the chairman, the Duke of Welder of the continuous of King's College, London, at the Free-avern, on the day of the Estival Solstice. The memorable day of founding of that acamination under the mediant of the section of the sec

stitution, under the modest or unassuming sollege,—a college for general education, in e department is proposed for the younger done for the elder students; in which a procontemplated for the instruction of casual s, as well as of residential students; in which case of the pupil, not the privilege of the prothe power of the institution to confer degrees ersities, is the professed object of the eminent; who have founded the great national estation the greatest empire of the world, condecome down to the meeting, and to give it tenance, his counsel, his support. In thy f the memorable meeting at the Freemasons'

Epps has written a Life of Dr. Walker, which sently be met with on the book-stalls of the is. — Ep.]

Tavern, Lincoln's Inn Fields, thou sayest, 'Dr. Walker, a member of the Society of Friends, stepped on the platform, and, after pressing the Duke of Wellington's hand, which was courteously extended, the Doctor addressed the meeting,' &c.

" A sort of growl of impatience from behind the chair prevented me from fully expressing my ideas; or I might have called aloud on the chairman to follow the example of an elder brother. Thou, Arthur, Duke of Wellington, I remember, hast, beretofore, pressed that hand (which thou kindly extendest to me) on the thorax of a fallen tyrant at the gate of Seringapatam, to try whether he yet respired. After all thy martial achievements in two different quarters of the world, I wish thee to go on, 'conquering and to conquer,' in that warfare into which thou art now enlisted, - the strife of Michael and his angels against the Dragon and his angels. May ye not cease from your labours till the galling chain of African bondage, heretofore connecting the opposite hemispheres, and now happily rent in twain at its centre and sunken in the ocean, be broken in pieces in all its yet remaining extremities. Remember, though there may still be duties for thee to perform beyond De Gama's Cape of Storms; and as a noble relative, by liberal remuneration of the Bramins, opposed barriers in Hindostan, more extensively than other individual against the spotted plague, which has heretofore ravaged all the regions of the earth; and by ordinance most decisive, as Governor-General of India, from his palace of oriental splendour at Calcutta, suppressed a usage more atrocious than the rites of Moloch seeing that there was not any superstition mingled in the mode of Indian infanticide, as in the sacrificing of children by certain tribes in Africa to their idols, on commencing their expeditions; so, from the comparatively smoky caverns of Westminster, in Christian compassion, if chivalric feeling be not sufficiently stimulant to the deed of relieving the female sex consigned to destruction, let the mandate go forth that the Suttees be hereafter suppressed — that the Bramins be compelled to abandon the murderous sacrifice. - Farewell.'

JAMES CORNISH.

ROBIN HOOD'S HILL.

The following song was formerly well known in the district to which it refers, and is taken from a manuscript copy in my possession, written in the latter part of last century. The orthography is the same exactly.

The peasantry pronounce it as it is above spelt, but its proper pronunciation and name is "Robin's Wood Hill." Wis always sounded in Gloucestershire as H. The "prattling rill" mentioned is strongly impregnated with iron, great quantities of which were formerly dug here for the Gloucester forges.

Ye bards who extol the gay vallies and glades,
The jessamine bowers, and amorous shades,
Who prospects so rural can boast at your will,
Yet never once mention'd sweet "Robin Hoo
Hill."

nose stream with the fruits of bless'd commerce doth fill, The sweet-smelling vale beneath "Robin Hood's Hill." This hill tho' so lofty, yet so fertile and rare, Few vallies can with it for herbage compare; Some far greater bard should his lyre and his quill Direct to the praise of sweet "Robin Hood's Hill." Here lads and gay lasses in couples resort, For sweet rural pastime and innocent sport,

Sure pleasures ne'er flow'd from gay Nature or skill Like those that are found on sweet "Robin Hood's Hill."

Had I all the riches of matchless Peru, To revel in splendor as emperors do, I'd forfeit the whole with a hearty good will, To dwell in a cottage on "Robin Hood's Hill."

Then, Poets, record my lov'd theme in your lays: First view; — then you'll own that 'tis worthy of praise Nay Envy herself must acknowledge it still, That no spot's so delightful as "Robin Hood's Hill."

H. G. D.

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FOLK LORE.

Stone Coffin and the Goblins. - On visiting a farm called Cortiallock or Carallock in St. Cleer, I saw in the courtyard a very heavy granite coffin, which the owner told me his father had purchased at Rosecradock for a trough, for which purpose it is now serving. The block

lington," and "The Blind Beggar's Daughter of Bethnal Green."

There are others apparently as old, which I have not met with in any collection of ballads, "A Sweet Country Life," "The Husbandman and the Serving Man."

There is also "Lord Bateman was a Noble Lord," a pretty ballad, made ridiculous a few years since by Cruickshank.

These ballads are not only remarkable as poetry, but are sung to very pretty tunes, curious in their style, and probably old as the ballads.

H. F. Broadwood.

Children crying at Baptism.—I have often heard that it was lucky for infants to cry at the time when they were baptized, but have only lately been informed of the reason, which is, that if they are quiet and good then, it seems to show that they are too good to live. Is this the generally-received explanation of this very widely-spread W. FRASER. **superstition?**

Night Rains. — I was lately in East Anglia, in the neighbourhood of the breach, called locally the 4 Gull, made by the late floods in the Ouse, which laid many thousand acres of the fens under water. Of course nothing else was talked of at the time but the inundation, and the probable extent of the damage it would cause. I heard some gentlemen cemark, that they had heard from an old woman a saying, common in her youth, but which no one remembered to have heard before, which had been singularly true of the late autumn. She recalled the old rhyme,

" Night rains, Make drown'd fens:"

and it was observed that it had certainly been the case that the greater part of the excessive quantity of rain which fell in the last quarter of 1852 had fallen at night. This old saying seems to me to deserve being put on record in the Folk Lore columns of "N. & Q." E. A. J.

Norfolk and Suffolk Spells.— I take this oppor-tunity of adding to the spells which have been communicated, from time to time, to "N. & Q., the following, still used by the country maidens in Norfolk and Suffolk:

"A clover of two, if you put in your shoe, The next man you meet in field or lane Will be your husband, or one of the name."

Nursery Rhymes.—Something the other day recalled to my memory the following rhymes which I heard in the nursery, years ago. I have never heard them since, or seen them in print; nor is there intrinsically anything in them worth preserving; yet there is an originality which invests

them with pretensions to appear in some future edition of Nursery Rhymes. They are at the service of any of your correspondents or readers making collections:

"There was a man, a man indeed, Who saw his garden full of seed, And when the seed began to grow, 'Twas like a garden full of snow; And when the snow began to waste, 'Twas like a bird upon her nest;* And when the young began to fly, 'Twas like an eagle in the sky; And when the sky began to roar, 'Twas like a lion at the door; And when the door began to crack, 'Twas like a stick upon my back; And when my back began to smart, 'Twas like a penknife in my heart; And when my heart began to bleed, 'Twas like a little pig indeed; And when the pig began to squeak, I thought my very heart would break."

I believe there were more of these jingles, which I cannot now recollect.

Cornish Miners' Superstition. — Amongst the miners in Cornwall a superstition greatly prevails, namely, that whistling below ground brings "evil spirits" amongst them, and for that reason you never hear a miner whistling whilst under ground. Can you tell me if this superstition is common amongst other mining districts besides that of Cornwall?

Teeth wide apart a Sign of Good Luck .young lady the other day, in reply to an observation of mine, "What a lucky girl you are!" replied, "So they used to say I should be when at school." "Why?" "Because my teeth were set so far apart; it was a sure sign I should be lucky and travel."

A. D.

Confirmation Superstition. — Similar to the baptismal superstition mentioned in "N. & Q." (Vol. ii., p. 197.), is the desire to have the bishop's right hand — at confirmation the right hand being thought lucky, the left unlucky — in Devonshire.

The present practice of the Bishop of Exeter is, I believe, to lay both hands on each recipient.

Exeter.

Cure for Cramp. — In the neighbourhood of Penzance the following is considered an infallible cure for cramp: "On going to rest, put your slippers under the bed and turn the soles upwards. J. M. B.

Dead Birds. - No one who has resided any time in the country can fail to have been struck

[·] Norfolcie, naste.

with the small number of dead birds seen in the fields, &c., in proportion to the thousands which must be born yearly. Is there any folk-lore concerning them?

M. J. B.

Superstitions of the West Riding of Yorkshire.

—At a village in the West Riding a farmer had lost many horses: a person wished to buy an old horse; the farmer refused, saying, that if he buried the horse entire the disease would end. This absurdity is fully believed.

A person going to be married, on meeting a male acquaintance he always begins rubbing his elbow. Will any of your numerous readers give

an explanation?

When a new married couple first enter their house, a person brings in a hen and makes it cackle, to bring good luck to the new married people.

M. L.

Queries.

WASHINGTON.

In the Second Part of a rare volume of *Poems on Affairs of State*, MDCXCIX, is a most eulogistic "Elegy, in Memory of Joseph Washington, Esq., late of the Middle Temple, written by N. Tate, Servant to their Majesties," in which the subject of the Poet Laureate's verses is thus mentioned:

"His genius rival'd Rome's and Athens' fame,
Breath'd Virgil's majesty, and Homer's flame;
Touch'd the Horatian lyre with equal ease,
Sail'd with success on Tully's flowing seas.
In languages his knowledge was sublime, (!)
From modern to the speech of infant Time.
Thus from the sacred Oracles he drew
Those truths which scarce the Patriarchs better
knew."

"No truth he ever took on trust," the poet, somewhat illogically, says: he held as —

". . sacred, Custom's doating dreams,"
And —

" Disdain'd to drink Tradition's muddy streams."

Nahum Tate, the fit successor of so great a poet as Shadwell, thus apologises for the boldness of his Muse, in attempting to rescue from oblivion the memory of her protégé:

"Can Washington from Britain's arms be torn, And not one British Muse his hearse adorn? Since abler bards his obsequies decline, And they whom art inspires desert his shrine, I'll trust my grief his fun'ral dirge to breath, e I'll crown his tomb, tho' with a fading wreath. Nor shall the boasting Fates have this to say, That unobserv'd they stole such worth away."

Though the Laureate in the latter part of his life "to discreditable habits, and died in the pref the Mint, in Southwark, at that time a re debtors were privileged from arrest; and though the panegyric on Joseph Washington may have been inspired as much by "a consideration" as by unaffected admiration of a friend's character; yet there is enough of apparent truthfulness in the description to make one wish to trace a connexion between the public-spirited advocate of the Middle Temple and his immortalised namesake—clarum et venerabile nomen!—the founder of the great empire, which the virtuous Bishep Berkeley with prophetic eye foresaw would become "Time's noblest progeny," as regards States. I invite, therefore, the assistance of year con-

I invite, therefore, the assistance of year correspondents in discovering the relations if any, between the personages in question. It is assist the investigation to remind your resent that the first of the Washington family whose the in Virginia came from Northamptons though his ancestors are supposed to have spring previously from Lancashire. The General's fake, Augustine, died in 1743.

I indulge some hope that our American friesh may enter into this inquiry. W. A.—s.

Athensum Club.

Minor Queries.

Conundrums.—Some time ago (Vol. vi., p. 126.) I inquired how I might "designate a species of conundrum, or play on words, which consists in dividing a word in some manner contrary to its composition or syllabic formation, or in adding or subtracting certain letters." I then subjoined a specimen of the former description; may I now be allowed to repeat my inquiry, and to illustrate it by a specimen of the latter kind?

Cold, sinful, sorrowful, unblest —
Almost I blush to hear thy name,
And own that, nourish'd at thy breast,
I, too, partake thy sin and shame.

Can we not mend that name? they say

Extremes oft help when things are worst—
Let all the middle letters stay,

But take the last and place it first.

Oh! blessed change! a genial tide
Of life-blood gushes through each vein,
It lives, it loves,—a home provide
For such a guest, with such a train.

And this it is not hard to do.

The letter that was last restored
Yet kept at the beginning too,
Gives it a home, beloved, adored.

Bright faces glow, glad sounds are heard, All earth, half-heaven, is in that word.

Reres.

Old Silver Ornament. — Having in my pessession a piece of antiquity, not from the old curiosity shop, but dug up a few years since in the

city of Worcester, I forward you a description thereof, in the hope that some of your correspondents may discover to what it originally belonged, should my own suggestion be incorrect. It appears to me to be the face of a buckle or ornament, worn by an officer or soldier in the centre of the cross belt of his accoutrements; it seems to be made of a mixed metal, bearing a good polish nearly as bright as silver; at the back still remain the four places where the buckle, or whatever other fastenments they may have originally been, was attached. Its shape is oval, and measures one inch and three quarters by one inch and a half; it has a shield with a saltire, in the centre of which is a smaller shield, with a lion rampant thereon, the whole surmounted by a regal crown as the crest; around it is the following inscription:

"HONESTÆ , GLORIA , FAX , MENTIS."

I beg to suggest the following Queries, replies to which will be esteemed.

To whom did the arms belong? On what occasion was it worn?

Where can a copy of the inscription be referred to?

On a closer examination with a friend, since writing the above, we think it is stamped on a thin piece of silver, filled in with pewter.

T. D. WHITBORNE.

Jewish Sabbatical Year, &c.—Can any of your readers refer me to any passage in profane history which proves that the Jews ever observed the sabbatical year, and the year of jubilee, in the manner directed in the twenty-fifth chapter of Leviticus?

Xenoffon.

Samuel Daniel.—If you or any of your correspondents will inform me where further information may be obtained of Samuel Daniel (poet and historian) than what is supplied in Wood's Athena Oxoniensis, the Biographia Britannica, and Headley's Select Beauties of Ancient English Poetry, a great obligation will be conferred on I. M.

Consecrated Rings used for Cure of Epilepsy.— In Georgii Lilii Anglorum Regum Chronicon, Venetiis, 1548:

"Edouardus Sanctus Rex strumam, item gutturis vitium, quod nonnulli scrophulam dicunt, solo tactu in quam plurimis sanasse dicitur, quam curationem, ad posteros Angliæ Reges, divina virtute, quasi hæreditariam emanasse ferunt.

"A°. 1065. Edouardus Rex obiit, divino, uti fertur, vicinæ mortis præsagio admonitus, annulo quem is paulo antea cuidam pauperi D. Joannis Evangelistæ nomine eleemosynam ab eo petenti dederat, à peregrino quodam Hierosolima redeunti, sibi reddito. Sepultus est in Vestmonasterii templo, ac paulo post inter Divos relatus, annulusque ille in eiusdem templi archiviis reconditus, comitiali morbo laborantibus mirificè, uti aiunt, salutaris, et hine natum, ut Angliæ Reges quo-

tannis, annulos solemni cærimonia sacratos, contraeta membra divina virtute dissolventes, populo erogent."

When did the use of these consecrated rings by our sovereigns cease? or were the touch and the gift of the ring in course of time combined in one ceremony, when a piece of coin was substituted for the ring?

W. C. TREVELYAN.

Epigram on the Popes.—Who are the Popes alluded to in the following epigram?

"Paule, Léon, Jules, Clément,
Ont mis notre France en tourment.
Jules, Clément, Léon, Paule,
Ont pertroublé toute la Gaule,
Paule, Clément, Léon, et Jules,
Ont beaucoup gagné par leurs bulles.
Jules, Clément, Paule, Léon,
Ont fait de maux un million."

HENRY H. BREEN.

St. Lucia.

Chaucer. — Aikin says, in his Biographical Dictionary, that this poet "is supposed to have for a time pursued the study of the law at the Temple." What authority is there for this? In particular, does it appear, by any record of the Inner Temple, that Chaucer ever was a student there? J. N. B.

John De Castro and his Brother Bat. — Who was the author of The History of Mr. John De Castro and his brother Bat, commonly culled Old Crab? The story is a very humorous one; it was published in the United States by Wells and Lilly about the year 1815.

Philadelphia.

Kinderley.— Can any of your readers afford information as to the parentage, &c. of Jeffery Kinderley of South Molton, Lincolnshire, who was buried at Spalding in 1714? He is said to have sheltered De Foe, who wrote at his house these lines:

"This place by heaven was sure design'd, To be a prison for mankind, For who lives here must live confined."

What are the arms of Kinderley? A. F. B. Diss.

Dr. Henniker.—In The Flowers of Wit, a book in 2 vols., edited, I think, by the Rev. H. Kett, some twenty or thirty years ago, appears a jeu d'esprit in this form (as well as memory serves): Dr. Hemniker being asked by King Charles to define wit, answered, "'Tis what a pension would be to your humble servant,—a good thing well applied." The same is attributed to the same person in earlier and later collections of facetiæ. Can any of your readers give an authority for this; or information as to the profession, &c. of Dr. Henniker?

tureen. But in doing so, were they not enjoying that most English of dishes in its most ancient and most genuine form? In Hudibrus, i. 227., we have-" Rather than fail, they will defie That which they love most tenderly; Quarrel with mine'd pies, and disparage Their best and dearest friend plum-porridge." In Addison's time the more solid form was in use, but not to the exclusion of the older one. The Tatler, No. 255., says: " No man of the most rigid virtue gives offence by any excess in plumb-pudding or plumb-porridge, and that, because they are the first parts of the dinner."

porridge."

Again, the Spectator, No. 269., describing a conversation with Sir Roger, says:

"He then launched out into the praise of the late act of parliament for securing the Church of England, and told me, with great satisfaction, that he believed it already began to take effect, for that a rigid Dissenter, who chanced to dine at his house on Christmas Day, pr had been observed to eat very plentifully of his plumb en

Is plum-porridge obsolete now, or does it still exist in remote country places? bo co if T

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Pe

What is the earliest mention of plum-pudding? Can the furmety, or more properly frumenty, of the midland counties (orthodox on Mid-lent Sunday) with justice claim descent from this once popular dish?

up Tophams of Craven.—What is the date of the connexion between the Tophams, an old family in Craven, Yorkshire, and the house of Northumberland; and in what persons of the al

ble the date of old plate might be very useful table ever been published,

ng further been heard of it?
HENRY LIVETT.

or Queries with Answers.

ray.—In the Baptists' Library at eserved a copy of *The New Testament* first edition, 1526. On the fly-leaf is agraved portrait with "G. Vertue ad 1738, et sculpsit 1752." Underneath he following inscription:

Maister Murray of Sacomb, s of old Time to collect was his pride, Oblivion dreaded his care; s of friends intestate he dy'd, e Rooks and the Crows were his heir."

Tho was this John Murray?

EDWARD F. RIMBAULT.

ray is noticed in the Gentleman's Magap. 887. 939., as "a very singular characary, and one of Hearne's correspondents.
of him by G. Vertue he is leaning on
nscribed "T. Hearne, V. III., Sessions'
ryals of Witches," and is holding a fourth
. The dates of his birth and death are,
670, and September 13, 1748; and the
eh was in Dr. Rawlinson's possession at
the engraving being made from it in 1752,
n by Vertue from the life fourteen years
also Nichols's Literary Ancedotes, vol. v.
he is noticed as "a great antiquary and
d books, chiefly English, which he bound
a very neat manner. They have been
I some are to be found in almost every

What is the etymology of the word und in the names of fields in this part y? H. G. T.

ient English literature."]

er Mare.

the Anglo-Saxon Tynan, to hedge in, to If we remember rightly, some curious of this word will be found in Akerman's sary.]

nured Hair.—In Dryden's well-known cription of Jacob Tonson, the pubs the phrase "Judas-colour'd hair." was this? Is not Judas commonly with black hair? CUTHBERT BEDE.

Nares tells us in his Glossary, was comed to have had red hair and heard. The the he quotes in proof of this are numemost striking is from Middleton's Chaste pside, 1620. "What has he given her? What is it, gossip? A fair high standing cup, with two great 'postle spoons, one of them gilt. Sure that was Judas with the red beard!"]

Replies.

IRISH RHYME - ENGLISH CRITICISM.

(Vol. vi., pp. 431. 539.)

I think I should have rested my vindication of Irish poetry—from the imputation of any special brogue—upon my last paper, if you had not appended to it some examples furnished by H.B.C. from the United Service Club, to which he adds a suggestion, that Pope's loose rhymes may be accounted for by "his having caught the brogue from Swift." This bit of banter has in it more of fun than fair criticism, and induces me to examine the question further, in order to see whether the incorrect rhyming in question can be called Irish, with any more justice than the English language is sometimes called American!

Leaving Pope, I turn to another master English poet, relative of Swift's it is true, but on the English side of the house; and who, living a generation before him, and being "more than kin the less than kind" to his young relative's poetic powers, was not very likely to have eaught any infection from him. Now I take up a four-volume edition of Dryden's works, and from about half of the first

I can produce the following:

"But as the Devil owes his imps a shame,
He chose the spostate for his proper theme!
But tho' heav'n made him poor, with reverence
spaking!
He never was a poet of God's making."

These from Absalom and Ahithophel! From the Annus Mirabilis I select:

"Nor was he like those stars which only shine!

He had his calmer influence, and his mien."

"Some lazy ages lost in sleep and ease, No actions leave to busy chronicles."

Besides these glaring examples, I find such incongruities as these tacked together for rhyme: restrain disperse flame strike please vein (not vain) stars epigram Apostolic! dress And others "quos nunc rescribere longum est."

It may be urged that Dryden, under the old laureat system, was bound "to write to order," and was therefore obliged to press into his couplets words which, if not laid hold of for "the king's service," might, as an Irish authority tells us, "sue out their habeas corpus in any court in Christendom." But what shall we say of Gray, that elegant elaborator of finished poetry, who might be supposed never to have allowed stanza or couplet to go forth until it was "factus ad unguem." Myby

pronounce "men" main, even an Irish broque ancer must say to me, "I don't know what you mane (mean)."

I also find in the precise Gray such terminations as these:

join air toil veins line hear smile strains

And now, in conclusion, I beg to say, surely, when these master-poets can thus ride Pegasus with so careless and loose a rein,—surely it is unfair to curb him tightly with the pronouncing dictionary, when an Irishman gets into the saddle; and when he trips at all, to cry out how Irish!

Belmont.

P. S.—Apropos of Bernard Barton, I have just stumbled over the following:

"Lonely and low is thy dwelling-place now,
On which the bright sunbeams are dawning,
But oh! I remember the moments when thou
Wast as blythe as the breeze of the mauning! (morning)."

I cannot altogether accept the apology offered by A.B.R. for Swift's supposed Irish pronunciation of certain words, viz. that this was a license usurped by many other poets who had not the misfortune to be born on the wrong side of the Channel. I think it follows unanswerably, from the examples given by him, as well as by your correspondent H.B.C., that there was no Irishism in these pronunciations; and that, during the first half of the eighteenth century, the diphthong ea was always pronounced so as to rhyme with ay. I have been myself long of this opinion

the 'hobbelar' of the Irish doctor "-(by the way, is it not rather a "bull," to make the brogue proceed from the heels, even of a hobbelar?) — yet I think that A. B. R. would have to search a long while before he found, in the pages of Pope, such broque-inspired rhymes as "rake well" and "sequel," "starve it" and "deserve it," "charge ye" and "clergy," and others, such as I quoted at p. 431. And it must be remembered that rhymes of this nature are met with, not in isolated passages,

but freely scattered over Swift's poems.

And where is the wonder? He wrote with great rapidity, and with national enthusiasm, and, He wrote with when once carried away by his subject, did not pause to blot the rhyme that made music to his Irish ear.

Perhaps there is no poet, English or Irish, in whom the melody of versification is more strongly marked than in our present laureate, Tennyson; and, perhaps, in no one of his poems is this melody more beautifully apparent than in the short one of The Dying Swan, which is very music itself. The following lines paint, most perfectly, a fen subject:

" One willow o'er the river wept, And shook the wave as the wind did sigh; Above in the wind was the swallow, Chasing itself at its own wild will, And far thro' the marish green and still The tangled water-courses slept, Shot over with purple, and green, and yellow."

It will be observed, that "yellow" is made to rhyme with "swallow;" a rhyme certainly not anctioned by "pronouncing dictionaries." Now, how was this? Perhaps all the readers of "N. & Q." may not be aware that, in the eastern counties, "yellow" is, by men of good birth and education, pronounced in a way that to some ears would sound not over-refined, namely, "yallow." Thus, Tennyson, who is a Lincolnshire man, most probably pronounces the word, and hears it so pronounced: and what more natural, therefore, than for a Lincolnshire poet, in describing a Lin-colnshire scene, to make use of a Lincolnshire Thyme? Elsewhere (ex. gr. The Lotos-Eaters) he makes "yellow" rhyme in the usual way, Lincolnshire fens not being in view; just as Swift, though usually obedient to the laws of "pronouncing dic-tionaries," often throws off the yoke, and then, as an Irishman describing Irish scenes, makes use of Irish rhymes.

When A. B. R. asks me to decide the pronunciation, by "English standards," of such Cockney rhymes as "mama" (r) and "star," surely he is wandering from the subject, and treating my Note on the Irishisms of Swift "hypercritically."

CUTHBERT BEDE, B.A.

RIKON BASILIKE.

(Vol. i., p. 137.; Vol. vi., pp. 361. 438.)

I might refer S. S. S., for solution of his Query, to the Gent. Mag. for August, 1823; but, in case he may not have that voluminous series at hand, I subjoin the substance of what is there written from my own common-place book.

The meaning of this enigmatical motto had been inquired in one of the early volumes; and no answer appearing, the proposer himself, one John Thomas, published an explanation to this effect, that X was the initial of Charles, and K of Cromwell; and as in the Rebellion King Charles's party broke Cromwell's picture, so Cromwell's party broke King Charles's, which caused the man that drew them both to write that motto under, that they might forbear breaking the pictures; for pictures did no harm. "King Charles's picture did not hurt the city, neither did Cromwell's.'

This, however ingenious, is sufficiently absurd. Another explanation, by Davies Gilbert, he himself confesses to be ungrammatical, and consequently untenable. "He (the king) had not in any respect injured the State, either by his hand (το χ!), χειρί, or by his head (το κάππα), κεφαλή."
But the real explanation was communicated to him by the Rev. Dr. Cardew of Truro, who referred him to the Misopogon of the Emperor Julian (*Opera*, vol. i. pp. 357. 360., ed. Spurhemii, Leipzig, 1696):

"Το χι (φησιν) ουδεν ηδικησε την πολιν ουδε το καππα τι μεν εστιν τουτο της ύμετερας σοφιας το Αινιγμα, συνειναι χαλεπου. Τυχοντει δ' ήμεις εξηγητων απο της ύμε-τερας πολεως, εδιδαχθημεν αρχας ονοματων ειναι τα γραμματα, δηλουν δ' εθελειν το μεν Χριστον το δε Κωνστ(αντιον) (-αντινον?)."

The Doctor happily explains it thus: "The literal translation will therefore be, 'Christ has not in anything injured the state, nor has Con-But from the whole context it is evident that by the words Christ and Constantine are meant the ecclesiastical establishment and the regal power; so that the passage may be freely given in English by our well-known exclamation of 'Church and King for ever.'" E. S. TAYLOR.

Ormesby, St. Margaret, Norfolk.

ALTERATION IN PRAYER-BOOK.

(Vol. vi., pp. 170. 246. 257. 351.)

The following Order in Council may be worth preserving in "N. & Q.," not only because it furnishes a direct reply to the Query of An Oxford B. C. L. (p. 246.) as to the authority by which our Prayer-Books are now stated in their titlepages to be "according to the use of the Unite Church of England and Ireland," as well as that of Balliolessis (p. 257.), respecting

substitution of "Dominions" for "Kingdoms" in several places; but also it shows all the alterations which were made in the Prayer-Book at the time of the Union with Ireland, the period at which BALLIOLENSIS very rightly supposes the variation to which he referred must first have taken place.
WILLIAM J. THOMS.

"At the Court at St. James's, the first day of January, 1801, present, the King's most Excellent

Majesty in Council:

WHEREAS by the Act of Uniformity, which establisheth the Liturgy, and enacts, That no form or order of Common Prayer be openly used, other than what is prescribed and appointed to be used in and by the said Book; it is, notwithstanding, provided, that in all those Prayers, Litanies, and Collects, which do anywise relate to the King, Queen, or Royal Progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority: it is thereupon, this day, ordered by His Majesty, with the advice of His Privy Council, that the following alterations be made, viz.

"In the Book of Common Prayer, title-page, instead of 'The Church of England,' put 'of the United Church of England and Ireland.'

" Prayer for the High Court of Parliament, instead of 'Our Sovereign and his Kingdoms,' read, 'and his

"The first Prayer to be used at Sea, instead of 'His

Kingdoms,' read, 'His Dominions,'

" In the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, instead of the order 'of the Church of England,' read, 'of the United Church of England and Ireland.'

"In the preface of the said form, in two places, in-stead of 'Church of England,' read, 'in the United Church of England and Ireland.'

"In the first question in the Ordination of Priests, instead of 'Church of England,' read, 'of this United Church of England and Ireland.'

"In the Occasional Offices, 25th October, the King's accession, instead of 'these Realms,' read, 'this Realm.'
"In the Collect, before the Epistle, instead of 'these

Kingdoms,' read, 'this United Kingdom.'
"For the Preachers, instead of 'King of Great Britain, France, and Ireland, say, 'King of the United Kingdom of Great Britain and Ireland.'

" And it is further ordered, That no edition of the Book of Common Prayer be from henceforth printed but with the aforesaid amendments; and that, in the mean time, until copies of such edition may be had, all Parsons, Vicars, and Curates do (for the preventing of mistakes), with the pen, correct and amend all such prayers in their church books, according to the foregoing directions; and, for the better notice hereof, that this order be forthwith printed and published, and sent to the several parishes; and that the Right Reverend the Bishops take care that obedience be paid to the same accordingly, within their respective Dioceses. "Steph. Cottrell."

DESTRUCTION OF SEPULCHRAL MONUMENTS.

(Vol. vi., p. 504.)

In the second passage, quoted at p. 504. from Mr. Kelke's Notices of Sepulchral Monuments, after stating that the destruction of the memorials of the dead was not in accordance with the principles of the Reformation, he says that it are "effectually arrested in the second year of Embeth's reign by a proclamation commanded the severe punishment of such offences." I descript that the proclamation referred to preventel sacrilege; but it is an error to suppose that thirst for the destruction of all things which more violent of our reformers considered mants of Popery was so soon allayed. Then evidence to show that, in spite of the exertion the greater part of the bishops and many of the clergy, aided by the civil power, the work of estruction was carried on alike by the fanatical matthe profane. As proof, permit me to quote from Wood's "Life of Whittyngham, Dean of Durham who were advanced to that office in 156%. who was advanced to that office in 1563:

" Most of the Priors of Durham having been buried in coffins of stone, and some in marble, and each colla covered with a plank of marble, or freestone, which lay level with the paving of the church (for anciently and of note that were laid in such coffins, were burie! so deeper in the ground than the breadth of a plank, to be laid over them, even with the surface of the pavement he caused some of them to be plucked up, and a-pointed them to be used as troughs for horses to do in, or hogs to feed in. All the marble and freestons also, that covered them and other graves, he cand b be taken away and broken, some of which served to make pavement in his house. He also defaced all stones as had any pictures of brass, or other imager work, or chalice wrought, engraven upon them; the residue he took away, and employ'd them to own use, and did make a washing-house of them at its end of the centory-garth. So that it could not also wards be discerned that ever any were buried is said centory-garth, it was so plain and straight. truth is, he could not abide anything that apperts to a goodly religiousness or monastical life. the said abbey church of Durham were two holy-man stones of fine marble, very artificially made and ograven, and bossed with hollow bosses, upon the originate both of the same work, but one much grain than the other. Both these were taken away by the unworthy Dean Whittyngham, and carried into his kitchen, and employ'd to prophane uses by his servants steeping their beef and salt-fish in them, having a coveyance in the bottoms of them to let forth the water, as they had when they were in the church to let out holy water."-Athenæ Oxon., 1721, vol. i. p. 195.

EDWARD PRACOCK

Bottesford Moors, Kirton Lindsey.

"BOMBASTES FURIOSO." (Vol. vi., p. 287.)

This popular burlesque, if the author's avowal to his own family and friends at the time of its appearance is to have any weight, was undoubtedly written by Wm. Barnes Rhodes, whose valuable dramatic library was dispersed by auction some twenty-five years since. I think I can carry the proof of ownership a little farther. It was first performed at the Haymarket Theatre; and was so little appreciated in the Green Room, that he used to say, it was only reluctantly that Liston allowed his wife to perform the part of Distaffina; and that he had some trouble in the alterations required by some of the other performers. He presented the MS. for publication to Rodd of Newport Street, in acknowledgment of services rendered in the way of book-collecting, by whom it was first printed in 8vo., of which I possess the only copy I have ever seen, given to me by his brother; but unfortunately it is at present inaccessible, and, as it does not appear in the *Brit. Mus. Catalogue*, or in Lowndes, I cannot give the date, or say whether the author's name is on the title-page. A smaller edition, with Cruickshank's illustrations, which Rodd afterwards published in 1830, has the name on the title-page, and a slight memoir ("N. & Q." Vol. vi., p. 422.); and so also has the edition published in Cumberland's Acting Drama. That he was capable of writing it, I have good evidence in the possession in MS. of another bur-lesque drama of his, which has never been printed or published, entitled The Argonauts, or the Golden Fleece. Barham may have been acquainted with Rhodes, and I have a faint recollection of having heard as much: hence, perhaps, may have arisen the adoption of some of the ludicrous names of his characters; but as an old friend of his, who was also a great friend of my father's, I am anxious to vindicate his literary reputation, and to prevent any stigma on the morality of the acknowledged, and I believe hitherto unchallenged, author of Bombastes Furioso. JOHN MILAND.

BELLS VERSUS STORMS.

(Vol. vi., p. 509.)

The custom of ringing church bells in storms is of very high antiquity in Christian times, and its origin may, perhaps, be found in a still more ancient belief of heathen nations.

The Roman herdsmen in the time of Strabo were accustomed (as he tells us) to attach a bell to the necks of their flocks, and it was believed that noxious wild beasts were kept away by the sound. So, too, it was believed that evil spirits would likewise flee from the sound of bronze instruments. Hence the custom of beating bronze wessels during an eclipse, which is mentioned in

the *Problemata* of Alex. Aphrodiseus, and referred to by Ovid, Livy, and Lucan. An old scholiast on Theocritus says it was the custom to beat bronze vessels and ring bells on a person's death, because the sound was believed to frighten away spectres and demons. The ancients certainly attributed mysterious virtues to bronze instruments, and deemed their sound abnoring to evid spirits.

and deemed their sound obnoxious to evil spirits. In early ages, as is well known, evil spirits of the air were believed to be the cause of storms and tempests. In the time of St. Augustine it was believed that the demons of the air were driven away by the sound of church bells; so we find that the metal to which heathens had attached mysterious virtues was thought to become, by consecration at the hands of Christian prelates, a preservative against the powers of evil. The ordinance of blessing church bells has existed from a very early time, and one of its objects was de-clared to be that the demons might be terrified by their sound. This, for example, is referred to in the fourteenth chapter of Decrees of the Council of Cologne. Durandus, in his Rationale (written, I believe, about 1786), says the church rings the bells on the approach of a storm, to the end that the devils, hearing the trumpets of the Eternal King (so were the bells deemed), might flee away in fear, and cease from raising the storm. Many proofs might be cited to show that it was the custom in England before the Reformation to ring the church bells in thunderstorms. Latimer, in one of his sermons, alludes to it; and my notes show that the custom prevailed at St. Paul's, London, at Oxney Abbey, at Malmesbury, and in several parish churches. On the Continent the custom was common. In Dyer's Life of Calvin, it is stated that in and before 1537, and until his preaching, the citizens of Geneva believed that the convent bells preserved all within their sound from storms and evil spirits. In Spain, France, and Italy, in the seventeenth century (and after as well as before that time), the church bells were held powerful for driving away evil spirits and dispelling storms. Aubrey, in his Miscellanies (written about 1696), mentions the custom at l'aris at that time, of ringing the great bell of St. Germains when a thunderstorm began. I believe the practice is continued in many parts of France at this day, but that it has ceased in what are called Protestant countries.

Ancient bells may be mentioned on which the supposed virtue of church bells in dispersing storms is proclaimed in the inscriptions they bear, as (ex. gr.) in the well-known inscription mentioned by Fuller:

"Funera plango — Fulgura frango — Sabbata pangr Excito lentos — Dissipo ventos — Paco cruent

This very inscription, or one to a similar effect said to be on the bell of the Great Mins

stre-upon- Lyne.

In reply to W. W., it is to be hoped that there is no place in any Protestant country where bells

are rung with the view of driving away storms.

It probably originated with the custom of the benediction of bells according to the use of the Church of Rome. Casalius de Ritibus Vet. Christ., quoted by Picart, says that Pope John XIII. first baptized bells by giving his own name to that of St. John Lateran, in 965. Picart (London, edit.

1733) gives three views of the ceremony (vol. i. p. 349.).

According to the Pontifical of Clement VIII., a portion of one of the prayers said on such oc-I casions runs thus: "Ubicunque sonuerit hoc Tintinnabulum procul re-

cedat virtus insidiantium, umbra Phantasmatum, inaf cursio turbinum, percussio fulminum, læsio tonitruovi rum, calamitas tempestatum, omnisque spiritus procellarum." As for danger in the very act of ringing at such cu

times, there can be none; but there is always se danger in being in any tower during a thunderpe storm, if it be not protected by a lightning conet ductor. D In a Commentary de Campanis, by A. F. Roccha,

4to., Romæ, 1612, are chapters on the use of bells

in on all the occasions referred to in the following elegant distich inscribed in a bell at Bergamoz, by su Cardinal Orsini, Benedict XIII. : ad "Convoco, signo, noto, compello, concino, ploro; sc

he

P

Arma, Dies, Horas, Fulgura, Festa, Rogos."

As the work is not, I believe, very common, I

V will copy his twenty-first chapter.

ad naturæ rationes divertunt, existimare, Campanarum sono tempestatum, ventorum, grandinumque depelli injuriam, quod tinnitus ille æris aërem maxime diverberet, scindat, et confringat; quod apertum sit eo, quod usu venit apibus, cum facto examine, avolare cœperint; quandoquidem non magno æris tinnitu subsidere coguntur, aëre nimirum discisso, distractoque, et volatum ægre recipiente. Quanquam existimabit fortasse aliquis, id apibus, moto aëre, usuvenire, quod tinnitu alliciantur; quod, an verum sit, aliis dijudicandum relinquo."

To this I beg to add one Query, in the hope that it may catch the eye of some modern philosopher wiser than those referred to by Magius, and elicit from him the favour of a reply. Philosophically, Is there anything in it after all?

H. T. ELLACOMBE.

Clyst St. George.

RUPUS'S STIRRUP.

(Vol. vi., p. 485.)

That the Normans, as early as the battle of Hastings, used stirrups of metal, appears to me to be shown by the Bayeux tapestry. I have not seen the tapestry itself, but I have before me a series of plates in a work entitled Anglo-Norman Antiquities considered in a Tour through Parts of Normandy, by Dr. Ducarel: London, 1767. The Doctor says:

"The following plates were published by the learned Father Bernard de Montfaucon, in his work entitled Les Monumens de la Monarchie française: he favoured me, at my request, with a separate set of them."

In most of these plates, the horses having riders, the stirrups, if such there be, are of course represented in profile; and it is therefore not easy to decide whether a metal object or a mere loop of leather be intended: in two instances, however, I think there can be no mistake. In the first, two led horses are seen; from the saddle of one of which depends a triangular stirrup, fastened to its leather. Over this group is inscribed:

44 VBI NVNTII WILLIELMI DVCIS VENERVNT AD WIDONEM."

In the other example we have a Norman, with his horse sinking under him: the rider's feet touch the ground, and are free from the stirrups, one of which is seen in front, and is also triangular. Over this figure are the words:

"HIC . FRANCI . FYGNANT . ET . CECIDERVMT . QVI .
ERANT . CVM . HAROLDO ."

I see, on looking into Beckmann's Hist. of Inventions, art. STIBBUPS, that he is still more positive. Speaking of these very plates, he says, "the saddles of all the horses appear to have stirrups." He also gives the following quotation in support of the antiquity of the invention: "Isidore, in the

seventh century, says, 'Sozasuz, ferrum per quod equus scanditur.'" W. J. Beenhaed Smith.

Temple.

N. B.—Your correspondent G. T. H. has headed his article "Rufus's *Spur*," and it is also so printed in the contents.

QUERIES ON POPULAR PHRASES.

(Vol. vi., p. 150.)

As the Queries of your reader J. R. R. relate to two little works put forth some few years since under my editorship, I feel it my duty to answer them.

As regards the first:

" Bring in a quart of maligo, right true,
And looke you rogue, that it be pee and kew."

the meaning of these mysterious letters P and Q has been fully discussed in the pages of "N. & Q."

The second Query may possibly be a misprint in the original work: it admits of no explanation, as far as I am aware.

The third Query, which refers to the antiquity of playing cards, is not easily answered. I can only refer J. R. R. to Mr. Singer's Researches into the History of Playing Cards; and to Mr. Chatto's more recent volume on the same subject.

The third Query,

- "Deafe eares, blind eyes, the palsie, goute, and mur," is easily explained. Murr signifies a violent cold. Woodall, in his Surgery (p. 223.), speaking of sulphur, says:
- "The flowres serve 'gainst pestilence, 'gainst asthma and the murr."

Higins, in his Nomenclature (p. 428.), adds:

"A rheume or humour falling down into the nose; stopping the nostrells, hurting the voice, and causing a cough, with a singing in the eares; the pose, or mur."

From the Ballads on the Great Frost of 1683-4, your correspondent queries the following lines:

"He'll print for a sice, (For that is his price)."

Sice, i. e. size, small scraps or farthings' worth of bread or drink, which scholars in Cambridge have at the buttery, noted with the letter S. Hence the term sizer, or servitor, or attendant. See Glossographia, by T. B., 1674, p. 593.

The next Query is upon the game of nine-holes,

of which an illustration is asked:

Nine-holes, according to Nares, was "a rural game, played by making nine holes in the ground, in the angles and sides of a square, and placing stones and other things upon them according to certain rules." It was sometimes played with marbles. It is frequently mentioned by our old dramatists. For a particular description of

game, see Strutt's Sports and Pastimes (ed. Hone,

p. 275.).

Query, was Moreclack the old spelling of Mort-lock? Yes. Robert Armin published a play entitled, The History of the Two Maids of More-Clacke, with the Life and simple Manners of John in the Hospital, 4to., 1609.

The last Query which J. R. R. puts is the

following : -

" And a tire or more, Of potguns four.'

The editor of the Teesdale Glossary (1849, p. 98.) explains pot-gun as potato-gun:

"A plaything among boys, formed of a quill open at each end; and a ramrod. A potato, cut into thin slices, and forced through the quill, forms the charge."

Small guns seem to have been called potguns. Shirley, in Honoria and Mammon (Act I. Sc. 1.), has the following passage:

" Yes, the next day after Simon and Jude, I dare, when all your liveries go a-feasting By water with your gally-foist and pot-guns, And canvass whales to Westminster."

EDWARD F. RIMBAULT.

PHOTOGRAPHIC CORRESPONDENCE.

Collodion Process .- I considered my claims to the invention of the collodion process in photography so well recognised, that there could be no necessity for bringing myself forward: seeing, however, that your correspondent G. C., in your Number for Dec. 11, ascribes the invention to Mr. Le Gray, in justice to myself I feel obliged to set you right upon the subject. I have Le Gray's work, published in Paris in July, 1851, in which he certainly mentions collodion, amongst a variety of other materials, as an excellent "encallage" for paper. He states what collodion is, as he describes the nature of other materials, but he does not add one word concerning the manner of using it. He does not give the required pro-portions, nor does he allude to its applicability on glass. For this suggestion I gave him full credit in my manual published last March; but I think a great difference should be made between a person who merely suggests the possible use of a material, and another who works it out and gives

the public the benefit of his labours.

Mr. Le Gray never published the process, excepting in the last edition of his work, which you

are aware only appeared a few weeks ago.

In 1850, I communicated the results of my numerous experiments to my intimate friends, Dr. Diamond, and Mr. Brown of Ewell, when I showed them how collodion might be used. In larch, 1851, I published the process in the lemist: in consequence of which Mr. Fry called

upon me, and I derived pleasure from communicating my discovery to those persons interested in the art. Mr. Fry proposed an introduction to Mr. Horne of Newgate Street; and I went to the house of that gentleman several times, and made him familiar with the process. He saw how useful it would become, and the result was an arrangement for him to sell my lodized collodion; which fact can be proved by the advertisements inserted in various papers during the summer and autumn of that year. For several months he had do exclusive sale of it: for, until he made it him I refused to supply other opticians who apple for it. Now there are various makers: but, is many months, I was the only manufacturer diodized collodion for sale. I was certainly the first who published the mode of using it, and game the required proportions of the various chemical necessary in the process. I have been repeated advised to advertise it as the Archerotype, but I was unwilling to do so; not because I doubted my right to the name, but I was satisfied with the general recognition of my claims, and left other to name it for me. Had I done it myself at once. the invention at this late hour would not have been claimed by another.

FREDERICK SCOTT ARCHER

Pyrogallic Acid. — May I venture to inquire if you can direct me as to the best mode of producing pyrogallic acid? It seems to me that, unless the process be unusually difficult, it may be made, by any one at all versed in chemical manpulation, for much less than it can be purchased No doubt there are many photographers to whom economical considerations are important.

Photography applied to the Miscroscope. —Beng interested in microscopic pursuits, I venture to ask, by what method the taking of microscopic objects by photography is accomplished? What extra apparatus will be required to a first-na microscope by Smith and Beck?

Saline Solution. - C. E. F. uses his saline solution much too strong. Ten grains of salt will be found sufficient for one pint of water; thirtygrains of silver will also do for one ounce of water if the latter solution be treated with ammunia as first recommended by Mr. Alfred Taylor, and taught by Dr. Diamond at Vol. vi., p. 372. of "N. & Q." The exciting solution should be copiously applied, and need not be repeated.

THOS. D. EATON.

Wax-paper Process. - In Mr. Crookes' valuable communication on the waxed-paper process there are two or three questions connected with it which I would like to ask. I am not much quainted with chemical phraseology, or the terms generally used in the science. I wish to know the exact meaning of the following quotation:-"With the addition of as much free iodine as will give it a sherry colour."

Has Mr. C. exposed any of the waxed paper in a wet state? If he has, does it act quicker than if exposed in a dry state? Has Mr. C. ever tried the addition of a little fluoride of potassium, in the iodide bath? The only thing wanted to render the waxed-paper process more useful is, a more sensitive preparation — to render it as sensitive as Le

Gray has done, who states in his last pamphlet that he has obtained proofs in two seconds in fine weather in the shade, and in foggy weather in about thirty seconds. The subjoined tables will show at a seconds. The subjoined tables will show at a glance the various formulæ for preparing paper. Skilful operatives should publish the various modifications they use to suit the state of the light and the kind of subjects they have to produce, instead of giving us fixed rules, which only tend to mislead those just commencing the art. R. E.

IODMING FORMULÆ.

						FIRST OPERATION.		SECOND OPERATION.		
						Nitr. Silver.	Water.	Iodidę Potassium.	Water.	
Talbot -			-	-	-	163 grains.	1 ounce.	25 grains.	1 ounce.	
Cundell	-	-	•	-	-	17 grains.	1 ounce.	20 grains, and 5 of salt.	1 ounce.	
Thornthwaite	,	-	-	•	-	20 grains.	1 ounce.	21 grains.	l ounce.	
Nash -	•	•	-	-	- 1	15 grains.	1 ounce.	15 grains.	1 ounce.	
Bingham	•	-	•	-	•	100 ounces.	l ounce.	25 grains.	1 ounce.	
Le Gray	•	•	•	-	-	Omitted, first	operation.	5) grains, and small quantity of fluoride and cyanide.	1 ounce.	
Marten	-	-	•	-	-	Omitted, first	operation.	24 grains, and one drop of cyanide.	1 ounce.	
Blanquart Ev	rard	-	-	•		Omitted, first		Saturated solution.		
Le Gros	•	-	-	-		Omitted, first		19 grains.	1 ounce.	
Crookes, for	waxed	paper	-	-	-	Omitted, first		44 grains.	1 ounce.	

SENSITIVE FORMULE.

	Nitr. Silve	r. Water.	Ac. Acid.	Gallic Acid.	Developing	Mixture.	
Talbot -	50 grains	l ounce.	1-6th of its volume.	Acid and silver, mixed in equal volumes.	Equal parts of gallic acid and silver solutions.	1 drachm of water.	Say 3 drops of of each to 1 dr. of water.
Cundell -	- 50 grains	1 ounce.	1-6th of its volume.	Equal parts of acid and silver.	Equal parts of gallic acid and silver solutions.	1 drachm of water.	Say & dr. of each to & dr. of water.
Thornthwaite	- 50 grains	l ounce.	lå drachm.	Equal parts, and 2 drs. water.	Equal parts of gallic and aceto-nitrate.	The same of water.	That is, 1 dr. of each and 1 dr. of water.
Nash	- 20 grain	l ounce.	1-6th of its	None.	A delicate solution of gallic.		
Bingham -	50 grains	. 1 ounce.		None,	A saturated solution of gal- lic acid.		
Le Gray -	- 32 grains	. 1 ounce.		None.	1# grains of gallic acid to 1 ounce of water.	Add a few drops of aceto-nitr.	
Marten -	- 42 grains	l ounce.	12 grains.	None.	A saturated solution of gal- lic.		1
Blanquart Evrard	I part.	8 parts.	2 parts.	None.	A saturated solution of gal-		1
Le Gros -	44 grains	. 1 ounce.	44 grains.	None.	lic. A saturated solution of gallic.		
Crookes, for the waxed paper -		1 ounce.	15 grains.	None. !!	4 parts of saturated solution of gallic acid.	1 pt. of ace- to-nitr. to be added.	

Mr. Crookes' Wax-paper Process. — Had I. W. taken the trouble to test by experiment the information I communicated, and which in other quarters was received with thankfulness, I should not have occasion to repeat that, as regards Query No. 1., if he follows my directions, and brings the iodizing solution to a sherry colour, it may be brown or pale to I. W.'s taste. If rose-coloured had been mentioned, would I. W. have asked whether yellow, purple, or white were meant? Had I not been quite sure of the effect of the iodine, I should not have asserted it.

Query No. 2.—If the excited paper be washed for a few minutes (any number between two and ten, at the discretion of I. W.), and this operation be repeated three times, each time in separate water, it will keep for three weeks.

Query No. 3.—I consider that in naming a nearly saturated solution of gallic acid, I have been sufficiently explicit, considering that an

strength between weak and actually saturated will have the required effect. The same with the hyposulphite of soda; any strength that can by The same with the any possibility be called tolerably strong answering

the purpose.

L. W. seems to think that spoiling a dozen or twenty pictures is a lamentable result, and of all things to be avoided. He is, I presume, no photographer, or he would know that in an art depending so much upon manipulatory skill, a few failures now and then are most valuable, as they generally indicate their own remedy, and thus afford more information and experience than could be obtained from years of unvarying success.

Want of simplicity is, I am sure, the last accusation that should be brought against my process; but as I. W. imagines (and perhaps justly) that some parts might be still more simplified, if he would turn his attention to it, and give your subscribers the benefit of his experience, none would he more ready than myself to adopt any improvements which should turn out to be such.

WILLIAM CROOKES.

Hammersmith.

Replies to Minor Queries.

Death-place of Spinoza (Vol. vi., p. 510.). — Mr. Alfred Pager asks, "He (Spinoza) died (where?) in 1677." I find, in a note to Bayle's account of Spinoza, the following extract from the preface to his Posthumous Works:

"Urbem Amstelædsmum, in quâ natus, et educatus fuit, deseruit, atque primo Renoburgum, deinde Voorburgum, et tandem Hagam Comitis habitatum con-cessit, ubi etiam IX Kalend, Martii anno supra millesimum et sexcentesimum septuagesimo septimo ex pthisi hanc vitam reliquit, postquam annum ætatis quadra-gesimum quartum excessisset."

This passage is translated as follows in the same note in Bayle:

" He lest the city of Amsterdam, where he was born, and educated, and, after having often changed his residence, went at last to live at the Hague, where he died of a consumption in Pebruary, 1677, in the forty-fifth year of his age." Bayle, edit. Des Maizeaux, 1738, vol. v. pp. 204-5.

JOHN BRUCE.

Bruder, in his preface to his Works, says that Spinoza died at the Hague, in the house of the celebrated painter Henry Van der Spyck, where he resided from the year 1671, and that he was buried in the new church there on the 25th February, 1677. R J. ALLEN.

Mitigation of Capital Punishment to a Forger (Vol. vi., p. 229.). — At the time these circumstances occurred I was a resident at Mr. Fawcett's, and hand you the particulars as I then heard, ad which have been corroborated by various

communications since. Soon after Mr. Fawcett published his Essay on Anger, a clergyman preaching before George III. made a quotation from it, which caused his majesty to inquire about the book. He was informed that it was written by a dissenting minister in Yorkshire, mamed Fawest, who recovered a letter from one of the biggins. who received a letter from one of the king's at-tendants—whose name, or rather title, I have forgotten—intimating that his majesty wished to have a copy, which of course was forwarded Another letter followed, saying the king was much pleased with it, and would be glad to rende the author any service he could; so the matter read, until the conviction of a young man for forgus 51. country (Yorkshire) bank note. He was it son of a highly respected member of Mr. Fawces congregation, who felt strongly for his friend; and though he had not much hope of success, ventured to write to the king begging the life of the covict, which was granted. I had a slight acquaintance with a near relation of the young man, which was accidentally renewed more than thirty years after, and met a grandson of Mr. Fawcett a his house, who was also Baptist minister.

The circumstance was mentioned twice in a life of George III., published immediately after is death.

Watch Oaks (Vol. vi., p. 486.). — There is an old oak, called "The Watch Oak," on rising ground, at Battle, Sussex, which is said to be so named as marking the post occupied by a detachment of Harold's army on the watch for the approach of the Normans.

Hastings.

"Betwixt the Stirrup and the Ground" (Vol. vip. 509.). — The couplet quoted by CLERICUS (D.) is thus given amongst epitaphs in Camden's Remains (6th edition, 387.), with the following introduction by that venerable antiquary, in which the harsh judgment of the world is quietly exposed:

" A gentleman falling off his horse, brake his not which suddain hap gave occasion of much speech of former life, and some in this judging world judged worst. In which respect a good friend made this go epitaph, remembering that of St. Augustine, 'Missicordia Domini inter pontem et fontem:

' My friend judge not me, Thou seest I judge not thee; Betwixt the stirrup and the ground, Mercy I askt, mercy I found."

The last two lines are quoted by Johnson (see Croker's edition of Boswell, vol. v. p. 92.), where he charitably observes that we are "not to judge determinately of the state in which a man leaves this life; he may in a moment have repeated effectually, and it is possible may have been scepted of God." The epitaph was probably offer in Johnson's mind, as he gives the lines in his Dictionary, as an example under the word stirrup.

J. H. M.

St. Luke (Vol. vi., p. 507.). — More than forty years have elapsed since I saw the Rev. Richard Lyne's elegant verses on St. Luke, in print, I think in the Morning Chronicle. I suspect that (as was not unusual at that time) a request was appended to them for a translation, for I find that I sent the following youthful attempt at a paraphrase:

"St. Luke to man a twofold bounty gives,
The art of Med'cine, and Religion's ties:
How useful that to soothe him while he lives;
More useful this to cheer him when he dies."

Inscription at Dewsbury (Vol. vi., p. 554.).—
This inscription seems to be Hebrew in English characters, not very accurately representing the original words; but I do not know whether this inaccuracy may not be the fault of the transcriber or printer. I need not trouble you with the Hebrew characters, as it will probably answer your correspondent's purpose sufficiently to be told that the meaning is:

"Therefore in the midst of life we are in death,
For all flesh is as grass."

J. H. T.

Miles Coverdale (Vol. vi., p. 552.). — In reply to the Query of your correspondent M. W. B., as to the remains of Miles Coverdale, I beg to inform you, that when the church of St. Bartholomew the Less was about to be demolished, particular search was made for the remains of the venerable Reformer; and on the 21st of September, 1840, a skeleton was found under the floor of the church, in the precise spot where, from tradition, it was expected that his body would be discovered. These remains were removed with the greatest care, and were re-interred on the 4th October in a vault prepared for them in the south aisle of the Church of St. Magnus, London Bridge.

A pamphlet of eight pages 4to. was printed at the time, containing an account of the search and its results. A copy of it was presented to me by Messrs. Bagster, the well-known publishers of Paternoster Row, one of whom was present at the search for the remains, as was also Mr. Offor and

a few other persons. It appears, however, that no inscription was discovered, and that the only circumstance by which the remains were identified, was that of their being found exactly in the spot where, according to tradition, the body of the Reformer had been interred. The pamphlet is illustrated by a lithograph and a woodcut, representing the finding of the remains, and their appearance when found.

J. B. B.

Deodorising Peat (Vol. vi., p. 509.).—In answer to your correspondent A. A. D., on the above subject, I may state that it can be obtained at 2l. 15s. per ton, sacks included, of Mr. P. Shordiche, Percy Wharf, Great Scotland Yard, at whose office testimonials may be seen. A friend lately wrote to me from the country on the above subject. I went, guided by an advertisement, to an office at the bottom of St. James's Street, where I obtained three explanatory pamphlets gratis, containing testimonials from high authorities in science.

ABTHUR C. WILSON.

"My Mind to me a Kingdom is" (Vol. vi., p. 555.).—I do not find "My mind to me a kingdom is," in Beloe's Anecdotes; but I find a song so closely resembling it in sentiment, quoted from Gibbon's Madrigals, and supposed to be written by Sir Christopher Hatton, that possibly M. M. may have confused the two in his memory.

THOS. D. EATON.

[We take this opportunity of explaining that this Query was re-inserted inadvertently, the question having been fully discussed in our 1st Vol., pp. 302. 355. 489. We are not the less obliged to those Correspondents who have referred us to Percy's Reliques, &c.]

Ball the Priest and Jack Straw (Vol. vi., p. 485.). — W. W. may find in Froissart, whose Chroniques cannot but have a place in the library of the Knights at Malta, that Ball the priest and Jack Straw, after the murder of their companion Vat Tyler by Walworth, were found "en une masure musséz, en se cuidant embler," and that "on leur trencha les testes, et a Tillier aussi, et furent misses sur le pont de Londres" (vol. ii. ch. lxxvii.). Ball is indeed changed by Froissart into Valée; but Jacques Straw retains his name better, whilst Smithfield becomes Scautefille, and Mile End Milliande. Froissart gives the heads of one of Ball's sermons, ch. lxxiv., and makes him a communist by anticipation; but this entertaining historian had too great a contempt for the people to be a fair narrator in such a cause.

HENRY WALTER.

Richard III. (Vol. vi., p. 486.).—Permit me trefer Mr. Chadwick to Peck's Desiderata Curio lib. vii. number viii. I have a poem by Mr. Hs

^{*} We are indebted to another correspondent for the following note:—"If M. W. B. have not seen this account, and will call at, or send an address to, 15. Paternoster Row, he will be welcome to a sight of the pamphlet—'A correct Account of the Exhumation of the Remains of Myles Coverdale, some time Bishop of Exeter and Rector of St. Magnus the Martyr, London Bridge, who was interred in the Chancel of St. Bartholomew's, near the Exchange, by N. Whittoek: London, Sherwood & Co., 1840.'

J. B."

entitled "Richard Plantagenet, a Legendary Tale," dedicated to David Garrick: printed at London, in 4to., without date, and containing eighty-one stanzas; and, if my memory serves me, a novel called The Last of the Plantagenets (founded on the story or legend given in Peck's work) appeared about twenty years ago.

C. H. COOPER.

Cambridge.

Genealogy of Sir Francis Drake (Vol. vi., p. 462.). — Sir Trayton Fuller Eliott Drake, Bart., Nutwell Court, Exeter, is the descendant and representative, and being a courteous and worthy man, would no doubt give all particulars required, of Sir Francis Drake's family, if applied to. W.C.

Harlow.

Berkeley's Sublime System (Vol. vi., p. 460.).—Bishop Berkeley was doubtless the Berkeley intended. He had some strange theories, which made Hume claim him as a teacher of scepticism; and the "sublime system" spoken of as his in the note to Coleridge, is very probably that in The Minute Philosopher, dial. iv. sect. 18., where, from arguments commencing in sect. 7., and drawn from his theory of vision, he gives it as his opinion that God may truly be said to "speak, himself, every day and in every place to the eyes of all men."

"Since you cannot deny," says his Euphranor, "that the great mover and author of nature constantly explaineth himself to the eyes of men, by the sensible intervention of arbitrary signs, which have no similitude or connexion with the things signified, so as, by compounding and disposing them, to suggest and exhibit an endless variety of objects, differing in nature, time, and place, thereby informing and directing men how to act with respect to things distant and future, as well as near and present, you have as much reason to think the Universal Agent, or God, speaks to your eyes, as you can have for thinking any particular person speaks to your ears."

It does not distinctly appear, from the note transcribed by L. G., whether it means that Berkeley or its author believed "the doctrine of the final happiness of all men." But in Dial. vi. sect. 13., he puts the objection to "Hell and eternal punishment" into the mouth of his "minute philosopher, or free thinker," to be removed by the sound reasoner.

HENEY WALTER.

Hasilbury Bryan.

Highlands and Lowlands (Vol. vi., p. 340.).—
MR. C. MANSFIELD INGLERY has fallen into a slight mistake, in stating that all south of a line drawn from Forfar to Inverary is Lowlands. This is not quite correct, as it includes in the Lowlands the districts of Cowal, Cantire, together

1 the islands of Bute and Arran, which are all

Highland. The following is nearly the true division:—Beginning at Thurso, it cuts across Caithness to Wick; thence it goes within a mile or two of the seashore to Donnoch. Crossing the Murray Firth to Nairn, through which town it passes, it goes nearly straight to the parish of Cabrach; from thence to Aboyne on Deeside; thence through Dunkeld, Crieff, Callander, Aberfoyle, Balloch, and Helensburgh. All to the west and north of this line is Highland; all to the south and east, Lowland.

The Erse spoken in America (Vol. vi., p. 56).

— Your correspondent Uneda states that he Erse was a spoken language in America in 17%. I may also mention that Sir Francis Head, in he work on Canada, states that a number of the Gla Garry MacDonnells went out to Canada in the latter end of last century, and have retained their language and religion (the Roman Catholic) ever since.

Pàdruig Dons.

Biting the Thumb (Vol. vi., p. 281.).—Your correspondent T. B. J. will find a notice on "Biting the Thumb" in p. 284. of the Notes to the Lay of the Last Minstrel, published by Bogue.

C. BENSON.

Birmingham.

Sermons against Inoculation (Vol. vi., p. 510.).— I possess a sermon on this subject:

"A Sermon against the Dangerous and Sinful Practice of Inoculation, preach'd at St. Andrew's, Holborn, on Sunday, July the 8th, 1722. By Edmund Massey, M.A., Lecturer of St. Alban, Wood Street. The third edition, London: printed for William Meadows, at the Angel in Cornhill. 1722. Price Sixpence."

The text is Job ii. 7.:

"So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown."

The preacher says:

"Remembering then our text, I shall not scrupled call that a diabolical operation, which usurps an authority founded neither in the laws of nature or religion, which tends, in this case, to anticipate and banish Providence out of the world, and promotes the increase of vice and immorality."

H. J.

Sheffield.

Vegetable Ivory (Vol. vi., p. 464.). — "Researches on Vegetable Ivory," by M. Charles Morren (Bulletin de l'Académie Royale des Sciences de Bruxelles, vol. ix. part 11. p. 362.):

"The vegetable ivory is the dense albumen of a nut from which numerous elegant articles may be turned; an application of it first made in England. This nut has been known a long time, and comes from a tree

which is nearly allied to the palms, or, according to Endlicher, to the Pundanea. Ruiz and Pavon call it Willdenow terms it Elephantusia. grows, according to Humboldt, in the interior of S. America, and not on the Mascara Islands, as stated by Morren. It (the nut) consists externally of four envelopes of differently-formed parenchyma; then fol-lows the albumen, the proper so-called vegetable ivory, which is externally dense and white, and of a remarkable structure. We find, namely, towards the circumference, cavities of irregular form; they then become six-sided, and, when seen in section, short straight canals run out from each angle. The cavities have a quincunxial arrangement. All the rest appears, when strongly magnified, a dense substance. But when a drop of Canada balsam is added, we see distinctly that the dense substance consists of parenchyma, and that the cavities communicate by the broader extremities of their branches. The internal structure resembles that of water plants; and the different density and firmness might probably arise from the delicacy of the compressed parenchyma."— Reports and Papers on Botany, Ray Society, 1845, pp. 396-7.

R. W. F

Misprint in Prayer-Books (Vol. vi., p. 520.).—
In the accurate reprint of the authorised version, according to the edition of 1611, given in Bagster's Critical Greek and English New Testament, the words "of God" are omitted in 1 St. John, v. 12. It would appear, therefore, that the Prayer-Books that leave them out in the "Epistle for the First Sunday after Easter" are in one sense the more correct, though merely following an oversight of the translators.

A. A. D.

The Fern Osmunda (Vol. ii., p. 199.; Vol. vi., p. 272.).—As the propounder of the Query concerning this beautiful fern, allow me to quote a choice passage from Wordsworth's Poems on the Naming of Places, in which the name is derived from a "Queen Osmunda," a poetical fancy perhaps:

"Many such there are,
Fair ferns and flowers, and chiefly that tall fern,
So stately, of the queen Osmunda named;
Plant lovelier, in its own retired abode
On Grasmere's beach, than Naiad by the side
Of Grecian brook, or Lady of the Mere,
Sole-sitting by the shores of old romance."

J. M. B.

Miscellaneous. NOTES ON BOOKS, ETC.

The lovers of Pictorial Art, and more especially those who view with delight its application to sacred subjects, will hear with satisfaction that Mrs. Jameson's long-promised third series of Sacred and Legendary Art is at length published. It is entitled Legends of the Mudonna as represented in the Fine Arts, and is distinguished by the same excellencies and characteristics—the same sound critical taste and loving appreciation of the feeling of reverence for their subjects by which

the early artists were inspired — which gained for its predecessors, the Legends of Saints and Martyrs, and Legends of the Monastic Orders, so favourable a reception. In treating of Her of whom Wordsworth sang

"Woman, above all women glorified,"

in a manner to avoid giving offence to some religious feeling, Mrs. Jameson has had a task of no ordinary difficulty; for, as she well observes, it is impossible "to treat of the representations of the Blessed Virgin without touching on doctrines such as constitute the principal differences between the creeds of Christen-dom." "Not for worlds," she continues, "would I be guilty of a scoffing allusion to any belief, or any objects held sacred by sincere and earnest hearts; but neither has it been possible for me to write in a tone of acquiescence, where I altogether differ in feeling and opinion. On this point I shall need and feel sure that I shall obtain the generous construction of readers of all persuasions." Of this we have no doubt; as little have we that though those, who pore over her deeply interesting and profusely illustrated pages, may regret, on Mrs. Jameson's account, the cause which led her to relinquish the etchings upon copper, will acknowledge that the volume is altogether embellished in a manner in the highest degree satisfactory.

The new edition of the Diary and Correspondence of John Evelyn has just been completed by the publication of the third and fourth volumes. The great historical value of this work has already been so universally recognised, that it may seem unnecessary to direct attention to its republication. But this is not only a new, but by far the best edition, for it contains upwards of one hundred and thirty letters hitherto inedited, besides the private correspondence between Charles I. and his Secretary Sir E. Nicholas, &c.; and an Index which has been so carefully and completely made, as to be alone capable of giving value to the

Christmas-tide; its History, Festivities, and Carols, by W. Sandys, F.S. A., is certainly published at a most appropriate period. Its editor has long been favourably known by his Specimens of Macaronic Poetry, and his admirable Collection of Christmas Carols: a book now, we believe, entirely out of print, and very rarely to be met with. The present volume has many claims to attention and commendation. In the first place, it traces and illustrates, by much original research, the history of Christmas, its observances and festivities: and many a query started in the family circle during the ensuing twelve days may find a pleasant solution in Mr. Sandys' pages; while, as Carols are perhaps the most striking and touching remains of the Christmas of old times, Mr. Sandys has given us a selection of no fewer than forty-two of various character, and twelve of the most favourite Tunes to which they were formerly sung.

We beg to remind our Photographic Readers that an Exhibition of Works in the various branches of this interesting Art, is now opened at the rooms of the Society of Arts in the Adelphi. We shall endeavour to preserve some record of it in our columns.

Books Recrived, — The Emigrant, by Francis. Head, Bart. This, the sixth edition of these gro Canadian sketches, forms the new volume of Murray's Railway Reading.

The History of the Origin of Representative Government is Europe, by M. Guinot, translated by Andrew B. Scoble, just added to Bohn's Standard Library, derives painful interest from the changes which have been wrought in France since it was composed in that country, which no longer enjoys the advantages of such Representative System.

Sallust, Florus, and Velleius Paterculus, literally tran lated, with Capious Notes and a General Index, by the Rev. J. S. Watson, is, in our opinion, one of the most useful volumes which have yet appeared in Bohn's

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Datices to Correspondents.

GENTLE BEADES ALL! A MERRY CHRISTMAS TO Yes! He have endeavoured to give this week's Number something of the character of the season, by the insertion of some Lagrandony Main, Polk Love, and Old Ballott. Though the desing so have compiled us to omit many articles intended for insertion, and many lights to Correspondents, we trust to stand convent by our Renders; at so we bid them heartily FAREWELL and a MERRY CRESTERS!

A. C. (Liverpool), who writes respecting the Ruthren Fo is informed that his Note has been forwarded to the gentlem whom he refers.

JAYDEE. Received duly; intended for innertion; but their side by more pressing matter.

B. H. Cowran is thanhed. The plan suggested has been triel, but was not found to work so well as was expected. Set of 4th Volume.

Photography. The large amount of interesting union (wrespondence upon this subject has compelled us to postpane Diamono's account of the Processes on Paper until next Saturday, when we shall publish the First No. of our New Follow; and that we may find room for that, and many interesting ununications which are vasiting for insertion, we shall gue us Pandane on extra cital name. Readers an extra eight pages.

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END OF THE SIXTH VOLUME.

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